(Confidential.)



# CENTRAL ASIA.

## PART I.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

OGRAPHY, ETHNOGRAPHY, STATISTICS, & HISTORY

OF THE

NORTH-WEST FRONTIER

OF

BRITISH INDIA.

COMPILED

(FOR MILITARY AND POLITICAL REFERENCE)

BY

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# PREFACE.

THIS work is compiled from the records of the offices named in the margin, which were freely placed at the disposal of the compiler, and it is believed that it contains nearly all the information of which any record exists.

Foreign Department, Government of India.
Civil Secretariat, Government of Panjāb.
Military ditto, ditto ditto.
Office of Commissioner in Sind.
Office of the Political Superintendent, Upper Sind Frontier.
Office of Officer Commanding Panjāb Frontier Force.
Offices of Commissioners and Deputy Commissioners of the Peshāwar and Derajāt Divisions.
Offices of the Officers Commanding Stations and Outposts on the North-West Frontier.

Besides this, the compiler and his assistants named in the margin have traversed every part of the border and visited nearly every village or pass of importance; and every opportunity has been seized of eliciting information from the native chiefs and residents generally within and beyond the border.

Captain F. S. Carr, 5th Regiment, Panjāb Cavalry.
" R. M. Clifford, 16th Regiment, Bengal Cavalry.
Lieutenant J. Davidson, 3rd Regiment, Panjāb Cavalry.
Captain F. E. Hastings, 2nd Regiment, Sikh Infantry.
Lieutenant R. B. Lockwood, 3rd Regiment, Panjāb Cavalry.
Captain McNair, Sind Horse.
Lieutenant C. B. Norman, 3rd Regiment, Sikh Infantry.
Captain A. G. Ross, 1st Regiment, Sikh Infantry.
" W. H. Unwin, 5th Regiment, Gorkhas.

The compiler takes this opportunity of thanking all who have assisted in this work.

C. M. MACGREGOR, LIEUT.-COL.,
*Asst. Quarter-Master General.*

# A

**ĀB-BAND—**

One of the most celebrated watering places on the Rājanpūr border. It is situated in the Sori (lower) water-course, within Būgtī limits.

It is a difficult defile, running between the Tir Kach and Gawāla Pār Hills, which rise precipitously to a height of some hundred feet on the right and left. It is so narrow that a guide acquainted with the pass states, "four men with guns would hold their own against four hundred." Water is good and plentiful from a pool, 8′ or 10′ deep. The general width of the water-course here is from 15 to 20 yards.—(*Davidson.*)

**ĀBA-KHĒL—**

A village in the Lākī division of the Banū district, containing 389 houses; it is six miles south-west of the new Lākī tahsīl, and is the head-quarters of the Āba-Khēl section of Dreplāra Maorats, who are Syads. There are some wells three miles from the village, from which a small supply of water is usually obtainable.—When this fails, the inhabitants have to resort to the river Gambīla, 4¾ miles due north.—(*Norman.*)

**ĀBA-KHĒL—**

A division of the Baīzai-Akozai Yūsafzaīs. Their territory is situated on the left bank of the Swāt river, and is bounded, north by the Swāt river, south by the Ilam mountain, east by the Bābūzaīs, and west by the Mūsakhēls. They are sub-divided into the following sections—I, Ishmail-Khēl; II, Khāsai-Khēl; III, Zamān-Khēl; IV, Khalai-Khēl, and V, Skhālo-Khēl.

Their villages are Barīkot, Shīngardār, Ghalegaī, Manīhār, Pararāi, and their "bāndas" are Amlūkdara, Nawagāī, Nātmēla, Nīlagrām, Nāgna and Dām. Pararāi and Nāgna are on the right bank of the river.

The Āba-Khēl is the only division of Yūsafzaīs that does not conform to the custom of re-distribution of lands.—(*Bellew—Lockwood.*)

**ABĀZĀI—**

A fort and village in the Peshawar District, 24 miles north of Peshawar, on the left bank of the Swat river, and one mile from its exit from the hills. The river here is 150 yards wide, and is crossed by a ferry. There are only two boats, and it is the highest point in British territory at which there is a ferry. Supplies are not procurable for any body of troops, except with previous arrangement. Water is plentiful and deliciously cool from the river which descends from the snows of the Hindū Kūsh. The surrounding country is fairly cultivated to the south and east, but to the north a waste of stony plateaux intervene between it and the hills.

The fort of Abāzāī is a star with six bastions, and a square keep in the centre, all constructed of mud. It is surrounded by a ditch, 30 feet wide and 8 feet deep. The wall is 16 feet in height, 10 feet thick at bottom, and 4 feet at top. Along two sides are ranged huts for the garrison. The magazine is situated in the east bastion, and the quarters for the officers with a well of water are placed within the square keep.

The garrison consists of 100 infantry and 50 cavalry, and the armament of one 18-pr. and one 12-pr. bronze gun. The gateway is in the western face, and is protected by a horn-work which goes down to the edge of the river, and contains quarters for the cavalry detachment. The garrison can always draw water from the river.

The fort at Ābāzāī was built in 1852 to protect the division of Hashtnagar from the depredations of the Utmān-Khēls and their Totāi neighbours, and to enable our patrols to watch the "Maira" of Hashtnagar. It is somewhat peculiarly situated with regard to the village of Abāzāī, which lies between it and the hills; it has nevertheless been very effective in preventing raids.

The village is a picturesque place, being well wooded and situated on the banks of the river. In the summer this river becomes very deep, and is not fordable, communication being kept by means of the two boats which are without platform or any other convenience. There is a permanent Commandant here on Rs. 150 per mensem. The inhabitants of the village are Mahamad Zais, Mīans and Hindūs, and it has in all about 130 houses. All the land here is "abi," but there is some "lalmi" towards the hills. The headmen are Habībūla and Abdūl Rahmān. The most important family at Abazāī is that of Mīan Rahim Gūl, an old grey beard who, though nearly blind, is a man of considerable determination of character, and has, upon the whole, shown himself a well-wisher of the British Government. He has several sons, men of intelligence, but is at enmity with Rokam Mīan, another member of the family, who lives at Saparī in the Utmān-Khel hills beyond the border, and this enmity has on more than one occasion led to collisions on this border.—(*Lumsden—Bellew—Munro—Macgregor.*)

ABĀZAĪ—

A section of the Akozai-Yūsūfzais, who inhabit the following villages on the right bank of the Swat river—Bādwān, Ghargai, Bāgat. They are a clan of no consequence whatever.—(*Lockwood.*)

ABBOTTABĀD— Lat. 73°15′; Long. 34°9′; Elev. 4,076.

A cantonment and civil station in Hazāra, 63 miles from Rawal Pindi, 40 miles from Marī, 125 miles from Peshawar, 232 miles from Lahore, and 139 miles from Kohāt. It is situated on high ground, at the head of the drainage of the Salhad and Lab streams, and at the foot of the Habība range of hills. It lies at the south-west corner of the Orash plain, which is about 30 square miles in extent, and is surrounded in every direction by hills. The ground on which the cantonment is placed has most excellent natural drainage to the east and the south, but it is commanded on the north-west and south-east by hills at 800 yards range. Lines exist for the Gorkha Battalion, a regiment of Panjab Infantry, and a Mountain Battery. These and the officers' houses are all situated to the north of the civil station, which lies on the south side of the Lūnda ravine.

Abbottabād has a church, telegraph and post offices, library, and 'dâk bungalow.' The civil station contains a 'serai,' a large bazaar, 'kotwālī,' dispensary, school and lines for the police.

The water-supply is abundant from numerous wells, but it is considerably impregnated with lime, and from the imperfect nature of the wells is liable to pollution from surface impurities.

The area of cantonments is 385·25 acres, of the civil station 129·64, Gorkha grant 64·46, and of the environs 2111·36: total 2690·71 acres, or 4·20 square miles.

The soil is a rich alluvial, and in good seasons is abundantly fertile. The vegetable products are Indian corn, wheat, barley, and rice; and English vegetables succeed well. Supplies are generally abundant, but fuel is scarce and expensive since the Forest Department took charge of the neighbouring jungles.

The climate of Abbottabad is good; the months of December, January, February and March are generally wet and cloudy; snow occasionally falls during these months to a depth of some inches, but rarely lies long on the ground. From April to the commencement of the regular rains, which appear usually in July and last till September, the climate is hot, but still many degrees cooler than that of the plain stations of the Panjab. October and November are cold, bracing, and cloudless. Generally, even in the hottest weather, a cool refreshing breeze springs up from the north to the south and east, and continues all day. The principal disease to be feared at this place is intermittent fever, caused by the change of temperature between night and day and the excessive irrigation of the rice fields which encroach close upon the cantonment. When the cantonment was first formed, rice cultivation was prohibited near the station, but this prohibition has been taken off with very hurtful results, it is said, to the health of the troops.

The site of Abbottabad was selected by Major Edwardes when Deputy Commissioner of Hazāra, and the station is named after Major James Abbott, whose name was so prominently connected with Hazāra as its first Deputy Commissioner from 1847 to 1853.—*(Macgregor—Skeen—Johnstone.)*

ABDŪL AZĪZ KHĒL—

A sub-division of the Daolatzai branch of the Orakzais. They are Gār in politics and Shīa in religion, and number 400 fighting-men. They do not touch on British territory, and are not in any way dependent on it, nor have they ever had any intercourse with us. The family of the Begam of Bhopal is said to be descended from this section. Their head man is Zain Khan. They are disciples of the Syad Mahamad Hasan of Tīrā, and all complications with them are managed through him.—*(Mahamad Amīn—Bādshāh—Cavagnari—Plowden—Macgregor.)*

ABDŪL AZĪZ KHEL—

A village in Tīra, 12 miles west of Sūltānzā, on the left bank of the Tīra Toī. It is said to contain 500 houses, and to be able to turn out 450 fighting-men. The inhabitants live in separate fortified dwellings. They are Shīās, and are friendly to the residents of Mānī Khēl, but are at feud with those of Mīshtī and Shekhān. They used to be much under the influence of one Syad Madat Shah, a "pīr" of Tīra. The situation of the village is said to be cool and pleasant, and the lands in the vicinity produce apples, grapes, &c., in plenty; but all cultivation is dependent on rain. This is in fact the summer residence of the Abdūl Azīz Khēl Orakzais, mentioned above.—*(Agha Abbās—Macgregor)*.

ABDŪL RAHMĀN KHEL—

A tribe of Khōst, who inhabit the Matūn district of that valley, and are hence sometimes called Matūnīs. They are a branch of the Karānī clan, and have six sections: I, Hājī Khān Khēl; II, Sodī Khēl; III, Ahmad Khēl; IV, Modi Khēl; V, Kūndī Khēl; VI, Mangash. They are also called Mamūrīs. They number about 1,000 fighting-men, and are mostly agriculturists.—(*Mahamad Hyāt—Norman*).

ĀBDUL VĒDŪNI—Lat. 32° 31′ N.; Long. 64° 30′ E.

A small Vazīrī village, distant four miles east of Kānigūram, in Vazīrīstan, inhabited by the Mālīkdīn section of the Manzai branch of Alizāi-Māhsūd-Vaziris. It is a fertile little spot, watered by streamlets from the Tarnāu Sīr; the village can turn out, it is said, 200 fighting-men.—(*Norman*.)

ADAMĀNĪS—

A section of the Kasrānī Baloch, who are settled at Jok Būdhū in the Dera Ghāzī Khān District. They gave a deal of trouble some years ago, but are now well behaved.—(*Minchin*.)

ADAM KHĒL—

A large section of the Afrīdī tribe, who inhabit the hills between the districts of Kohāt and Pēshāwar. Though a branch of the Afrīdī clan, this tribe cannot be regarded as a part of it in any other than from an ethnological point of view, for whether it be viewed with reference to its strategical position, its interests, or its habits, it is a distinct community.

A reference to the genealogical tree of the Afrīdīs will show how it is descended, but all authorities are agreed to divide it into the following sections (though Bellew has two main sub-divisions called I, Khatorizaī, containing the first three of the following and II, the Ashaizai, the last). I, Galī Khēl; II, Jāwākī; III, Hasn Khēl; IV, Asha Khēl.

I.—The *Galī-Khēl* muster and are sub-divided thus:—

| | | | | |
|---|---|---|---|---|
| 1 | Tōr Sapar | ... ... ... | 300 | matchlocks. |
| 2 | Zargūn Khēl | ... ... ... | 300 | „ |
| 3 | Shārakī | ... ... ... | 200 | „ |
| 4 | Bōstī Khēl | ... ... ... | 100 | „ |
| | Total | ... ... | 900 | „ |

The Galī Khēl live in the Kohāt Pass and its tributary glens, with the exception of the Tōr Sapar, whose village is situated on the ridge which divides the Galī from the Jawākī. Their villages are Zargūn Khēl, Shpalkāi, Tōrsapar, Sūnī Khel, Kūī, Sharakī, and Bostī Khēl.

1. The *Tōr Sapar* section are again sub-divided into *a*, Nekzan Khēl, *b*, Atalik Khēl, *c*, Shērbāz Khēl, *d*, Fīroz Khēl, *e*, Alam Khēl, *f*, Bakhil Khēl, and *g*, Kūī Khēl. The Tōr Sapar are sometimes called Yāghī Khēl.

2. The *Zargūn Khēl* has the following sections, *a*, Mahamad Khēl, *b*, Mīa Khēl, *c*, Mūla Khēl, *d*, Talim Khēl, *e*, Sūnī Khēl, and *f*, Shpalkaī.

3. The *Shārakī* is sub-divided into—

| | |
|---|---|
| *a*, *Bash Khēl*, and | *b*, *Tāshī Khēl*, and these again into— |
| Bākar Khēl | Landi Khēl. |
| Rahīmdād | Darṃai Khēl. |
| Alī Khān | Aemal Khēl. |
| Mobārak | |

Of these, the first three sections of the Bāsh Khēl number 120 fighting-men.

4. The *Bostī Khēl* has only two sub-divisions, *a*, Mīrī Khēl, *b*, Yūnas Khēl.

Referring to the Gālī Afrīdīs, Colonel Coke says:—"The best mode, in my opinion, to punish this tribe when they plunder travellers in the pass, refuse restitution, or commit murder, is this—to close the pass at once, seize all the Afrīdīs to be found in the Pēshāwar and Kōhāt Districts, put the men in jail, sell their cattle, stop all pass allowances held by the Afrīdīs, and, when the matter is settled, cause all losses to be made good, not from their confiscated allowances, but from the allowances from the time they may commence."

Bādshāh, Kotwāl of Kōhāt, informs me that the roads to Galī Afrīdī country are, 1, from Bazīd Khēl or Shekhān there is a mere path called Dapā; 2, Tūrgai, a path barely practicable for cattle, but not used; 3, Zangaī, a practicable road, but not used; 4, Kohāt Kotal; 5, Gamkōl, from namgal, a path.

The Galī Khēls of Tor Sapar have some "abi" land on a hill, but the lands of the rest are "lalmi;" their principal dependence is on trade. Their lands yield sufficient for a year's consumption, but there is no surplus. Their principal occupation is carrying salt on camels to Pēshāwar, and their revenue is assisted by a subsidy of Rs. 5,000 paid by the British Government for the safety of the road leading from Pēshāwar through the Kohat Pass.

The relations of the British Government with the Galī Afrīdīs, in connection with the Kohat Pass, will be found under that title, and need not therefore be repeated here.

On the termination of the Kohat Pass complications of 1853, the Galī Khēl entered on the 1st December into the following agreement with the British Government:—

"We, the undersigned Maliks, Khān Mahamad, Amīr, Nūrai, Mīrū, Tāj Khān, and Īsaf Akhōr, Mīran, Mīr Shikār, Zabhta Khān, Syad Khan, Jūma and Jāfar, Maliks of Zarghūn Khēl; Paenda Khān, Gūl Khān, Mīah Shēr Ahmad Khān, and Dosh Mahamad, Maliks of Sharakī; Mūla Khān, Akram, Shīrāz, and Gūlistān, Maliks of Tōr Sapar, all assembled at the Kohāt Torsapar Kotal, after hearing and considering the orders issued by Captain Coke, regarding ourselves, voluntarily enter into treaty with the British Government as under.

"*1st.*—The British Government claimed the Kohāt Kotal as the Bangash boundary, and we objected; now, however, waiving our objections, we made the Kotal over to the Bangash Government subjects, the Government making such arrangements with regard to both sides of the Kotal known as Pitao and Swerī as may seem fit, and establishing any posts of occupation on the Kotal that may appear necessary.

"*2nd.*—Whatever property belonging to Government or its servants or subjects may have fallen into our hands, we agree to deliver up; should any not be forthcoming, we shall take oath in regard to it.

"*3rd.*—Property of merchants robbed in the pass between Zarghūn Khēl, Bostī Khēl, &c., by men of Bostī Khēl, shall be restored. In regard to robberies by men of Zarghūn Khēl, the same course shall be pursued, but it will not be possible to restore fruits which may have decayed, and we beg the Government to forgive us as regards such. Should the people of Zarghūn Khēl have disposed of any articles, the prices will be restored, proof on oath of the value being tendered.

"*4th.*—Henceforward, in the event of any highway or other robbery being committed between Aimal Chabūtra on the Pēshāwar side, to the

Swerī side of the Kotal, on the Deputy Commissioner of Kohāt issuing orders with lists of property said to be stolen, and giving 15 days' grace, we engage within the period either to restore the said property or make good the loss.

"*5th.*—We all of us agree that if any of our tribe fire upon any picket or guard of Government troops or police on outpost, either within the bounds of the Pēshāwar or Kohāt Districts, and the fact be fairly established, Government may banish the hostages we have given whithersoever it may seem good, and exact reparation from us; this treaty having by such act on the part of any of our tribe become of no effect.

"*6th.*—Subsequently to the ratification of this agreement, if any murderer, thief, adulterer, &c., a refugee from Government territory, seek shelter with us, we shall expel him from our bounds; such as may have previously resorted to our territory for shelter will be produced, if the Deputy Commissioner feels inclined to allow them to come to an agreement. Those who may still remain with us will be prevented from doing any injury in Government territory, or to Government subjects; we shall be their sureties.

"*7th.*—Should any of our tribe commit murder in British territory, we shall at once expel him from his village, and his house shall be burnt and destroyed; should the culprit be captured by Government, he may be treated like any other murderer, according to the pleasure of Government.

"*8th.*—Should any Government subjects bring stolen property into our territory, on being informed of the fact, we shall restore the property and expel the refugees.

"*9th.*—We engage to maintain the posts formerly established within our bounds by Colonel G. Lawrence and Captain Lumsden, at the same strength and in the same numbers, for the safety of travellers through the pass, as follows:—

"*By Akhor,* three 'posts' of twenty-five men in all, *viz.*, fifteen men at Aimal Chabūtra, five at Ūrsak, five at Rookhi Ūrsak.

"By *Sharakī Zarghūn Khēl* and *Tor Sapar*, three posts of twenty men in all, *viz.*, ten at Ranjū, Tangī, five at Saudabasta, and between Sharakī and the Kotal five men.

"*10th.*—Government to arrange for three posts on the Kotal from the tribes of Daolat Zais, Jawākīs and Bangash; should any of the two former commit depredations within our bounds, if attached to any Bangash faction, the Bangashes will arrange about it; if attached to any of the Pass factions, we undertake the settlement ourselves; should the crime be committed by members of any other tribe, we are responsible.

"*11th.*—We undertake that none of our tribe commit theft or any crime in Government territory. In the event of such happening, and of the capture of the offender, the law may take its course. If the offender and property reach our territory, the property will be delivered up.

"*12th.*—We request that the Government may be pleased to direct the release of any of our tribe now prisoners in Pēshāwar or Kohat, or that may have been sent across the Indus, provided the offenders have not been guilty of murder, also that confiscated goods and cattle be released.

"*13th.*—After ratification of this treaty, we beg that the Deputy Commissioner may issue orders to all Government officials to the effect that our tribe are to have free ingress and egress into and from British territory for

purposes of trade and other lawful objects, in the same manner as British subjects, conditionally upon our proper behaviour.

"*14th*.—To ensure observance of this treaty on our part, we engage to give four hostages, from Sharakī and Zarghūn Khēl one each, and two from Akhor, to remain permanently under Government surveillance in British territory; these men to be occasionally relieved by approved substitutes.

"*15th*.—Formerly we received a Pass allowance of Rupees 5,700 per annum. The Chief Commissioner reduced this amount by Rupees 300 per annum on account of the Busī Khēl, and we are satisfied. From opening of the Pass after execution of this treaty, we shall receive Rupees 5,400, according to the following details :—

| | | |
|---|---|---|
| To the Maliks ... | ... ... | Rs. 2,700 |
| To Chokeydars ... | ... ... | " 2,700 |
| | TOTAL ... | Rs. 5,400" |

*1st December* 1853.

The Galī Afridīs are at present the best behaved of all the tribes dependent on Kohāt. Since the opening of the Kohāt Pass by Government arbitration in November 1866, there have been extremely few cases of molestation of travellers in the Pass. Captain Cavagnari says (in 1868) the number of offences committed in the Pass during the past two years was less than the average of a single month under any previous arrangements. The reason of this was, that they were aware that in the event of misbehaviour, in addition to the heretofore punishment of merely stopping their allowances, an embargo would be placed upon their salt and wood trade with British territory, and the loss they would thus suffer would be very considerable.

II.—The Jawākī section is sub-divided by Cavagnari into—

1, *Haibat Khēl*, and 2, *Kīmat Khēl*, and these again into—

| | | | | | |
|---|---|---|---|---|---|
| Māwal | Khēl. | Kasim | Khēl. | Ūt | Khēl. |
| Ghūlam | " | Yara | " | Mahi | " |
| Sūltan | " | Gah | " | Ibrahīm | " |
| Shāhgūl | " | Aemal | " | Gulgar | " |
| Shāhī | " | Malī | " | Khojakai | " |
| | | Shērkhan | " | Mirzaho | " |
| | | Alī Khan | " | | |

Coke states their sub-divisions to be as follows, *viz.*—

Borī 140, Tūrkai 300, Sūrkaī 300, Jamū 100, Gharēba 60, Paia 120, Bazīd Khel 20,—total 1,040. These are, however, only the names of their villages.

Bellew sub-divides the Jawakī section into Māwal Khēl 200, Aītam Khēl 300, Hasn Ali Khēl 500, Pai Khēl 600,—total 1,600.

The total number of the Jawakī section does not probably amount to more than 1,000. The Jawakī Afrīdīs live in the hills to the east of the Kohāt Pass.

Colonel Coke says of the Jawākī Afrīdīs :—"They are almost the sole "wood carriers of Kohāt: large quantities of grass too are brought in from "their hills to cantonments. They possess a large number of camels, which "are constantly employed either in carrying wood, grass, or salt, and the trade "they derive in this way is very great. In case of any outbreak of this tribe, "they may be attacked on three points,—one from the Zera valley against

"Paia, Ghārebā and Jāmū; a second column may enter at Gandīālī "and Tōg and attack Tūrkaī and Swērī, both villages in the same open "valley; a third column might attack from Pēshawar. If these attacks "were made on the same day, the whole of their villages would be destroyed "without their being able to assemble in any one point, as each portion of the "tribe would either defend its own village or submit to the demands of "Government."

The Jawakī villages are as follows :—

| | | | | |
|---|---|---|---|---|
| Paia | ... | 80 houses | 240 souls | 1 spring. |
| Landi | ... | 40 ,, | 120 ,, | 1 ditto. |
| Mandisa | ... | 40 ,, | 120 ,, | 1 ditto. |
| Sapara | ... | 60 ,, | 180 ,, | 1 ditto. |
| Sūltān Khēl | ... | 30 ,, | 90 ,, | 1 ditto. |
| Rogir | ... | 30 ,, | 90 ,, | 1 ditto. |
| Repamela | ... | 30 ,, | 90 ,, | 2 springs. |
| Bāgh | ... | 60 ,, | 180 ,, | 5 wells and 3 tanks. |
| Tāndeh | ... | 40 ,, | 120 ,, | 1 spring. |
| Paia | ... | 100 ,, | 300 ,, | 6 wells and 3 tanks. |
| Ghoreba | ... | 60 ,, | 180 ,, | 1 spring and 1 tank. |
| Shabi Khēl | ... | 30 ,, | 90 ,, | 1 ditto. |
| Khukta | ... | 20 ,, | 60 ,, | 5 wells. |
| Wūla | ... | 8 ,, | 24 ,, | 1 well. |
| Tūrkai | ... | 80 ,, | 240 ,, | 4 ditto and 1 spring. |
| Seer | ... | 100 ,, | 300 ,, | 8 wells and 1 spring. |
| Koha | ... | 30 ,, | 90 ,, | 2 ditto. |
| Shuggore | ... | 60 ,, | 180 ,, | 3 ditto. |
| Ibrahim Khail | ... | 60 ,, | 180 ,, | 3 ditto and 1 tank. |
| Ismail Khail | ... | 60 ,, | 180 ,, | 2 ditto and 1 ditto, and 1 spring. |
| Taie | ... | 60 ,, | 180 ,, | 1 ditto. |
| Senamik | ... | 80 ,, | 240 ,, | 3 ditto. |

The following roads go into the Jawakī country from Zera.

1. By Mandoni, by "Khashto Bānda" a good road practicable for camels to Paia.

2. From Landūkaī to Paia there is a road, not much used, but practicable for camels.

3. By the Zera Algad there is a road called the "Irū Melā," which is good and practicable.

4. By the Gaoz Dara from Shēkh Aladād there is a good road to Tūrkai. From Patiāla the people generally go over the Narai Sir by Zera and Gaoz Dara, but there are several footpaths. From the Khatak land a road goes by Tolanj, which is good, and there is another by Kukachīnā, a mere path.

5. By Tambal, a hill north of Gūmbat, there is a path so-called, from the name of the hill. From the Bangash Shīndand there is a good road by Gandiālī.

2. By Neazo Sam, north of Gūmbat, there is a road not much used, but still practicable.

3. By Sāfeh Kandao, west of Shīndand, ditto ditto.

4. By Bānda Ghulām of Togh there is a good practicable road.

5. By Sara Gūndāi, a defile from Togh to Tūrkai, there is a good road which is practicable for animals.

6. By Tortang, from Shekhān to Tūrkai there is a good road.

7. By Mangara from Bazīd Khel there is a path.

8. The Bazīd Khel Ghāsha is a good road; it goes to Jamū over a low pass.

The Jawākīs of Khasto, Jamū and Paia are cultivators, and have a fair amount of good land; the land of the remainder of the tribe being "lalmi;" they live almost entirely by the salt and wood carrying trade, indeed they could not subsist without it. They get Rs. 2,000 from the Kohāt Pass allowances.

The Jawākī country is in fact the most accessible of all, and this section has been well-behaved latterly, perhaps for this reason.

The Jawākī and Galī Afrīdīs seem to have given a great deal of trouble to the civil authorities in Pēshāwar and Kohat during the first years of our rule.

In 1851, Lieutenant Lumsden reported that several serious raids had been committed on Kohat and Khūshīalgarh by the Jawakīs of Paia and Gharēba, who also attacked one of the Khatak villages. He recommended that these villages should be made an example of by Khōja Mahamad Khatak destroying them, while Major Coke, with a force, prevented any co-operation by the villages of Tūrkai and Sūrkai.

On the 23rd August 1853, Major Coke reported "that the punishment "of that portion of the Jāwākī tribe of Afrīdīs holding the villages of "Borī and Kandao, with the Hasankhel villages of Janakhōr, Pastaonī, "Mūsadara, and Kūi, appears to me not only desirable, but absolutely ne-"cessary, as there is no insult or outrage that it has been in their power "to commit on the Government subjects and territory that they had left "untried. They would long ere this have closed my communications with "Rāwal Pindī, had it not been for the lines of towers I have established "through the Shekh Allī Dara, and the constant patrolling of cavalry from "Kohāt, and Khoja Mahamad Khan's sowars from Gūmbat and Ghorezai; "with all this, they had twice carried off Hindūs from this road, and con-"siderable property, besides drawing off the cattle of the different villages "on the border, Shekhān, Togh, and Billetang.

"The complaints of raids and robberies which have been sent to me from "the Rāwāl Pindī district, especially since the desertion from that district "of a man of some influence, Fateh Khān of Nara, who has now taken up "his residence at Pastaonai, have been most frequent."

Then he goes on to say, "strongly as I would recommend the punishment "of these tribes, yet I consider it is a matter not to be entered on without "making careful arrangements, and most certainly not at this season of "the year, (August), when more men would be killed and rendered useless "by the heat and exposure than by the enemy. If it is only contemplated "to go in and burn the village, and get out of the hills as fast as possible, "it may be done at any season of the year; but, as a matter of punishment, "I consider this to be worse than useless; it only exasperates and confirms "an opinion which has got too much hold already on the minds of the "hill men, that the Government shrink from opposing their troops to them "in their own hills. The only time at which any real injury can be done "to the hill villages, by going in at them and returning, is by having "your camp close by the hills you wish to punish during the time the "crops are ripe, and going in a number of times, and destroying them as "well as the villages, as was done in Rānīzaī."

"If," he continues, "it is decided to attack Borī, I could aid from Kohat "in this way; on being informed of the day on which you were going to "attack, I would march from here at night, and should arrive under the

"hill above Borī about the same time you arrive at the village, provided "your force was out at Sham Shattū."

Colonel Edwardes, the Commissioner, also reported on this subject, and recommended—

"1. That the punishment of the Jawaki Afrīdīs should be combined "with the object of exploring all the Khatak country near the Indus."

"For the punishment of the Jawaki Afrīdīs, he thought a corps would "have to move from Kohāt, another from Pēshāwar, *viâ* Matanī, and "another from Naoshahra, *viâ* Jana Khor. Their punishment should, if "possible, be a surprise, but not to be followed by the immediate withdrawal "of the troops from the hills. The troops to be employed should go lightly "equipped for a month's campaign in the Khatak hills."

Further unfolding his plan, Colonel Edwardes says—

"Captain Coke might move on Borī with all his available force from "Kohāt. A brigade of regular troops might be formed by increasing the "strength of the covering party at the proposed site of the forts at Bazīd "Khēl on the Kohāt road, and move out from Pēshāwar with guns on "elephants, and with mountain train with mule carriage. One of the Hazāra "Sikh regiments with the Hazāra mountain train might join the Guides "at Naoshahra. And these three columns might be aided by a party of the "Khataks under the Khatak Jaghīrdārs, acting under the eye of an officer "from a fourth direction. The regular forces might return to Pēshāwar "after a campaign of three or four days' duration, during which they would "be employed in punishing the Borī Afrīdīs, while the Sikh regiment and "the Guides, strengthened if necessary by a portion of Captain Coke's "force, would suffice to move about Khatak, and make any arrangements "necessary there for the establishment of police posts, or for correcting "disorderly villages."

Lieutenant Walker, of the Bombay Engineers, who had seen the country and roughly mapped it, considered a surprise as the best and almost only chance of punishing and making prisoners of any large number of this tribe and of their families.

"Early in October," that officer stated, "there would be very much less "chance of an attack on the Jawaki Afrīdīs bringing into the field against "us their brethren of the Khaibar hills, who do not come down to the lower "hills and plains until the middle or end of that month.

"If hostilities were prolonged against the Afrīdīs of the Jawaki Pass, "from any cause, beyond three days, we should require a wing of irregular "cavalry to escort our supplies into the mouth of the Pass at Jana "Khor."

Captain James, Deputy Commissioner of Pēshāwar, also at the request of the Chief Commissioner drew up the following memorandum on the subject:—

"The punishment of the Borī and Galī Afrīdīs may either be "separate operations or undertaken simultaneously. The latter is, I think, "preferable:—

"1*st*, because it would prevent their taking refuge with each other, "which they would do if separately attacked; and 2*ndly*, because there are "so many difficulties in the way of a surprise, that we are not likely in any "single attack to inflict much personal injury: a combined movement would "not only give us greater chances for punishing the Afrīdīs, but even "supposing the men escaped at all points, we should still by devastating

"so many of their villages together, impress them with a deeper sense of "our power, than if we merely destroyed a single village.

"Presuming that Captain Coke is in possession of the Kotal, ready to co-"operate with us, I would propose that three columns of attack be formed on "this side, one column consisting of 200 Europeans, 200 Gorkhas, a squad-"ron of cavalry, and the mule train to proceed against Borī *viâ* Tarunī.

"A second column composed of four companies of the Guides, a squadron of "cavalry, and two 9-pounders to enter the hills opposite Bazīdkhēl. The "Guides to attack Torsapar, and the cavalry and guns to remain at the "point where the road diverges opposite Ūchal Gada, to watch that valley "and the villages of Prīdī, Mahamadī.

"The third column composed of 200 Europeans, 200 Gorkhas and the men "of the 20th Native Infantry, with a squadron of cavalry, and the remainder "of the 9-pounders to attack Akhor.

"Captain Coke would at the same time attack Sharakī and Bostī Khēl.

"The Borī men would most likely retreat to Pastaonī or Torsapar; if "the attack is made sharply, those going to Pastaonī would suffer from the "rifles of the Gorkhas and the guns of the mule train. If no opposition "is offered in the village, the object would be to advance the troops to com-"manding positions on the hills, leaving the village to be destroyed at leisure. "If they retreat to Torsapar they will be met there by the second column.

"The Sharakī and Akhōr men would either retreat to Torsapar or to "the Tīra hills.

"These villages having been all destroyed, the troops would bivouac, and on "the following day if the Borī men are in Pastaonī they should be followed "by the first and second columns, which would destroy Zarghūn Khel and Kūī.

"If the Borī men leave Pastaonī their families must fall into our hands, "and if the Jawaki men are as true as Captain Coke supposes, they must "either go into Khatak or be starved out. Afzal Khan should be called "on to prevent the former, and they would thus be cut off on all sides.

"If the attack is made only on Borī and Torsapar, the second column must "be stronger, in case of the Akhor men going to their assistance."

The result of these reports was, that an expedition was sanctioned against the Borīwals, and was accordingly undertaken with a successful result, as will be found described under the article Borī.

It is noteworthy that General Avitabile, when Governor of Pēshāwar, once moved about 6,000 of the Pēshāwar militia into the Jawākī Pass, burnt Jana Khor, and was on his way with two brigades of regular troops and four guns to attack Borī from the side of Bazīd Khēl, when the defeat of his irregular levies (Mūlkia) while engaged in plunder, and their disastrous flight, caused his own retreat also, a lesson which might with advantage be taken to heart by those who approve of the employment of undisciplined villagers in work which requires good troops and tried commanders.

After the destruction of Borī the headmen of that village entered into an agreement with the British Government, which will be found in the article on Borī.

After the complications in the Kohat Pass in 1853, the Jawākī Afrīdīs were admitted by Major Coke to a share of the allowances, and then entered into the following agreement on the 3rd December 1853:—

"We, Malik Sarāj Kāsim, Shāhwālī Mūshkī, Kāsimkhēls; Babarī, "Sirkaraī, Mohibūla, Mahamad, Pīrai, Ūmraī, Ishmaīlkhēls, all Maliks of

"Tūrkai; Sherdīn, Khāngūl, Namdar, Anwar, Maliks of Jamū; Shērbāz, "Sāhib Khān, Yār Khān, Mahamad, Najīb, Maliks of Pāia, Nīshān, Malik "of Ghareba, all of the Pitao section of Jawākī Afrīdīs bordering upon "British territory, assembled on the Kohāt Kotal in presence of Captain "Coke, Deputy Commissioner of Kohāt, and after hearing and considering "his wishes on the part of Government, hereby voluntarily enter into an "engagement as follows :—

"*1st.*—Having in consequence of former friendship with the Bangash "come to the help of the latter when contending with the Afrīdīs of the "Kohāt Pass regarding their respective boundaries, we now engage to abide "by the four following conditions :—

"(*1stly.*)—We agree to furnish an outpost on the Kotal with twelve armed "men, to be constantly present in a tower erected upon our own part of the "Kotal.

"(*2ndly.*)—Having thus come to the assistance of the Bangash, and agreed "as above, we engage, in the event of any disturbance or fighting hereafter "occurring on the Kotal, to come again to their aid with our whole force.

"(*3rdly.*)—We shall share with the Bangash the responsibility of any "injury committed or loss sustained on the Kotal.

"(*4thly.*)—Although we formerly entered into an engagement not to "commit any crimes, as murder, highway robbery, theft, &c., in British "territory, we hereby repeat our engagement, that if any one tribe be found "guilty of such crimes in British territory we shall, as a body, be responsible.

"*2nd.*—To ensure a proper observance on our part of the above conditions, "we give Mīr Mobārak Shāh and Bahādur Shēr Khān as securities. In "the event of failure on our parts, the above-named chiefs (residents in "British territory) will take the responsibility on themselves.

"*3rd.*—With the sanction of the Deputy Commissioner, we shall hereafter in consideration of this engagement receive a share amounting to Rs. 2,000 per annum from the allowance formerly granted to the Bangash.

"*4th.*—Should any of our tribe commit any offence in the Kohāt Pass we shall be responsible as above, and it is hereby arranged that our share of the allowance, Rs. 2,000 per annum, shall be duly paid to us so long as the agreement with the Afrīdīs of the Pass endures."

III.—The Hasn Khēl are divided into two great sections, (I) Tātar Khēl, or Akhōrwāl, and (II) Jānākhōrī.

I. The Akhōrwāl is divided into three sections :—

| | | |
|---|---|---|
| *a.*—BŌLĀKĪ KHĒL. | BarKillī<br>Kūz Killī | Malik Jabār.<br>numbering 80 fighting-men. |
| *b.*—GADĪA KHĒL. | Timūr Khēl<br>Kamr Khēl<br>Landī Khēl<br>Razā Khēl<br>Dalēl Khēl, | Dūlū, Amin.<br>Sadat-dīn.<br>numbering 80 fighting men.<br>Nazir.<br>" Burī. |

*c.*—PĪRWAL KHĒL—numbering 50 fighting men. Maliks Sadat. Zafr.

II.—The Jānākhōrī are divided into five sections :—

| | | |
|---|---|---|
| 1.—ZAKHO KHĒL. | Alladā Khēl. | Malik Aslam. |
| | Valīdād Khēl. | " Amīn Shāh. |
| | Bāī Khān Khēl. | " Ajab. |
| | Chachar Khēl. | " Zaidūla. |
| | Tela Khēl. | " Samdār |
| | Būchī Khēl. | " Arsala. |
| | Darvēsh Khēl. | " Mahabat. |

| | | | |
|---|---|---|---|
| 2.—Paia Khel. | | Malik | Adil Beg. |
| 3.—Miān Khēl. | Sarmast Khēl. | „ | Sādat Dīn. |
| | Mūrīd Khēl. | „ | Nasrūla. |
| | Bazīd Khēl. | „ | Nasrdīn. |
| | Zarīn Khēl. | „ | Ghyālib Shāh. |
| 4.—Tūtkai. | Dadū Khēl. | „ | Lāl Mīr |
| | Hindū Khēl. | „ | Sadun Shāh. |
| | Kūī Khēl. | „ | Payu. |
| | Ghazī Khēl. | „ | Zulkadr. |
| 5.—Barkai. | Baizād Khēl | „ | Mahamad Shāh. |
| | Mashkāi. | „ | Simatula. |
| | Shinkar. | „ | Motibar. |

The villages of the Hasn Khēl are Akhor, Jānākhor-Kūi, Mūsadara, Tarūna, Ispargai. They are said to number about 1,900 men in all.

The following extract from the report of Colonel Coke on the Kohāt district may prove of use at some future period in carrying on operations against this section.—"The firm hold we are now taking of the "Khwara and Zera valleys will enable the Government, in case of further "disturbance on the part of this tribe, to attack them from both these "valleys, by passing any requisite body of troops from Rāwālpindī across the "Indus at Shadīpūr, to aid the attacks from Peshawar and Kohat."

The roads which lead to the Hasn Khēl country from the Khwara are 1—Ghaibāna Sār to Jānākhōr and Kūi, a path fairly practicable for cattle. This road goes from Charat by Jalala Sar to Janakhōr; 2—Tūtkai to any of the Hasn Khēl villages, a good road practicable for camels, &c.; 3—Gharbur, a hill path from Kamrmēla, barely practicable for cattle. From Zera. From Khūzakhēl, a difficult road over the Hindki Sar; Khormatang, a road to Mūsadara and Jānākhōr, practicable for cattle. The Hasan Khēl of Jānākhōr and Mūsadara have some "abi" land; those of Kūī have only "lalni." Their means of livelihood are bringing in wood and charcoal to Pēshāwar, and in cultivating some "lalni" land belonging to Mohmands of Shamshatū and of Zākhēl. They would become very helpless if blockaded.

The Hasn Khēl of Jānākhōr and Kūī were much mixed up in the depredations and insults which in 1853 brought down punishment on the heads of the Jawakīs of Borī, and they had also been singled out for example, but they with the Ashū Khēl made a timely submission, and entered into an agreement which will be found under the head of Jānākhōr.

Notwithstanding this agreement, much anxiety was felt by the civil authorities on the occasion of the retirement of the troops from Borī, as to the part the men of Jānākhōr and Kuī would play. Colonel Edwardes says—"It was a great temptation. The infidels were in their pass, "harassed by a long day's work, and still engaged with an enemy in "their rear. They sat in hundreds on the hill, and saw that they had "only to descend in front, to place the column between two fires, yet "they refrained and kept their faith, and even sent deputies to the men "of Borī to warn them not to come beyond their border. A result "very much owing to the precaution having been taken of having all the "headmen in attendance on the civil authorities."

In 1866, the Hasn Khēl having insolently refused to make reparation for a series of outrages committed against British subjects in British territory, were subjected to a strict blockade. After the institution of the blockade, more outrages were perpetrated; a policeman on duty at an outpost was carried off by a band led by a notorious Hasn Khēl freebooter;

a party of police were fired at while patrolling; shots were fired at our outposts; lastly, the Government mail, *en-route* from the Indus to Kohat, was plundered on the high road by men of the Hasn Khēl.

The council of the tribe came into Pēshāwar by direction of Colonel Pollock to answer for these outrages, but all efforts failed to bring them to reason, and accordingly the Lieutenant Governor of the Punjāb, Sir Donald Macleod, telegraphed discretionary permission to the Commissioner to call on the military authorities to prepare a force for their punishment.

Meanwhile, the council of the tribe returned to the hills with the Commissioner's ultimatum, which they were called on to reply to within ten days, but at the expiration of the time—

"*1st.*—They firmly declined by written letter to give way on the points at issue.

"*2nd.*—They sent delegates to the Basī Khēl tribe, closed their feud with it, and established an alliance with them.

"*3rd.*—They promised, and made no secret of it, that when the Basī Khēl attacked the village of Akhōr, they would co-operate with them by occupying in force a position in the Afrīdī Pass, at a tank known as "Shahīdān ke talao," opposite Zarghūn Khēl, in view to cut off the other villages in the pass, and prevent their assisting Akhōr. This manœuvre, if carried out successfully, would also have effectually closed the Afrīdī Pass.

"*4th.*—A mixed band of about 60 Kandao and Gadía Khēl collected to "surprise the small post of Aimal Chabūtra, only returning, by its own "account, because they found the garrison on the alert." "These acts," "says Colonel Pollock, "taken with their behaviour, already reported, justified, "in my opinion, my availing myself of the discretionary power to move a "force against the tribe, although up to the present time the Basī Khēl "attack on Akhōr had been deferred, so that the power or will of the Hasn "Khēl to co-operate with them had not been tested."

As always happens with such people, they mistook the great kindness and forbearance of Government for weakness, and a demonstration was at last therefore required.

Accordingly, after consulting with Brigadier General Dunsford, C. B., Commanding at Pēshāwar, and with Mr. Macnabb, Deputy Commissioner, Colonel Pollock then determined as follows:—

"*1st.*—To tell the Hasn Khēl that a force would move out to enforce "their submission on the points at issue, and to obtain a guarantee for future "good behaviour.

"*2nd.*—That the earliest date on which columns from Kohāt and Pēshāwar "could act in concert would be the 10th April.

"*3rd.*—A column of strength considered sufficient by General Wilde should "attack Mūsadara, at the same time that the Pēshāwar column moved "against the other offending villages.

"*4th.*—Captain Cavagnari, Deputy Commissioner, Kohāt, to collect 1,000 "Khataks as a contingent, and provide for the assistance of the passmen, and "assistance or neutrality of the Jaẉakīs, special care being taken to warn "Borī from harbouring or assisting the villages attacked.

"*5th.*—General Wilde to be asked for the services of Captain Hughes' "mountain train battery, with all the infantry that could be spared from "Mardān, and some cavalry.

"*6th.*—General Haly to be applied to for the services of a regiment of "native infantry.

"*7th.*—General Dunsford to order 400 European infantry from Naoshahra "to accompany the troops, battery, and native infantry from Naoshahra to "the point where they would join the Pēshāwar column.

"*8th.*—The troops from Mardān, Abbottabād, Rawal Pindī, and Naoshahra, "as noted above, to assemble at Jalūzai by the 8th April.

"*9th.*—Three regiments of native infantry, 6 guns (9-pounders), with a "wing of a native cavalry corps from Pēshāwar, to move to Matanī on the "8th April, and the two columns to unite at or near Aza khēl on the 9th April, "and enter the hills if necessary on 10th.

"*10th.*—The Kohāt column to attack Mūsadara on same day."

The following notes by Lieutenant Colonel Allgood, Assistant Quarter Master General, Pēshāwar Division, on the proposed expedition against the Hasan Khēl in April 1867, may also be here appropriately inserted.

"On 30th March Major General Haly, C. B., Commanding the Pēshāwar "Division, received from the Military Secretary to the Panjāb Government "a demi-official intimation that the Government of India had approved of "the recommendation of the Commissioner of Pēshāwar to coerce the "Hasan Khēl. On 1st April the Commissioner made a requisition for troops.

"The Major General being at Rāwal Pindī, requested the Lieutenant "Governor (who was at Marī) to authorise him to call on Brigadier "General Wilde, C. B., Commanding the Frontier Force, to form a column "consisting of a mountain battery and three regiments of native infantry "at Kohāt by the 12th instant, and to give him the other mountain battery "and the infantry of the Guide Corps to form part of a column which he was "preparing at Pēshāwar.

"The Major General considered it expedient that a column should be "formed at Kohāt to enable him to assist the pass tribes in resisting the "Basī Khēl and other Afrīdīs who were inclined to side with the Hasan "Khēl, and who were at the time threatening Akhōr and Zargūn Khēl in the "Kohāt Pass.

"He thought that by placing three regiments and a mountain battery "on the high peak of the Kotal ridge, about two miles east of Sharaki, looking "down on Zargūn Khēl and on the tanks in the Kohāt Pass, and by placing "troops or levies at the Pēshāwar mouth of the Kohāt Pass overlooking "Akhōr, he would strengthen the Pass Afrīdīs, and effectually prevent any "bodies of other Afrīdīs from crossing to the east of the Kohāt Pass and "assisting the Hasan Khēl. He did not wish our troops to compromise "themselves in the pass, but merely to take up threatening positions at the "places named. The Pēshāwar column was simultaneously with these move-"ments to enter the Hasan Khēl country and carry out the Commissioner's "wishes.

"A contingent of 1,000 Khataks under the Assistant Commissioner of "Kohāt was at the same time to advance on Mūsadara *viâ* Kamar Mēla "and Tūtkai.

"Having returned to Pēshāwar on the 4th April, the Major General had "an opportunity to communicate personally with the Commissioner and "Brigadier General Wilde, C. B. From political motives, the Commissioner "was averse to the formation of the Kohāt column, and General Haly, "adhering to his opinion, deferred to the Commissioner's wishes.

"It was agreed that the Pēshāwar column should be strengthened by a "mountain battery and by the 5th Gorkha Regiment from Abbottabād; "that a simultaneous advance should be made in two columns from Jalōzai "and Aza Khēl respectively on Kūi, Jānākhor and Tarūna, a contingent "of 1,000 Khataks acting in co-operation on Mūsadara.

"The troops detailed for this duty were—

| | | Men. | | | |
|---|---|---|---|---|---|
| "F. F., R. H. A. | | 84 | 4 guns | | Under command of Colonel Bright, C. B., 1-19th Regiment. |
| "Mountain Battery | | 143 | 4 | | |
| "5½-inch mortars | | 21 | 2-8 guns, 2 mortars and 248 men | | |
| | | Men. | | | |
| "Sappers and Miners | | 88 | | | |
| "Cavalry, 19th B. C. | | 300 Sabres | | | |
| "British Infantry. | 42nd R. H. | 104 | 504 British Infantry | | |
| | 1-19th Regt. | 400 | | | |
| "Native Infantry. | 23rd N. I. | 617 | 1,840 Native Infantry | | |
| | 24th N. I. | 577 | | | |
| | 28th N. I. | 561 | | | |
| | 45th N. I. | 85 | | | |
| | | Men. | | Guns. | |
| "Mountain Train Battery | | 148 | | 4 | Under command of Col. S. Browne, C. B., Guide Corps. |
| "Squadron 3rd Bengal Cavalry | | 148 Sabres | | | |
| "Native Infantry | 5th Gorkhas | 624 | 1,815 Native Infantry | | |
| | 20th N. I. | 590 | | | |
| | Guide Infantry | 601 | | | |

"The columns would have been prepared to advance on the 12th or 13th "April. The stronger column moving from Aza Khēl or Kūi and Jānākhor, "while the other, having bivouacked on Charāt on the previous night, was to "move along the ridge over the Jalāla Sar, descending down the spur on "Jānākhor, and closing the retreat of the enemy towards the Jalāla Sar.

"It had been ascertained that a mountain battery could move with the "infantry along the mountain ridge and take part in the movement.

"The troops were ordered to take the field with five days' food in their "bazars; 10 days' food for British troops was to accompany.

"100 rounds, including that in pouch, were to be taken by the infantry.

"Troops of all arms were to take greatcoats and blankets only.

"The Commissioner was desirous to destroy Janākhor, Kūi and Tarūna, "and to return the same evening to camp; but it is probable that the troops "could not have returned to camp the same night."

These preparations however soon changed the aspect of affairs; the Hasan Khēl, who had hitherto mistaken forbearance for weakness or indifference, on perceiving the preparations for their chastisement, at once submitted unconditionally to the terms imposed upon them, and gave hostages for their future good conduct.

These circumstances being duly reported to Government, His Excellency the Viceroy in Council was pleased to express in the following terms his satisfaction at the event:—

"The happy result of an affair which at one time appeared could not be brought to a termination without resort to extreme measures, is in the

opinion of the Government of India attributable to the firm yet temperate policy adhered to throughout."

Since this the Hasan Khēl have given no trouble.

IV.—The Ashū Khēl consists of the following sections:—

| | | | |
|---|---|---|---|
| 1. | Kandao | ... ... | 100 matchlocks. |
| 2. | Alī Khēl | ... ... | 60 " |
| 3. | Kala Khēl | ... ... | 460 " |
| 4. | Prīdī | ... ... | 50 " |
| 5. | Mahamadī | ... ... | 30 " |
| | Total | ... | 700 " |

They are located to the south of Fort Mackeson, on the first range of hills, and in the Ūchalgada Valley. They live in villages of the same names as the sections. They are an insignificant section, and are hardly recognised in the Adām Khēl council (*Jirga*).

In 1863, it had been intended to punish the Ashū Khēl of Kandao for their share in the depredations on the Pēshāwar border, for which Borī was destroyed; but they gave in a timely submission, and with the Hasan Khēl signed the agreement detailed above. Since then they have only troubled the authorities in the cases of the villages of Kandar and Kandao.

Thus the Adam Khēl number as follows:—

| | | | |
|---|---|---|---|
| 1. | Galā Khēl | ... ... | 900 |
| 2. | Jawakī | ... ... | 1,000 |
| 3. | Hasan Khēl | ... ... | 900 |
| 4. | Ashū Khēl | ... ... | 700 |
| | Total | ... | 3,500 |

The *Adam Khēl* section is thus one of the most numerous and most powerful of the Afrīdī clans. Located in the hills and glens westward of Jalāla Sar, and in the glens on each side of the defile leading from the Pēshāwar Valley to Kohāt, it holds the entire pass in its grasp. They are, however, largely engaged in the salt-carrying trade, and possess many camels.

They are permanent residents, and their villages are substantial, strengthened by towers, or situated for the most part in defensible positions. They have considerable tracts of cultivation about them, but their chief agricultural labor is expended on the unirrigated waste lands in British territory belonging to our villages of Chandangarhi, Adīzaī, Aza Khēl, Yūsaf Khēl, Pasanī. These villages were assigned by the Sikhs to the Arbabs of the Mohmand divisions in order to avoid coming into immediate contact with the hill-men, whose payment of revenue was uncertain and precarious, and with whom the jagīrdars were forced to maintain a good understanding.

The Adam Khēl have always been a very independent tribe, and have never acknowledged any authority.

In former days the villages of Borī and Jānākhor (q. v.) maintained bands of robbers to plunder the Atak road, and it was owing to their depredations

and the difficulty of managing them that the Sikhs were induced to assign the district of Kohāt to the Bārakzāi Chiefs.

Cavagnari, however, says in one of his reports: "The whole of the Adam Khēl Afrīdīs are entirely dependent for existence on their trade with British territory, and a protracted blockade would at all times be sufficient to reduce them to any terms."

All transactions with this tribe are carried on by the Deputy Commissioner at Kohāt.

During the summer months about 2,000 families from the different sections of this clan are located in the Tirā Maidān, and about 250 families are permanently settled there in the glens between Warān and Batān.

The dealings of the Adam Khēl with the British have chiefly been with reference to the Kohāt Pass, and I have therefore thought it better to describe them in that article. Certain of these sections, also such as those of Borī, Kandao, Jānākhōr, etc., have given us trouble at various times, and a description of these transactions will therefore be found under those heads.—(*Coke—Edwardes—Mackeson—Temple—James—Lumsden—Turner—Pollock—Cavagnari—Bellew—Bādshāh—Abdūl Majīd.*)

ADAMZA—

A village in the Mūsa Khēl division of Maorat, Banū District, twenty miles south of Banū, eight miles north of the mouth of the Bahīn Dara Pass. It is surrounded by cultivation, and has a Thāna and a small party of Police for the protection of the surrounding country from Batanī robbers. —(*Reynell Taylor, etc.*)

ADARH KE KŌT—

A ruined Batāni fort on the Tank border, situated in the Tajori Kach, about one mile up the Tand Chīnai Pass, on its left bank; it is built on commanding ground in a well chosen spot, and was originally meant as a defence against Vazīrīs, but on the annexation of Tank by the Sikhs, Adārh Khān, the Chief of the Mandu, Khēl section of Ūrīspūn Batanīsa, fearing that they might seize him and destroy all his property, deserted the fort and retired to the Mūī Band plain, since which time it has remained uninhabited.—(*Norman.*)

ADEZAI—

A village in the Mohmand division of the Pēshāwar district.

It has 493 houses, built of mud principally.

The population amounts to 2,202 souls, composed of Pathāns and Alīzaī.

The produce consists of cotton, wheat, barley, maki, and supplies are procurable here in considerable quantities after due notice.

The headmen are Sarfarāz and Arsala.

ADHAMI, OR TAYLOR GARH—

Lat. 32° 59′ 45″; Long. 70° 38′ 51″; Elevation 1,210 feet.

An outpost in the Banū District, 7¾ miles due east of Edwardesabād cantonments, situated in the Vazīrī Thal on the left bank of a ravine, from which the post takes its name, and which receives the drainage of the Barganatū and Chasma Passes.

This outpost, as its second, and now almost forgotten name implies, was built by Lieutenant, now Major General, Reynell Taylor in A. D. 1849 at a cost of Rs. 5,142-5-9. It is a square fort with a side of 100 yards, having a small bastion at each corner. The walls are 18 feet high, and loopholed, being built of sun-dried bricks, plastered over. It was originally surrounded

by a ditch, the faintest traces of which now only remain; the gateway is in the centre of the western face, and consists of a square battlemented keep, projecting ten paces from the curtain—flanking even the faces of the western bastions by its fire.

The garrison of the fort at its construction consisted of 126 Mūltānī horse and one company of infantry. In June 1854 their numbers were reduced to 20 horsemen and 40 foot, but the necessity for such a garrison has long since gone by, and the lines in which they lived are demolished. Its original intention was to overawe the Vazīrīs of the Thal, many of whom now are enlisted in the militia and quartered in the post. The garrison now numbers

| | |
|---|---|
| 1 Dafadar and | 8 Sowars of the militia. |
| 1 Naib Dafadar and | 8 Sowars of the Vazīrī Thal tribes. |
| 1 Havildar and | 9 Sepahis of the militia. |

The militia comprise in their ranks Shīrānīs, Ūstarānas, Bābars, Marhels, Maorats and Mūltānīs, and are called by themselves, in contradistinction to their Vazir comrades, Mūltānī Militia.

The Vazīrīs have representatives of the Spīrkai, Hatī Khēl, Sirki Khēl, and Bizan Khēl sections. The Naib Dafadār and two sowars must always be present in the post, the remainder join in the event of a raid or any disturbance. A roster is kept of the men for post duty, and the tour of duty is settled by the Naib Dafadar.

Adhami is about two miles off the main frontier road from Banū to Kohāt; to reach it from the Edwardesabad cantonment the main frontier road is followed to the left bank of the second or Sūka Kuram river, when the Adhami path strikes off at about east-south-east, and crosses the Thal in this direction.

In four miles the Adhami ravine is reached. A nasty swamp, which, after rain, presents great difficulties to horsemen, lies just where the road crosses it to the post, which is about half a mile from the left bank.

The neighbourhood of Adhami is the sandy sparsely cultivated Thal, dotted over with "kiris" of Vazīrs, mostly of the Bizan Khēl section; the ground to the south of the post is by far the richest, owing to one or two cuts having been made from the Adhami ravine for irrigation purposes; these few fields produce about 80 maunds of barley and from 20 to 30 of wheat in the year; this is taken to Banū for sale. The grass in the neighbourhood is bad, even near the stream, being bitter and not relished by cattle.

Flocks of sheep and goats, and herds of cattle belonging to the Vazīrīs graze in the vicinity, but no animal, with the exception of an occasional ravine deer, is to be seen on the Thal; wild fowl, occasionally in quantities, may be found in the ravine, and sand martins make their nests in the scarped banks of the stream to the north of the fort.

Now the duties of the garrison consist in closing the Chasma, Barganatū, and Ping passes in the event of a raid, and in forwarding information at once to the Gūmatī outpost. Once a week a report is sent to the officer commanding outposts and militia at Edwardesabad, under whose control the post is. It has long been under contemplation to push the outpost nearer to the hills, and in April 1871 the Lieutenant Governor sanctioned a new post being built on a site selected by Brigadier General Keyes, C. B., at the mouth of the Barganatū pass.

From the post to Latamar, the cross country road joining that place with Ghoriwala is followed; this again, after winding over the Thal in a N. N. E. direction, joins the main frontier road at a small 'choki' about 9 miles from Edwardesabād, and the same distance from Latamar; the road throughout is practicable for field artillery.

The water-supply for the post is procured from a small well inside, which never dries, and gives excellent water at a depth of five feet from the surface, the post being upwards of 30 feet higher than the neighbouring ravine.

The Adhami ravine, which, as has been before mentioned, carries off the drainage of the Barganatū and Chasma passes, is not dependent on the rainfall in the hills for its supply of water; plentiful springs about a mile north of the outpost give a never-failing supply of pure sweet water, and the cultivation on its banks, which are here and there dotted with groves of willow trees, shines out in pleasant contrast with the surrounding dreary Thal. The ravine joins the Kūram river four miles W. S. W. of the post in the immediate vicinity of the village of Pain Khān.

The supplies for the garrison are arranged for by a city "bania" from Edwardesabad, who resides in the post, and is bound by contract to have ten days' provisions stored. (*Norman—Macgregor.*)

ADINA—

A village in the Mānizai division of Yūsafzai, Pēshāwar, situated 1½ mile south of the slopes of the Karamār hill, on the left bank of the Arangkhwar, 14 miles east of Mardān and 4 miles north of Yār Hūsēn. It has 396 houses, of which 376 belong to Pathāns, and its lands are richly cultivated and supplied with water from 40 wells.

The Mardān-Pihūr road passes through this village. It is not walled. North of this village a bloody battle was fought between the Sikhs and the Yūsafzaīs. There is a little country cloth made here. (*Lumsden—Johnstone—Lockwood.*)

ADINZAIS—

A section of the Khwāzozai, Akozai, Yūsafzaīs who inhabit the right bank of the Swāt river, and a glen running north from it. They are bounded on the west by Tālāsh, north by the Laram hill, east by a hill which divides them from the Shamozāis, and south by the Swāt river. This glen stretches for about 10 miles from the river to the Laram hill. There is a perennial stream running down the centre of the glen, a tributary to the Swāt river, which is used for irrigation and to turn mills. They have the following villages :—

| *On the west side of the glen.* | | *On the east side of the glen.* | |
|---|---|---|---|
| Warsak ... | 40 | Bārorai ... | 60 |
| Kharkanāi ... | 20 | Tindodāg ... | 100 |
| Osakāi ... | 140 | Shewa ... | 400 |
| Manjāwar ... | 16 | Tezogram ... | 80 |
| Chikho ... | 30 | Jango ... | 50 |
| Tisu ... | 60 | Kitiari ... | 200 |
| Badnūmāi ... | 30 | Tiknai ... | 40 |
| Khairabād ... | 50 | Maghdad Gari (a fort) ... | 50 |
| Paraina ... | 20 | Khānpūr ... | 15 |
| Gūdiarkhwar (2) ... | 60 | Warghar ... | 20 |

| *On the west side of the glen.* | | *On the east side of the glen.* | |
|---|---|---|---|
| Lalkū | ... 22 | Aspān (2) | ... 80 |
| Ohābot | ... 40 | Batān | ... 30 |
| Katso | ... 60 | Kashmīr | ... 40 |
| Hasrat | ... 16 | Retala | ... 50 |
| Rāmial | ... 20 | Derān | ... 25 |
| Bākandāi | ... 50 | Badkala | 50 |
| Deran | ... 22 | On the bank of the river they have the following villages:— | |
| Kodigrand (2) | ... 450 | Chakdara | ... 180 |
| Uchuna: Kable Kili | | Manūgai | ... 60 |
| Uchuna: Hwarkhātakili | | Sehsada | ...1,000 |
| Uchuna: Largaro Kili | | Ramora | ... 200 |
| Uchuna: Chirkarān | | Khūshmakān | ... 80 |
| | | Alī Mast | ... 90 |

*N. B.*—The numbers opposite the villages are only approximate.

The chief men of the clan are Amīr Khān and Hūkūmat Khān, both of Uchūna (they are relations, and both of the Marjan Khēl), and Maghdad of Maghdad Khan Garhī.

They are divided into the following sections: Mīrhasan Khēl and Bābū Khēl, collectively, called Bābu Khēl, and Ūtmānzai, sub-divided into Sherghā Khēl, Marjan Khēl, Bārām Khēl, and Ūmar Khēl.

The Utmānzais and Bābū Khēls redistribute their lands ("wesh") among themselves every ten years.

They communicate with the Mālīzais by the Laram Pass, which is one of the most used routes from Swāt to Dīr and the Panjkora country.—(*Bellew—Lockwood.*)

AD-I-SAMBŪR—

A hill in the Kōhāt district, situated to the north of the road to Sāmalzāī, west of Mahamadzāi and Nasrat Khēl, on a spur of the Tīra-Kohāt range. The foot of the hill is covered with jungle. On the side is a cave, on the outside of which are two stalactite-looking pillars,—the whole being evidently natural. The remains of a fort are very perceptible on the top of the hill, and there is a spring of water and a large peepul tree on it.

Bādshāh Kotwāl of Kohāt says the proper name is Adi Samuch.—(*Agha Abbāss—Bādshāh—Ross—Macgregor*).

AD MÉLA—

A village in the Zāemūkht country, Yāghistān, on the right bank of the Sangrōba river, and about twelve miles above Thal. It was formerly a hamlet of the Bangash village of Biland Khēl, but was taken from it by the Zāemūkht. It is more properly called Hadd Mela.—(*Coke—Macgregor.*)

AFRĪDĪS—

A large tribe of Pathāns who inhabit the lower and easternmost spurs of the Sūfēd Kōh range to the west and south of the Pēshāwar District, including the valley of the Bārā and portions of those of Chūra and of Tīrā. To their east they are bounded by the Khataks of Akōra and the Mohmand and Khalīl divisions of the Pēshāwar District; to their north they have the Mohmands; west, the Shinwārīs; and south, the Orakzās and Bangash.

The origin of this tribe, owing to the want of written records, is very obscure. "Their traditional records, however," says James, "would lead us to

"believe that, in common with other Pathān tribes, they are the descendants "of Khalid-ibn-Walid, a Jew who embraced Islamism, and whose descendants "had possession of great tracts in the western portion of Afghānistān in the "tenth century, at which time, upon the convulsions in the country owing "to the advance of Mahmūd of Ghaznī, a Chief, by name Afrīd, owing to his "crimes and feuds, was obliged to fly from his country and seek refuge "with a kindred spirit, by name Vazīr, in the wilds of Sheratala. Here he "seems to have settled and remained with his family for a considerable time." Turner gives something like the same story, *viz.*, "Afrīd, an individual of unknown country and parentage, came to Ghōr, and there had an intrigue with a woman of the Karerai tribe, the eventual result of which was the tribe of Afrīdīs." James says that Afrīd had four sons,—Aka, Adam, Ula, and Mīrī, who went off and formed for themselves settlements in the adjoining Tīrā, where their descendants remain to the present day. Turner's genealogical table is :—

Afrīd.

| | | | | | |
|---|---|---|---|---|---|
| Adam. | Ula. | Akā. | Mīraī. | Kaharun. | Bhalram. |
| Ahmad. | Alai. | Ralaī. | Hasan. | Jawākī. | Galāī. |

Cavagnari says of their origin :—"The Afrīdīs are supposed to have been descended from a woman called Maimana, who had two sons, Afrīd and Adam. The former's descendants are divided into seven grand divisions."

Bellew gives the following genealogical table of the tribe, which may be considered more reliable than most of our authorities, and it is certainly the most recent and complete of any. These genealogies, however, cannot of course be much relied on, because the people have no records of any kind, and only trust to their memories.

ŪSMĀN.—1, Meta Khēl; 2, Adam Khēl; 3, Ulā Khēl; 4, Akā Khēl; 5, Mīrī Khēl.

1.—*Meta Khēl*—Not now found amongst the Afrīdīs; said to be in Hindūstān and the Deccan.

2.—Adam Khēl.

Hasn Khēl; Jawākī; Galī; collectively styled Khatorizai:—

- Hasn Khēl.
  - 1.—Jānākhor.
  - 2.—Meam Khēl.
  - 3.—Zako Khēl.
  - 4.—Akhorwāl.
  - 5.—Parīdī.
  - 6.—Kandāo Khēl.
- Jowākī.
  - 1.—Mahwal Khēl.
  - 2.—Aitam Khēl.
  - 3.—Hasn Alī Khēl.
  - 4.—Pāī Khēl.
- Galī.
  - 1.—Seorī Khēl.
  - 2.—Alam Khēl.
  - 3.—Bākal Khēl
  - 4.—Shpalkai.
  - 5.—Kūīwāl.
  - 6.—Sharakī.
  - 7.—Bostī Khēl.
  - 8.—Zarghūn Khēl.
  - 9.—Sūnī Khēl.

Alī Khēl; Kālā Khēl; Mahamadī; collectively styled Ashazaī or Ashū Khēl. The Adam Khēl are Gār or Sāmal, according to circumstances.

Mīr Ahmad Khēl; Kamr Khēl; Kūkī Khēl; collectively styled Fīrōz Khēl. Mīr Ahmad Khēl consists of Malikdīn Khēl and Kambar Khēl:—

- Fīroz Khēl.
  - Mīr Ahmad Khēl.
    - Malikdīn Khēl. (Sāmal.)
      - Gulābkhān Khēl.
        - 1.—Daolat Khēl.
        - 2.—Natū Khēl.
        - 3.—Jandā Khēl.
        - 4.—Mata Khēl.
        - 5.—Nasrat Khēl.
      - Umar Khān Khēl.
        - 1.—Kati Khēl.
        - 2.—Raurā Khēl.
        - 3.—Shāhī Khēl.
      - Karamna Khēl.
        - 1.—Darwe Khēl.
        - 2.—Mīrī Khēl.
        - 3.—Bāhram Khēl.
        - 4.—Yār Mahamad Khēl.
        - 5.—Alāī Khēl.
        - 6.—Kālā Khēl.
    - Kambar Khēl. (Gār.)
      - 1.—Darbī Khēl.
      - 2.—Zana Khēl.
      - 3.—Mūtkhān Khēl.
      - 4.—Khojal Alī Khēl.
      - 5.—Alī Khēl.
      - 6.—Shekhmal Khēl.
      - 7.—Pabi Khēl.
      - 8.—Yārān Khēl.
      - 9.—Mīrān Khēl.
      - 10.—Utar Khēl.
  - Kamar Khēl. (Sāmal.)
    - 1.—Khudādād Khēl.
    - 2.—Aemal Khēl.
    - 3.—Paīn Khēl.
    - 4.—Torkal Khēl.
  - Kūkī Khēl. (Gār.)
    - 1.—Sherkhān Khēl.
    - 2.—Katī Khēl.
    - 3.—Māshī Khēl.
    - 4.—Parīt Khēl.
    - 5.—Abdāl Khēl.
    - 6.—Tawar Khēl.
    - 7.—Sikandar Khēl.

Khēl.

- 3.—Ūlā.
  - Sipāh (Sāmal).
    - Abūbakr Khēl.
      - 1.—Ghebi Khēl.
      - 2.—Jawāki
      - 3.—Kārā Khēl.
      - 4.—Sūran Khēl.
      - 5.—Malik Khēl.
    - Hurmuz Khēl.
      - 1.—Baghdād Khēl.
      - 2.—Abdāl Khēl.
      - 3.—Landi Khēl.
      - 4.—Drewandai.
    - 5.—Mohib Khēl.
    - (Sipāh.)
  - Zakhā Khēl (Sāmal).
    - 1.—Shān Khēl.
    - 2.—Zaodīn Khēl
    - 3.—Pāēndēh.
    - 4.—Khasrūzaī.
    - 6.—Pakhaī
    - 7.—Nasruldīn Khēl.
    - 8.—Barī Khēl.
    - (Zakhā Khēl.)
- 4.—Akā Khēl (Sāmal).
  - 1.—Bassī Khēl.
  - 2.—Madā Khēl
  - 3.—Garerai.
  - 4.—Sher Khēl.
  - 5.—Rahīmdād Khēl.
  - 6.—Kat Khēl.
  - 7.—Mīrī Khēl.
  - 8.—Sūltān Khēl.
  - 9.—Sanjal Khēl.
  - 10.—Īsazaī.

5.—*Mīrī Khēl*—Not now found as a separate clan; incorporated with Malikdīn Khēl and Akā Khēl.

It is, however, of little practical value to know what the descent of the Afrīdīs is, for all authorities are at all events agreed to divide them into—I, Kūkī Khēl; II, Malikdīn Khēl; III, Kambar Khēl; IV, Kamr Khēl; V, Zākhā Khēl; VI, Akā Khēl; VII, Sipāhs (sometimes designated as Sipāh Bālā, in contradistinction to the smaller clan of Orakzāī bearing the same name); VIII, Adam Khēl. For further particulars regarding these sections see their respective titles.

In the time of the Kings of Afghānistān, that is, from the reign of Ahmad Shāh to that of Shūjā-ūl-Mūlk, the Afrīdīs were set down at 25,000 fighting men in the subjoined quotas from the several clans :—

| | | |
|---|---|---|
| 1.—Kūkī Khēl | ... 3,000 | ... In Rajgal and Khaibar. |
| 2.—Malikdīn Khēl | ... 3,000 | ... In Maidān. |
| 3.—Kambar Khēl | ... 3,000 | ... Ditto. |
| 4.—Kāmr Khēl | ... 3,000 | ... In Sank Dara, in Bārā. |
| 5.—Zākhā Khēl | ... 3,000 | ... In Maidān. |
| 6.—Ākā Khēl | ... 3,000 | ... In Waran. |
| 7.—Sipāh | ... 3,000 | ... In Bārā. |
| 8.—Ādam Khēl | ... 4,000 | ... In Kōhāt and Khatak hills. |
| TOTAL | ... 25,000 | |

This is less than the reputed strength of the clan now. It is of course impossible to say which estimate is likely to be most correct. But of one thing we may be certain, that 25,200 is the utmost strength, while it may be even less than 22,200. The Afrīdīs in stating their own numbers have everything to gain by exaggerating, and no fear of detection.

The strength of the Afrīdī clans as generally accepted now is approximately as follows, *viz.*—

| | | |
|---|---|---|
| 1.—Kūkī Khēl | ... 3,500 | fighting men. |
| 2.—Malikdīn Khēl | ... 3,500 | " |
| 3.—Kambar Khēl | ... 3,500 | " |
| 4.—Kāmr Khēl | ... 1,500 | " |
| 5.—Zākhā Khēl | ... 4,000 | " |
| 6.—Ākā Khēl | ... 1,200 | " |
| 7.—Sipāh Khēl | ... 1,500 | " |
| 8.—Ādam Khēl | ... 3,500 | " |
| TOTAL | ... 22,200 | " |

Of these the following are serving in the ranks of the Panjāb Frontier Force :—

| | | | |
|---|---|---|---|
| 1.—Kūkī Khēl ... | 75 | 6.—Ākā Khēl ... | 3 |
| 2.—Malikdīn Khēl... | 210 | 7.—Sipāhs .. | 10 |
| 3.—Kambar Khēl ... | 210 | 8.—Ādam Khēl ... | 72 |
| 4.—Kāmr Khēl ... | 64 | Other sections ... | 28 |
| 5.—Zākhā Khēl ... | 24 | | |
| | | TOTAL ... | 696 |

The returns of the Bengal Army furnished to me do not show with sufficient clearness the sections to which the Afrīdīs serving in its ranks belong, but the total number returned is 468. The largest number of Afrīdīs

in any one regiment of the Bengal Army is in the 20th Panjāb Infant *viz.*, 101; in the 26th Panjāb Infantry there are 88, and these are near all of the Malikdīn section. In the Bombay Army there are only 9 Afrīd returned, and in the Madras Army there are none. Thus the total numb in the army is 1,164, or about 5 per cent. of their fighting strength. Thi however, does not of course represent the number of Afrīdīs who are mo or less trained soldiers, as there are doubtless many in the Police and th service of various Native Chiefs, and besides an Afrīdī very seldom remain long in the service, and his place is always filled up. Thus I think tha not less than one-third of the fighting strength of the Afrīdīs have receive a more or less efficient training in our service.

The Mīta Khēl sept of the Afrīdīs is not now found amongst the othe divisions. It is said to have been deported to Haidarabād and the Dakan by Jahāngīr, and their descendants are believed still to exist there. About a thousand families are settled in the Dakan, and some 40 or 50 are at Pānīpat; regarding these I have in vain endeavoured to get information.

The Afrīdī in appearance is generally a fine, tall, athletic highlander, whose springy step, even in traversing the dusty streets of Pēshāwar, at once denotes his mountain origin. They are lean but muscular men, with long gaunt faces, high noses and cheek-bones, and fairish complexions. They are described as brave and hardy, and make good soldiers, but are subject to home-sickness. They are careful shots and skirmishers, waiting with the greatest patience for the chance of an easy shot at an enemy. This quality is less shown when, as soldiers of the British Government, they are supplied with unlimited ammunition, but still their '*specialité*' is hill fighting. They wear a coarse home-manufactured blue shirt, loose trousers, a neat sandal of straw or the leaf of the dwarf palm on the feet, a large turban placed jauntily on the head, with a waist-band to gird up the loins. From this may be seen obtruding the handle of a Khaebarī knife, one or two pistols with old flint locks, together with all the paraphernalia required to carry about a magazine, in the shape of powder-horn, cartridge-cases, flint and steel, and, to complete all, a matchlock. Generally speaking, there is no doubt that the Afrīdīs are now better armed than they have ever been, or than other tribes on the frontier,—almost every fighting man possesses a gun or pistol, besides other arms, and many of the firearms are rifled, some have percussion locks, while the number of rifles stolen or carried off by deserters is very considerable. Altogether it is probable that there are not under 20,000 matchlock-men in Afrīdī land.

Of the moral attributes of the Afrīdīs it is quite impossible to say anything in praise. Mackeson, than whom no one knew them better, writing of them, says:—The Afrīdīs are "a most avaricious race, desperately fond "of money. Their fidelity is measured by the length of the purse of the "seducer, and they transfer their obedience and support from one party to "another of their own clansmen according to the comparative liberality of "the donation. Unlike Mahamadans in general, the Afrīdīs are said to "have but little regard for the sanctity of marriage rights, although in other "respects strict observers of the precepts of the Korān; and such is their "shameless and unnatural avarice, that frequent cases occur of a man in good "circumstances in the first instance marrying a good-looking girl, but "as times get harder exchanging her for one of fewer personal attrac-"tions and a bag of money. Their women appear at all times unveiled

"in public, and are always willingly offered to the embraces of those "who can pay for the indulgence. And it is a custom among them "to marry the widows of their departed brothers."

For the rest it may be said that ruthless, cowardly robbery, cold-blooded, treacherous murder, are to an Afrīdī the salt of life. Brought up from his earliest childhood amid scenes of appalling treachery and merciless revenge, nothing has yet changed him: as he has lived—a shameless, cruel savage—so he dies. And it would seem that, notwithstanding their long intercourse with the British, and the fact that large numbers of them are or have been in our service, and must have learnt in some way what faith and mercy and justice are, yet the Afrīdī character is no better than it was in the days of his fathers.

Yet he is reputed brave, and that by men who have seen him fighting. Hardy he is in his own hills, but he is very impatient of heat, and does not like work in the plains, but immediately longs for the cool breezes of Tīrā and Chūra. As soldiers of the British Government, the Afrīdīs have gained a greater reputation for fidelity than at any other stage of their history. Much has been said of their fidelity in fighting against their own people for us; but when it is remembered that an Afrīdī generally has a blood feud with nine out of ten of his own relations, the beauty of this attachment fades. They have always been more noted in action for a readiness to plunder than to fight. "On the whole," says Elphin-"stone (generally so eager to record anything good of Afghāns), they are "the greatest robbers among the Afghāns, and, I imagine, have no faith "or sense of honor; for I never heard of anybody hiring an escort of "Khaibarīs to secure his passage through their country—a step which "always ensures a traveller's safety in the lands of any other tribe."

Notwithstanding this estimate, which I fear some will consider harsh, the Afrīdī is on the whole the finest of the Pathān races on our border. His appearance too is much in his favor, and he is really braver, more open, and not more treacherous than other Pathāns. This much is certain, that he has the power of prejudicing Englishmen in his favor, and there are few brought into contact with him who do not at least begin with an enthusiastic admiration of his manliness. Again, with a tight hand over him, many of his faults remain dormant, and he soon developes into a valuable soldier. On this account I think it is a great pity that so few of the fighting strength of the clan are induced to enter our ranks, and the reasons are worth enquring into. It may be that there is a disinclination to serve in regiments principally formed of alien races, and if so, it would surely be worth while to form regiments of this clan alone, so that not 5 per cent. but 20 per cent. should serve.

Hospitality is said to be one of the virtues of an Afrīdī, and it is possible that, if there was no chance of robbing or murdering a traveller before he came to his door, he would offer such cheer as was forthcoming; but the wanderer who breaks bread with an Afrīdī must be cautious; for his host, even while providing his best, will surely be concocting some devilry to entrap his guest as soon as he has left the confines of his lands, or even the shelter of his roof. Still there are not wanting instances of their giving refuge to a fugitive, and laying down their lives in his defence.

The Afrīdīs are very ignorant, and, although nominally under the rule of their Maliks, have but very little respect for anything like authority.

The men who have most influence amongst them are their Mūlās and Syads. They are all of the Sūnī persuasion of the Mahamadan faith.

The Afrīdīs are seldom at feud with their neighbours as a tribe against tribe, whatever may be the relations of individual members with those of neighbouring tribes. For some years past their extratribal feuds have been in a state of quiescence. But amongst themselves they are eternally at feud. Generally, the quarrel is confined to the two sections between whom the dispute happens to be, but in cases where the general interests of the whole tribe are concerned, the clans range themselves in the two great factions of Sāmal and Gār—the Sámal faction including the Malikdīn, Zākhā, Aka Khēl, Sipāh and Kamr Khēl sections; and the Gār the Kambar Khēl and Kūkī Khēl. The Adam Khēl belong to neither faction, but side with one or the other as their interests may dictate.

Though in themselves the most disunited of people, in the event of a threatened invasion of their country, it is probable that their Mūlās and Maliks would induce them to lay aside their petty animosities and unite to face the common danger and defend their common faith. On such occasions it is usual to assemble a council composed of the heads of villages in each clan, and, through the medium of priests, to patch up their internal disputes.

They manage this in rather a primitive manner, and in a style much more to the point than the crafty usages and subtle technicalities adopted by more refined modern diplomatists; for each negotiator takes a stone and, placing it on the top of that of his clansman, swears a sacred vow that until the common cause be finally settled, and these stones removed, the feud between the two parties shall be dormant,—and their oaths, on these occasions, are said to be seldom violated. The councils also arrange all the plans of the campaign and the number of men required from each branch of the tribe, which are furnished in quotas from villages in proportion to their numerical strength,—and each party is headed by its own Malik. On taking the field, each man brings with him a sheepskin full of flour, and the amount of ammunition that he can manage to collect; but, should hostilities be protracted beyond the time that the supply of provisions will last, the tribes are either kept together and fed by contributions from villages in the neighbourhood, or disperse for a few days to make ammunition and to replenish their commissariat; but, should the latter course be adopted, it frequently happens that mistrust in each other and the fear of treachery in their neighbours prevent their again uniting.

When no external enemy is in the field the different tribes of this race are continually warring amongst themselves, and it is no uncommon occurrence to find even one-half of a village carrying on a skirmish with matchlocks with the other half,—and this may be continued for two or three consecutive days,—the parties firing from towers or from behind rocks or any other shelter upon each other, and, after seven or eight casualties have occurred on either side, or all their ammunition is exhausted, they settle the point at issue by interchange of marriages.

When not engaged in plundering, the Afrīdīs do simply nothing; time hangs heavily on their hands; for all the common necessary duties of daily life are performed by their women, while the men sleep or talk of the last midnight murder or robbery. All such domestic labors as fetching wood and water and cooking fall to the lot of the women, as they do in more civilized countries, but, in addition, nearly all the out-door labor in the fields

is done by them. The consequence is, that they are anything but womanly in appearance, habits, or manner,—indeed, they are said to be deadly shots with stones, and to frequently distinguish themselves in the defence of their homes. But the Afrīdīs round the Kōhāt Pass are different. Their minds have become more open to the beauties and the results of industry. They are great traders, or rather carriers. They convey the salt from mines in the Kōhāt District to Swāt, Bajāwar, and even Chitrāl. They also cut and sell the firewood of their hills to the British Garrisons of Pēshāwar and Kōhāt. By these means they are relieved from the old necessity of robbing, and procure a comfortable and honest subsistence.

The Afrīdīs in their mountains, which they chiefly inhabit in the summer, have moveable huts of mat. They come down into the low hills in the winter, where they live in caves cut out of the earthy part of the hills. They are migratory in their habits. In the autumn months they descend from the pasture grounds about Maidān and upper Bārā, with their families and flocks, and pass the winter in the Khaibar, Bazār, Kajūrāi, Bagiārā and the lower Bārā districts. In these several localities each clan has its own apportioned limits, and in all they generally live in caves, which are formed in long galleries in the cliffs and banks of ravines in all parts of the hills. None of the sections live in tents. They have few villages formed by a collection of houses close together. As a rule, each family has its own separate dwelling, proportioned in size to the numbers of the household and their cattle and flocks. Generally, a family of brothers, with their respective children and blood relations, constitute the little communities of these separate dwellings, which are always fortified by walls and towers, and are placed on commanding sites on the hills. Sometimes these little forts contain 30 or more separate houses within the enclosure. In April and May they again move up to Maidān. The Ādam Khēl, Ākā Khēl and Kūkī Khēl are the only sections who reside in the lower settlements all through the year.

Some families of each of the clans sharing Bārā and Maidān hold on to their possessions at all seasons. The majority, however, with their cattle and flocks, avoid the winter snows, and pass the cold season in the low valleys and hills bordering on the west of the Pēshāwar basin, between the Khaibar on the north and the Kōhāt ridge on the south. The elevation of Maidān above the sea is probably not much under 7,500 or 8,000 feet. Snow is said to cover the entire Maidān to a depth of three or more feet for some three months. The Maidān clans are, as a rule, certainly fairer in complexion than the clans located at a lower level. The Malikdīn Khēl, Kambar Khēl and Kamar Khēl, with some of the Kūkī Khēl, are notoriously fairer than other Afrīdīs. The elevation of Dwātawi and Tordara is perhaps above 6,000 feet. Below this the Bārā valley is said to fall rapidly till it enters on the Pēshāwar valley. Maidān is covered with orchards and corn fields. Abundance of rain falls, and violent storms are of frequent occurrence,—in the summer and autumn chiefly. Walnuts and the edible pine are found as low down as Dwātawi and the neighbouring portion of middle Bārā.

None of the Afrīdī clans are located westward of the Sūfēd Kōh or the Rājgal ranges. Individual families, who have been forced out of their own tribe by feuds, are to be found both in Nangrihār and in Kūram; but they are there only on sufferance as refugees.

The Afrīdīs have no steady and free intercourse with the territories westward of their own country. The only routes existing are with difficulty practicable to footmen during the summer season,—and then only under protection of a safe conduct. The most frequented route from Bārā towards Kābal is through Bazār and Khāibar to Jalālābād. Pēshāwar is the market to which the Afrīdīs resort for the disposal of their country produce and the supply of their domestic and other wants. It is also the great field for the practice of their thievish propensities.

Of late years the Afrīdīs have become very wealthy, and it is said their clans have all considerably increased. They have had no great feuds with their neighbours, and even private feuds amongst individual clans and sections are said to be on the decline.

Their chief security consists in the strength of their country for defence, and the unanimity of the clans on the approach of a common danger.

Their principal weakness lies in the facility with which they can be shut up in their own hills and cut off from communication with the outer world, provided adequate measures are adopted to effect such a purpose.

In their relations towards the British Government, the Afrīdīs have been uniformly hostile, and where they find an opportunity they rarely fail to take advantage of it.

Their relations with the Kābal Government are no better. So long as they are paid for a passage through their country, and are not otherwise interfered with, they are content to acknowledge the suzerainty of the Kābal ruler, and will fight for his cause if properly remunerated.

Under like conditions, they would act similarly towards the British or any other Government which acceded to their demands and left them alone to themselves—and this is only natural, considering the advantages of strength and position which they possess.

The Afrīdīs derive their importance from their geographical position, which gives them the command of the Khāibar and Kōhāt roads, and consequently the history of British connection with them has been almost entirely with reference to these defiles. Their history before the date of their connection with us can have no interest for any one: whatever the dynasty has been, whether Jangēz, Timūr, Bābar, Nādar, Ahmad Shāh, the Sikh or the Farangi has reigned, it has ever been a record of broken faith. A short sketch of the connection of each section with us from the date of our annexation of the Panjāb until the present day will be found under the respective headings. Before this event our connection with the Afrīdīs was only due to the passage of our forces through the Khāibar. A reference to that article will show how uniformly they opposed us, and how consistently they deceived us; and I think it also shows that their marauding propensities gave us more annoyance than caused danger.

The boundary of the Afrīdī country runs thus:—Commencing from the point where the easternmost spur of the Tātara ends, in the plains north of Jamrūd and due west of Regiha, it ascends to the Tātara peak; thence it runs along the crest of the northern range of the Khāibar defile to the spur which connects it with the south range, and over which is the Landīkhāna pass; thence it descends to the pass, and again ascends to the crest of the south range, whence turning north-west, it keeps to the crest of the watershed of the Bārā river, following it round the sources of that river, and turning south-east, south-south-east, and finally due east, accord-

ing to the turning of the range,—at this last turn dividing the Afrīdīs from the Orakzāis. Then descending the Mūlā Ghar range to its end in the Bārā, it crosses that river, and taking to a spur over which the path from Akhōr to Bazotī leads, it runs along its summit to a point west of Bōstī Khēl, where the hills of the Basī Khēls are connected by a ridge with the great range bounding the Orakzāis on the south. This ridge is half-way between the Bazōtī Ublan and the Kōhāt Kotal. From it the boundary descends sharply south to the British border, about two miles due north of Kōhāt. From this point the southern boundary of the Afrīdīs runs east, and is the same as the northern boundary of the Kōhāt District as far as Narāi Sar. Thence it runs north to half a mile east of Khishto Bānda, whence it turns up a spur to the Dargāi ridge, turns north-east to Hinki Sir, descends to the plain at Tūtā, then going over the shoulder of Jalāla, turns west along the crest of the range for three or four miles, and then runs down the spur east of Sarobi towards Shamshatū, then turning west, the boundary is the frontier road passing Shamshatū, Azā Khēl, Fort Mackeson, Janī Gārhī, Bārā Fort, Jamrūd.

The country thus described has an extreme length of about eighty miles, and a breadth varying from eight miles nearly due south of Fort Mackeson to thirty-eight miles on a line drawn roughly from Tārtara to the northern end of the Tīrā river. It is mountainous throughout, and consists briefly of the valleys of the Chūrā and the Bārā, and the spurs of the Orakzāi hills, which, to the east, form the abode of the Akōra Khataks. But little is known of it, and that little has been gained, so to speak, at the point of the bayonet; for, though we have been intimately connected with these tribes for more than twenty years, no Englishman has ever entered Afrīdī land as a friend.

The divisions of the Afrīdī territory are those of the different septs of the clan, *viz.*, Kūkī Khēl, Malikdīn Khēl, Kambar Khēl, Karm Khēl, Zakhā Khēl, Ākā Khēl, Sipāh, and Ādam Khēl. It is impossible to lay down the boundaries of the divisions; the tribes are ever changing,—in the cold weather they come down to the lower hills, in the hot they retire to the cool recesses of the upper Bārā valley. But with the Ākā Khēl and Ādam Khēl sections it is easier. Their trade as carriers of wood and salt keeps them more to their own villages. The first of these inhabit the outer slopes of the Afrīdī hills, extending to the west from a couple of miles above Bārā Fort to near Bazid Khēl; while the second occupies the whole country east of Akhōr and the Orakzāi boundary to the Khatak limits at Jalāla Sir, Hinki Sir, and Narāe Sir.

In the northern portion of the Afrīdī country we have the Khāibar range, barren, rugged, and inhospitable to the last degree; to the south is the watershed of the Bārā river. I have said that of the higher portion of these ranges nothing is known, but it is believed that there are many delightful, well-watered little valleys and plateaux. The lower portion of this range, as well as those inhabited by the Ākā Khēl and Ādam Khēl, partakes of the sterile nature of the Khāibar range, here, however, relieved by the existence of small flat valleys, to a great extent cultivated and tended; yet even in these there is a bare, uninviting, craggy and burnt look that is quite oppressive.

The rivers of the Afrīdī land are the Chūra and Bārā (q. v.), together with smaller ones, which seam rather than water the eastern glens. These will be sufficiently described when I come to treat of the villages situated in them.

The Afrīdī country, in its lower and eastern part, must in summer have the stifling heat of the Pēshāwar valley intensified by the radiation from the burnt rocks around; but in the west and higher portions of the Bārā valley the climate is reported to be cool, pleasant, and healthy. In the winter the more elevated parts of this valley become too cold to make them a pleasant residence, while the other part of the country has a temperature probably above that of Pēshāwar at the same period.

The amount of the rainfall cannot be given, yet it is probable that it is very slight. Irwin reports that in Tīra there is said to be four months' rain, but the showers are light. During the rains and commencement of winter a great deal of dew falls. With regard to the prevailing winds I have no information; yet I conjecture, judging from like situations, that they are often very strong and sustained down the Bārā valley, and perhaps also, in a less degree, in the Khāibar defile. Those who have been to Kōhāt will remember the Hangū breeze. And I think it not unlikely there is something similar in the valleys of the Afrīdī country.

The only notice I can find of the mineral productions of Afrīdistān is in Irwin, who says that there are two lead mines in the country.

The hills produce a quantity of stunted bushes, which are cut for firewood for the garrisons of Kōhāt and Pēshāwar.

The Afrīdīs have no manufactures, except coarse nets of grass, and a little very coarse cloth. Even their arms are imported, mostly, if not entirely, from British territory. The love of firearms is quite a trait in their character; they will enlist or work in order to get the wherewithal to buy a matchlock or a rifle, the latter being preferred; and if an Afrīdī at the end of his service has not sufficient to buy one, he makes no scruple of walking off with his rifle and ammunition.

They have nothing to give save fuel in exchange for our commodities, and so there is no trade properly so called, yet intercourse with us is necessary to them, as their own country does not produce sufficient to feed them, and consequently a strict blockade is a serious measure to most of the sections, especially the Adam Khēl and Akā Khēl.

From the nature of their country, agricultural pursuits are limited. Rice and the common cereals are the main products. These crops are raised mostly in the Bārā valley and the Maidān of Tīrā. The principal crop in Bārā is rice, a considerable portion of which finds its way to the Pēshāwar market. Most of the clans possess great stock in cattle. Cows, sheep, and goats are in plenty; but buffaloes are scarce, except amongst the Adam Khēl and the Akā Khēl inhabitants of the plain, who, also alone of all the Afrīdīs, possess camels. Most of the clan possess a number of mares and donkeys, and breed mules largely. The Afrīdī donkeys and mules enjoy a local notoriety for the superiority of their breed.

British connection with the Afrīdīs commenced in 1839, when Sir Claude Wade with a contingent of Sikh troops forced the Khāibar, but as we have never yet come into collision with them as a tribe, our transactions with them will be found related under the titles of their main sections.

(*Coke, Edwardes, Mackeson, Temple, James, Lumsden, Turner, Pollock, Cavagnari, Bellew, Bādshāh, Mahamad Abdūla, Abdul Majid, Lashkar-Khan, etc., etc.*)

AFZĀLĀBĀD

A village in the Kamālzai division of Yūsafzai sub-division, of the

Pēshāwar district, situated in the open opposite Piraba between the Kalpani and Bagiari ravines.—(*Lockwood, Lumsden.*)

AGĀRĀ

A large village in the Chamla valley, Yāghistān, situated on the right bank of the river, two miles east from Koga, and close to Kūra. The valley is here four miles wide.—(*Roberts.*)

AGROR—Lat. 34° 30'; Long. 73° 5'.

A sub-division of the Hazāra district, consisting of the upper portion of the Ūnār river. It consists of three main valleys, *viz.*, the Arbōra Dara rising in the Sūsal-gali, the Sarōr or Kathaī Dara rising in the Kathaī-gali, and the Ūnār Dara rising in the Jāl-kī-gali and flowing north-west, west, and south respectively, and meeting just below the village of Oghī. The sub-division is bounded on the north by the Mana-kā-Dana spur of the Black Mountain, which divides it from Deshī and its Kabl continuation which separates it from Tikarī. On the east it is bounded by the crest of the ridge which, running from Kabl south to the Gūrīa peak just above Sūsal, forms the water-shed between the Ūnār drainage and that of Konsh and Paklī. Its south boundary runs along the crest of the Gūria spur to the junction of the Ūnār and Arbōra glens, and thence it runs up the Sambalbūt spur to the crest of the Black Mountain, whence it runs along it by Chitabatr to the Mana-kā-dāna peak.

Its length from Mana-kā-dāna to Sūsal is about 10 miles, and its breadth from Oghī to Kathaī-gali about 6 miles. The divisions of the district are those natural ones of the three main glens, Ūnār, Arbōra, and Kathaī.

The general aspect of Agror is decidedly picturesque, consisting, as it does, of three beautiful mountain glens whose basins are one mass of luxuriant cultivation, with villages, hamlets and trees sprinkled about on their surface, and surrounded on all sides by dark pine-clad heights, which occasionally dip, giving views of bright snowy peaks in the far distance. These valleys are alike in their nature; they have no strictly level spaces, but consist rather of terraced flats which descend from the bounding hills gradually to the streams at their base. There are several minor glens which join these, namely, Chūlandarian, Kabl, Bazdara and Kanjarī Dara.

The mountainous system of Agror has its origin from above Kabl, where a great spur which comes down from Nanga Parbat, after draining on the north to Kohistān and Nandihār, and on the south to Kāgān and Paklī, splits into two main branches; one runs west to Chita Batr and forms the northern boundary of the division, throwing its spurs south-west and south-east to the Ūnār; of these spurs one only deserves special notice. This leaves the ridge to the north-west of Kabl Tūrla, and running generally south divides Agror into two parts, and ends at the height on which is the village of Oghī. This natural division is very marked, as, in consequence of the intervention of this low ridge, Eastern Agror is quite cut off from Western Agror. From Chita Batr the above spur splits into two, one going north to Machai, beyond our territory, and the other running south, parallel with the course of the Ūnār, forming the hill familiarly known as the Black Mountain. The spurs of this mountain run south-west and west, and the main ones are called after villages on their slopes, *viz.*, Shahtūt, Barchar, Chajrī, and Sambalbūt.

The other range of Agror which comes from above Kabl bounds it on its east and south as the above does on its north and west. It first throws out

a small spur to the west, which divides the small Kabl glen from the rest of the valley, and then runs south, having a very irregular crest line, now rising into peaks, such as the Bāghdana, 6,630 feet, and Gūria, 6,817 feet, and now dipping into passes like the Kathai, Sūsal, and others. From Gūria the range throws a spur to the north-west, which runs between the Arbōra and the Gali glens, while it goes on itself to the south and west to rise eventually into the Bahingra Mountain in Tanāwal.

The rivers of Agror are all perennial; indeed one of the marked features of this favoured valley is the abundance of water; the main streams are of course those which water the valleys above named, but there are endless smaller rills, for nearly every indentation in the well-wooded hills, at least in the rains, gives forth a contribution. There are no lakes or marshes in the district, though the abundant rice cultivation has all the effect of the latter in stopping free communication from village to village. In many parts too the ravines cut deep into the soft soil, so that it is difficult to find crossings without a guide.

I cannot speak of the meteorology or climate of Agror with any certainty, as hardly any observations have been recorded on this head. There cannot, however, be much doubt that the climate is very pleasant all the year round. It is never so hot as to require 'punkas,' and in the winter it is exceedingly cold, snow falling all over the valley, and the air being clear and bracing. But though pleasant, it is probably during the autumn unhealthy, owing to the excessive irrigation. The water moreover is impregnated with vegetable matter.

The principal rocks in and about the Agror valley are, says Dr. Taylor, granite, metamorphous, and gneissic, but sandstone and limestone are also found.

Regarding the mineralogy of the sub-division, absolutely nothing is known.

Of the animals of Agror, the black cattle of the hills are the principal. They are used extensively as pack animals. Donkeys too are tolerably numerous and sheep of the 'dumba' breed. No camels exist in the valley, and horses are not bred in it, and only a few belonging to the Khān are met with.

The cattle of the valley number—

| | |
|---|---|
| Kine ... ... ... ... | 6,643 |
| Flocks ... ... ... | 1,274 |
| | 7,917 |

The inhabitants of Agror are principally Swātis and Gūjars. In this favoured valley it may be truly said 'man alone is vile,' for a more gaunt, hungry mean lot can hardly be seen elsewhere. Their physique is described as wretched, and their moral attributes are no better. The Swāti has all the vices of the Pathān, rankly luxuriant in his nature, without his solitary recommendation of courage or even his physical endurance. They dress principally in blue shirts and loose trousers; both sexes are excessively dirty in their persons and habits. Their food is principally Indian corn, but wheat and rice are also eaten, as also meat when procurable. The water of the valley when taken from the head of a spring is very good, with a faint trace of iron in it; but after passing over rice fields and swamps it becomes rather unwholesome.

The population, according to the settlement census, is—

| | | | |
|---|---|---|---|
| Musalmān | Swātīs | 1,777 | |
| | Pathāns | 1,608 | 8,666 |
| | Miscellaneous classes | 5,281 | |
| | Hindūs | | 55 |
| | | | 8,721 |

These figures include both sexes and all ages, so the total number of souls, 8,721, probably represents at the outside only 2,500 able-bodied men.

The following table shows the distribution of the population more in detail :—

| Religion. | Names of Tribes. | Chak Maidan. | Chak Kandhi. | Chak Dhaka. | Total. |
|---|---|---|---|---|---|
| Mahamadans. | Swātīs | 811 | 933 | 33 | 1,777 |
| | Syads | 96 | 167 | 53 | 316 |
| | *Pathāns—* | | | | |
| | Akazai | 15 | 9 | *134 | 158 |
| | Hasanzai | 64 | 28 | 61 | 153 |
| | Chagarzai | 21 | 10 | 22 | 53 |
| | Mada Khēl | 243 | 19 | 58 | 320 |
| | Būnerwāl | 67 | 16 | ... | 83 |
| | Bāngakh | ... | 8 | 187 | 195 |
| | Shalmānī 13, Utmānzai 5, Gormazai 5, Yusafzai 2, Mamūkhēl 22, Akhūnd Khēl 31, Khodo Khēl 14, Dilazāk 3, Lodī 12, Kamālzai 25, Toghai 34, Khatak 26, Azīz Khēl 24, Dūrānī 7 | 173 | 41 | 9 | 223 |
| | Miscellaneous | 110 | 260 | 53 | 423 |
| | Total Pathans | 693 | 391 | 524 | 1,608 |
| | *Miscellaneous classes—* | | | | |
| | Tanaolis | 858 | 313 | 29 | 1,200 |
| | Awāns | 580 | 62 | ... | 642 |
| | Gūjars | 391 | 788 | 206 | 1,385 |
| | Koreshes | 113 | 11 | ... | 124 |
| | Tūrks | 89 | 36 | ... | 125 |
| | Bumbubs 15, Mughals 15, Sheikhs 6, Mulwana 35, Mallyar 51, Turooreh 18, Kohistānī 9, Suth 7, Sahibzāda 3, Kurera 3, Fuqueer 14, Surara 7, Chajr 10, Neareeh 3, Tājak 5 | 105 | 67 | 29 | 201 |
| | *Menials and Artizans—* | | | | |
| | Musalī 39, Dyers 9, Weavers 312, Blacksmiths 212, Carpenters 214, Potters 107, Barbers 121, Mochīs 44, Goldsmiths 11, Khojehs 8, Kashmīrīs 105, Sweepers 8, Washermen 36, Tailors 19, Oilmen 24, Mirasīs 19 | 678 | 582 | 28 | 1,288 |
| | Total Miscellaneous Classes | 2,814 | 1,859 | 292 | 4,965 |
| | Total of Mahamadans | 4,414 | 3,350 | 902 | 8,666 |
| Hindū. | Khatrīs | 42 | 8 | ... | 50 |
| | Brahmins | 5 | ... | ... | 5 |
| | Total Hindūs | 47 | 8 | ... | 55 |
| | Total Population of Agrōr | 4,461 | 3,358 | 902 | 8,721 |

The following are the statistics of villages in the Agror Valley :—

| Names | | Population. Males. | Number of houses. | Names of headmen. | | Race of inhabitants. |
|---|---|---|---|---|---|---|
| Arbora | ... | 47 | 42 | Pahlwān Khān | ... | G. T. A. Tūrk. |
| Dera | ... | 80 | 62 | Lal Khān | ... | P. T. K. Sw. S. |
| Bāndi Sadik | ... | 27 | 30 | Hyātūla | ... | A. Tūrk, S. G. K. |
| Sūfeda | ... | 9 | 25 | Sher Mīān | ... | T. A. G. Sw. K. P. |
| Chāsī Kamr | ... | 10 | 15 | Lal Khān | ... | A. G. T. P. |
| Hūga | ... | 40 | 38 | Nāsar | ... | T. |
| Bajār | ... | 11 | 30 | Sher Zamān | ... | P. Sw. T. A. S. P. |
| Oghī | ... | 105 | 47 | Ata Mahamad | ... | P. T. G. Sw. |
| Kotla | ... | 25 | 16 | Ghulām Haidar | ... | P. Sw. T. A. G. |
| Kolaka | ... | 65 | 57 | Ditto | ... | P. T. Sw. G. |
| Manewal | ... | 13 | 14 | Ditto | ... | T. S. |
| Kewal | ... | 14 | 20 | Ditto | ... | P. T A. G. |
| Dewal | ... | 17 | 22 | Safiūla Md. Hasan | ... | P. S. Sw. |
| Chakpak | ... | 5 | 11 | Mīr Hamja | ... | P. S. |
| Sambalbūt | ... | 23 | 21 | Madat Shāh | ... | G. Sw. P. |
| Jaskot | ... | 55 | 86 | Mahmūd Khān | ... | Sw. P. T. S. |
| Beliān | ... | 120 | 195 | Zamān and Syad Gul | | Sw. P. T. A. G. |
| Chājarī | ... | 31 | 29 | Katūl Madad | ... | P. Sw. |
| Barchar | ... | 15 | 13 | Nūr Jamāl | ... | P. D. |
| Ghaniān | ... | 108 | 88 | Aladād | ... | Sw. P. T. G. |
| Gūldherī | ... | 9 | 9 | Murshadīn | ... | P. |
| Talwārī | ... | 11 | 11 | Wali Mahamad | ... | P. Sw. G. |
| Pīr Pata | ... | 11 | 16 | Aladād | ... | Sw. T. |
| Dalbūrī | ... | 15 | 15 | Ditto | ... | Sw. P. G. |
| Bholū | ... | 9 | 11 | Ditto | ... | Laghāris. |
| Chor Kalān | ... | 15 | 15 | Ditto | ... | P. S. G. |
| Atīr | ... | 5 | 6 | Bahadūr Shāh | ... | P. S. G. |
| Kāngū | ... | 10 | 15 | Ditto | ... | P. G. S. |
| Kūngalī | ... | 3 | 2 | Aladād | ... | P. G. S. |
| Kathaī | ... | 74 | 84 | Mīr Husen Alī | ... | Sw. P. Tūrks T. |
| Chajar Ūtla | ... | 16 | 16 | Mahamad Akbar | ... | T. G. Kashmīrī. |
| Ghājī | ... | 189 | 202 | Azam Khān | ... | P. T. A. Sw. S. |
| Shadōr | ... | 22 | 36 | Habīb Gul | ... | P. Sw. |
| Malūgarh | ... | 34 | 55 | Kutī | ... | P. Sw. T. G. |
| Paendah Bāgh | ... | 8 | 10 | Ataūla | ... | P. G. |
| Kot | ... | 14 | 14 | Ahmad Gul | ... | Sw. T. |
| Majora | ... | 17 | 21 | Sher Alī | ... | P. T. |
| Kabl Ūtla | ... | 14 | 13 | Zamān | ... | G. T. P. S. |
| Kabl Paīn | ... | 19 | 13 | Aladād | ... | G. T. P. S. |
| Bāgariān | ... | 70 | 80 | Pir Alī Shah | ... | P. Sw. T. A. |
| Kūndra | ... | 11 | 6 | Nādar | ... | G. |
| Shah Kot | ... | 16 | 17 | Lal Khān | ... | Sw. T. |
| Tatolī | ... | 7 | 8 | Ditto | ... | Sw. T. |
| Dildār | ... | 7 | 7 | Nādar | ... | P. Sw. |
| Tarādara | ... | 18 | 15 | Aladād | ... | P. Sw. |

N. B.—*G-Gujars. T-Tanaolīs. A-Awāns. P-Pathāns. K-Koreshīs. Sw-Swatīs. S-Syads. D-Deshīs.*

The villages of Agror are never large, but they are very numerous. As a rule, they are not placed with a view to defence, but rather of convenience for cultivation. The houses are all flat-roofed, and are built of rough stones and mud. Every village is surrounded with filth and litter of all kinds.

The inhabitants are principally Mahamadans, and are very bigoted. They speak a bad Pakhtū, but many of them understand Ūrdū.

The following information regarding the connections of the Khān of Agror is taken from a report of Captain Ommaney's:—

"Ata Mahamad Khān, of Agror, and Khan Zamān Mulkal, one of the "leading families in Tikrī, married two sisters, the daughters of Hasan "Alī Khān, deceased Chief of the Hasanzais.

"Ata Mahamad Khān's daughter has been betrothed to Khūdrat Shah "Syad, resident of Pharāri, a glen and district of Tikrī on the spurs of the "Black Mountain immediately adjoining Agror, on the north-west.

"Ata Mahamad Khān's son has been betrothed to a daughter of Khairūla "Khān, one of the leading families of Alāhī.

"The paternal aunt of Aladād Khān, of Dilborī, cousin of Ata Mahamad "Khān, of Agror, is the latter's mother.

"Aladād Khān and Firōz Khān, Khān Khēl, Hasanzai, married two "sisters, daughters of Azim Khān, a member of another band of the Agror "family.

"Aladād Khān's son, Abdūla, is betrothed to a daughter of Ghūfar "Khan Ashlor, the other leading family in Tikrī.

"Wali Mahamad, first cousin of Ata Mahamad Khān, is married to the "sister of Khān Zamān Mulkal.

"The Mulkal and Ashlor families again ramify amongst the leading families "in the Dēshī, Tāhkot, and Nandahār tracts; in the latter they are connected "with Mozafar Khān Dodāl, Jaghīrdār of Panjūl, in the Bogarmang glen, "and resident in Nandahār, whose daughter is again married to the present "Jaghīrdār of Garhī Habībūla and Konsh, the recognized head of the "Swātī tribe.

"Further, Ata Mahamad Khān is closely related to Faiz Jalāl Khān, "Jaghīrdār and resident of Mānsera, a man possessing considerable in-"fluence."

It is not necessary to detail more minutely the further connections of the Agror family which ramify so widely throughout the clans of the Swātī tribe within and without the border; the above notice of them will sufficiently explain the social position of the Khān of Agror, and the power which these alliances, sagaciously contracted, give him. Moreover, the Kaghān and Pariārī Syads are of one descent, and, lastly, our Swātī subjects and the clansmen beyond the border are in many instances connected with him.

The soil of the Agror valley is of various kinds, principally loam, sand, alluvium and clay, and it is very fertile. The products are Indian corn, wheat and barley, and a great deal of rice. The whole of the land is irrigated, as there is everywhere a great command of water.

In the valley itself there are not very many trees, and these are sprinkled about in the villages, but on the sides of the surrounding hills are dense forests, consisting principally of different varieties of pine, deodar, pinus excelsa and pinus longifolia; but oak, rhododendron, and chestnut are also numerous.

The area of the valley according to the revenue survey is—

| | |
|---|---|
| Cultivated acres ... ... ... ... | 20,820 |
| Uncultivated acres... ... ... ... | 20,465 |
| TOTAL ... | 41,285 |

and according to the settlement survey it is—

| | |
|---|---|
| Cultivated acres ... ... ... ... | 19,998 |
| Uncultivated acres... ... ... ... | 21,716 |
| TOTAL ... | 41,714 |

Almost all the uncultivated consists of hill sides, and every acre is cultivated that can be.

"The settlement return of the uncultivated area thus exceeds that of the "revenue survey by 6 per cent., and the revenue survey return of the "cultivated area exceeds that of the settlement survey by 4 per cent. The "difference between the totals of the two surveys is one-tenth of an acre "per cent. The reason why the details of cultivated and uncultivated differ "in the two surveys is, that in these hill tracts the uncultivated banks and "borders of the fields are of considerable size; these are deducted from the "area of each field by the settlement measurers, but not by the revenue "surveyors, such deductions not being possible under the block survey system "of the latter survey."

The valley was anciently divided into "Sūkha and Sinna" (*Anglice,* dry and wet). Wet, *i. e.,* "irrigated Agror," was the term given to the villages situated at the base of the Black Mountain, and west of the spur that runs from the Kabl hill to Oghī. The tract to the east of that spur and the Arbōra glen constituted "dry or unirrigated Agror." Throwing out from wet Agror the villages high up on the Black Mountain side, the remaining villages so denominated have only 8 per cent. of their cultivated area irrigated; while the villages anciently denominated "dry Agror" have 5 per cent. irrigated. At the same time, there is no doubt but that, in ancient and less settled days, the division truly represented the then existing state of affairs. The irrigation from the Black Mountain streams never fails, and it is almost certain that the lands supplied by it were the first cultivated.

The following remarks are extracted from the settlement report of the Agror valley by Captain Wace:—

"The crops enumerated below are grown in Agror; and opposite to "each I place the percentage of the cultivated area covered by each at the "time of my measurements in June last:—

| *Spring crops.* | | *Autumn crops.* | |
|---|---|---|---|
| Wheat ... ... | 14 | Rice ... ... ... | 6 |
| Barley ... ... | 7 | Maize ... ... ... | 60 |
| Mustard less than ... ... | 1 | Cotton ... ... ... | 1 |
| { Mussoorie ... ... | 1 | Mash and Mong (millets) less than | 1 |
| { Kurrak ... ... | 1 | Kungnee and dug ... ... | 7 |
| { Kokun less than ... ... | 1 | | |

"No land measure, properly so called, has hitherto existed in Agror; the "agriculturists reckon their land by the measures of seed which it takes "to sow it; and, strange as it may strike us, this simple reckoning was "much better adapted to the system on which their property was held in "the last century than any other measurement scale would have been.

"It enabled me to arrive very exactly at the yield of each year's crop "in the different soils with very little trouble.

"The crops of the Agror valley seldom fail to any large extent. The "valley is singularly favored with rain, and the famines of the Panjāb "rarely extend to it. Very large quantities of maize are annually exported "towards the western portion of the Rāwal Pindī district, and the fertility "of the valley is a by-word. But until the last ten years the valley was "regarded as insecure, and the people prior to this period were consequently "to a considerable extent debarred of the benefits that they would other- "wise have reaped from their land."

The only manufacture of Agror is common country cloth for home consumption, and the only trade is of a purely local nature.

The valley is now under the direct management of the Khān; but there is also a Government establishment of an Extra Assistant Commissioner and a Thānadār maintained.

There is a good road from Mānsera by the Sūsal Pass, which is practicable for all arms; and the 23rd Pioneers, when there in 1869, made good roads leading from the fort to all the exposed villages under the Black Mountain, so that now there is no less than 14 miles of good road in the valley.

The communications of the valley with points beyond are—

1—From Sūsal Galī to Khākī. 2—By Kanjari Galī to Gidarpūr. 3—By Bagdana to Gidarpūr. 4—Kataī or Bai Galī, practicable for horses to Ahl and Icharī. 5—From Bankot to Kabl Pass, and also to Lanū in Konsh, and also to Tikrī. 6—From Bagri by Bisāli Galī to Tikrī. 7—From Dalbori by Jālgalī to Tikri. 8—From Dalbori by Jangalī to Chita Batr, also from Ghaniān and Chorkabān. 9—Roads from Shāhtūt to Chita Batr by Atīr, and also by the Kāltora Zamīn. 10—Roads go from Jaskot to Gūlderī, Bolū, Barchar to Bamphōr, also from Beḷīān to Barchar. 11—From Chejari up the spur to Akoran ki jabi. 12—Roads go from Shāhtūt, Sambalbūt, Chakbat, Gūjargarhī, up their respective spurs, to a place called Tilah, thence to Kai ki gali. 13—From Gūjar Banda by Besangargalī to Shūnglī, thence to the Panjīa ki gali on the boundary of Tanāwal, or by Kangali. 14—By Shergarh and the Gali Pass to Pakli. 15—By Shergarh down the Unār to Darband.

The following summary of the history of Agror is taken from Captain Wace's exhaustive report. "Up to the beginning of the 18th century, "all the present Swātī country was owned and ruled by a powerful "Tūrk Chief. About A. D. 1703, a Syad, named Jalāl Bābā, collected "out of the Swāt valley a heterogeneous following of all classes and "expelled the Tūrks. The Syad and his followers then partitioned off "the conquered tract among themselves, upon the principles that pre- "vailed among the Pathān tribes adjoining, that is to say, the invaders "divided themselves into so many companies, and the cultivated land "was divided into a corresponding number of shares, and then all "the companies drew lots for the several shares. Their leader's share "(Syad Jalal) was rated at one quarter, and assigned to him once for "all, but the lot-drawing for all other shares was only of a temporary "character, that is to say, every two, four, or five years (as might be agreed at "the lot-drawing) new lots were drawn, and the sharer's possession and resi- "dence changed accordingly. Barbarous and evil as such a system may appear

"to us, yet, as times then went, it was a wise one; it was probably the only "possible means of making a member feel that he had a personal interest in "defending his share; for, had he been indifferent, and a village or two "was lost to the tribe, a new division would be immediately called for, and "his own lot *pro rata* reduced. The details of the system were also so framed "as to strengthen this motive of common defence. It appears, however, "that the first Swātī Waish (re-distribution of land) held good for "forty years, when a new Waish was made. In that Waish the lot of "the division of the tribe known as Matrawī fell in Agror and the Paklī plain. "The Matrawīs were in two sections, Alīsherī and Begāl, and their holdings "were mixed. Among the Begāls at this time was one Akhūnd Sa'adūdīn, "a very powerful Tanāwal Chief. The accounts given of the rise "of the influence of this man and his son are very interesting, but "their tribesmen, after first treating them with liberality and res-"pect, every year grew more and more apprehensive of their powerful "connexions and religious influence; and at length, about A. D. "1773, twenty years after the second Waish, a riot took place at Khojagan in "the Paklī plain, where Akhūnd Sa'adūdīn was residing, from which he "was barely rescued by the bravery of his son Ināyatūla Khān. The family "then resorted to Agror, and the feud grew so hot that all the Swātīs, ex-"cept the Begāl clansmen of the Akhūnd, found it expedient to leave the "Agror valley, and all the Begāls who were in the Paklī plain took refuge "in Agror.

"Thus the Begāls were cut off from the community of the Swātī tribe, and henceforward they had no aid, but their own arms to rely on in holding their own against any enemies who might attack them. The result is very noteworthy.

"For 20 years the semblance of proprietary right was kept up among "the Begāls; once indeed (about A. D. 1773) the Begāls had a Waish "of Agror among themselves. But the power of Akhūnd Sa'adūdīn grew "apace; he had great religious influence; he was connected with the Swātī "Chief and other powerful men; his son Ināyatūla was a man of great "ability and of extraordinary bravery and personal prowess; the chief of "Hindwāl Tanāwal (whose descendant is now the Nawāb of Amb) and the "Hasnzāi Puthāns, looking out of their comparatively barren domains, covet-"ed the rich lands of Agror; and the little Begāl community every year "felt more keenly the want of the support of the Swātī tribe, from whom "their feud had cut them off, and found it more necessary to accept "gratefully the growing power and protection of their Khān. He held "some of their finest villages in proprietary gift from them, Oghī (which "then included Bazār), Arbōra, Juskot (which then included Bhollū, "Gūldherī and Dīdwar), and perhaps also Dara and Mulogah; and things "remained in this transition state till Akhūnd Sa'adūdīn died, about "A. D. 1783.

"The era that followed (A. D. 1783 to 1818, 38 years) was a very "stirring one for Agror. Ināyatūla Khān succeeded his father as Khan. "He had a hard time of it to hold his own against his enemies outside "Agror. The Swātī tribe owed him no good will. In Hindwāl-Tanāwal, "Nawāb Khan (great-grandfather of the Nawāb of Amb) and his son "Paendah had given his Hindwāl clansmen the option of being thrown, "men, women and children, into the Indus, or giving up their proprietary

"rights to him; and with the power so acquired, he unremittingly attacked "Agror, and the chief of the Hasnzais, Bawer Shāh Khānkhēl, was equally "unplacable and ruthless in his hostility. Ināyatūla's power and ability "enabled him to hold his own; but in the turmoil the Begāl proprietors, "never a warlike race, lost all their rights. The Khān told them that if they "would do the fighting, they should keep their land; but that, otherwise, "they must give up their land to his retainers, who would fight; and they "seemed to have acquiesced in the necessities of this situation; many Begāls "left their lands, selling and mortgaging them, or not to the Khan, and all "lands they deserted he assumed; but even in his straits he was not illiberal "to them, for he let them keep what they could cultivate, provided they "would fight with him. His own relations he treated more summarily; "he turned them out of their heritage in the valley, made them his dependants, and gave their land or not as he chose, that is to say, according as "they served him well or not; and in doing this he was borne out by what "was then (and still is) the custom in Khāns' families similarly situated.

"The only properties he spared were the Serīs; these are proprietary "gifts to conciliate religious characters, or to secure military service; but "he insisted on the Seree donees and their tenants doing him such service "as was appropriate to their characters. His history and that of his time "has not impressed me with, by any means, an unfavorable view of his "character; judged by our ideas, he was in some points a hard, cruel man; "but judged by the side of his cotemporaries, he was comparatively conscientious. His enemies, the Nawāb of Amb and the Hasnzai Chief, did "not scruple on one occasion to trap him into their power with the most "sacred oaths, and on another to avail themselves of his hospitality in "order to gain the opportunity of murdering him. The Swātī Chief and "the Dūranīs interfered to rescue him from the former strait, and his "personal bravery delivered him from the latter. And he requited them "wisely; to the Nawāb of Amb he gave an asylum when the Sikhs "drove him out of his country; and when fortune threw the daughter of "the Hasnzai Chief in his power, he sent her safe back to her father. But "his power and ability seem to have declined in his old age; he showed "favoritism to his younger sons, Mohabat and Ghafūr, and thereby "excited his elder son, Jamāl, to demand half the estates at once, for fear "he should be set aside altogether. Jamāl was the warrior of the family, "and the old father did not dare to refuse the demand, but this division "was the ruin of his family after his death.

"He died about A. D. 1819, and a year before his death appointed a "younger son, Ghafūr Khān, to succeed him. He was not so powerful "as his father, but he held his own with varying fortune for 15 years "(till A. D. 1834) against the Nawāb of Amb, when he was obliged to "flee the country, and Agror fell into his enemy's hands. He was assassinated at the instigation of the Tanāwal Nawāb a year afterwards. The "cause of his defeat and exile was that Arsala, the son of Jamāl, who "held half the estates, fell out with him and sided with the Amb Nawāb. "The Nawāb murdered his friend Arsala too very shortly after Ghafūr "fled.

"Arsala's position as regards Ghafūr Khān was a singular one. The "latter was Khān, and he levied many contributions from Arsala to aid his "expenses, and besides quartered his retainers on Arsala's lands; and Arsala

"was bound to serve him in every way. It was an anomalous arrange-"ment, and seems to have worked evil from the day Ināyatūla instituted "it. Arsala left no son, and, by the custom of all such families, his rights "consequently lapsed to the Khān.

"The Nawāb of Amb (Paendeh Khān) is stated to have held Agror "from the time Ghafūr Khān fled in A. D. 1834, till the Sikhs restored "the Khān of Agrōr in A. D. 1841. But it must have been little more "than a nominal holding; for, from A. D. 1836, the Sikhs kept garrisons "in the Shergarh and Kūlika forts, which commanded the entrance to the "valley from the Tanāwal side; and Paendeh Khān was an outlaw, having "never submitted to the Sikh authority; and besides there is no doubt "that nearly all Agror was a waste at this time; the small Sikh garrison "of 100 men in the Kūlika fort had to be provisioned from the Paklī "plain.

"When in A. D. 1835 the Nawāb of Amb caused Ghafūr Khān to be "murdered in his exile in Tikrī, his son, Ata Mahamad Khān, a boy five "years old, escaped unharmed; his mother with her nephews, Aladād and "brothers, took him to the Paklī plain, and appealed to the Sikh Governor, "Harī Sing, for justice. He gave them a village in Paklī in 'jagīr' and "promised them aid. But the next five years were troublous ones to the "Sikh power; Paklī was ravaged by the Swātī Chief and the Nawāb of Amb, "and Harī Sing was killed at Jamrūd; so it was not till A. D. 1841 that "the Sikh Governor had leisure to right Agror and its chief. In that year "Mahārāja Shēr Sing's son, Kouwar Partāb Sing, with the Governor of "Kashmīr, afterwards Mahārāja Gholab Sing, visited the Paklī plain, and "among other measures, intending to settle Northern Hazāra, conferred a "jagīr of 17 villages in Agror, valued at Gonda Rs. 1,000 (Government "Rs. 875), on the young Khān, then eleven years old, and gave him the "lease of the rest of the valley for 800 Gonda Rs. (700 Government Rs.) "So Ata Mahamad Khān was reinstated in his father's heritage in Agror; "the Sikhs supporting him by a Thāna at Kūlika. His mother managed "his affairs for him, working through her brother's son Aladād. When "he came back to the valley there were hardly 100 families in it, very "few of these being of the old proprietors. But in a short time a great "number of the old tenants and some of the old proprietors returned. Five "years after the Khān's return, at the end of 1845, the breaking out of "the first Sikh war with the British was the signal for a general revolt in "Hazāra; all the Sikh garrison were massacred, and large numbers of the "old inhabitants, whom Sikh exactions had forced to flee across the border, "returned to the district. In 1846, Major J. Abbott was deputed to settle "Hazāra. He confirmed the 'jagīr' given by the Sikh Government in A. D. "1841 to Ata Mahamad Khān, but he gave the lease of the remaining "villages of Agror to Aladād and the 'Zemīndārs,' naming a head man "for each village. The reason for this change I cannot clearly ascertain; "whatever it was, something evidently went wrong at this time; for Ata "Mahamad assigned Aladād one third of his 'jagīr' as a separate main-"tenance, on condition of his continuing to serve him; took up his residence "at a new place separately from him, and thenceforward managed his "affairs for himself. In the troubles of 1848 (2nd Sikh war) Agror was "too distant a part of Hazāra for Major Abbott to have any dealings "with it. But seeing how much the Agror Chief owed to the Sikhs on

"account of his restoration in A. D. 1841, it is not surprising to find "Major Abbott writing of him as a partisan of the Sikhs.

"After the end of the Sikh rebellion, up to A. D. 1853, little attention "was given to the valley; but the fact that the lease of its Khalsa villages "had been given in the name of Aladād and the Zemīndārs had already "produced a bad feeling in his mind; and this was added to by at least one "instance, in which Major Abbott treated one of the Khān's tenants as a "proprietor, and forbad him to evict him.

"In December 1853, Major Becher, who had succeeded Major Abbott, "proceeded to Agror by the direction of the Commissioner of Pēshā-"war, and made a new summary settlement of the valley. He drew up a "Khewat of each village, and recorded the rent paid by each agriculturist "to the Chief. He found that in the Chief's 'jagīr'* all the cultivators paid "in grain; and here he did not interfere, be-"yond appointing headmen and giving them "small rent-free grants; these were for the "most part the same as the Chief in his own "management had allowed. In the Golra "jagīr of 5 villages* also he did not inter-"fere further than this. In the Khalsa vil-"lages (29 in number) he fined the agricul-"turists for the most part paying cash rates to the Chief at Rs. 5 per plough; "the total of these rents, after deducting Ināms to the "village headmen, came to Rs. 1,664, or Rs. 994 more "than the current lease of Rs. 700. Now, in regard "to this surplus, two courses were open to the Deputy "Commissioner; (1) either to continue Major Abbott's "lease and allow the Chief, as the lessee, to enjoy the profit till Hazāra should "be resettled, which course would have been in accordance with our revenue "system; or (2) to ascertain who were the proprietors of the villages and award "the profits to them, which also would have been quite correct. But he chose "a middle course; he declared these Rs. 994 to be profits of the lease; directed "the Chief to continue to make the collections as he had before, but required "him to pay those profits into the Tehsīl with the revenue; he awarded "Rs. 800 of it annually to the Chief and Rs. 194 to other headmen "in Agror. As regards proprietary rights, he forbad the Chief from in-"terfering in the villages, and deferred the decision of all claims on this "subject to settlement. It must be remembered that at that early day we "knew very little of the country, and it was probably impossible for Major "Becher then to settle the proprietary rights; but we should not on this "account shut our eyes to the real effect and bearing of this order as now re-"vealed by my enquiries. In these 29 villages, in which the Chief's lease and "management were annulled by this order, the rights stand thus:—

* Chief's jagīr—17 villages, 412 holdings, 6,713 acres cultivated. } By new measurement.

* 5 villages, 177 holdings, 2,773 acres cultivated. } By the present measurement.

Khalsa villages.

Profits of the lease treated as good service money.

| | Holdings. | Cultivated acres. |
|---|---|---|
| Malik Qubzas (*i. e.*, old Warises and Seree donees) ... | 256 | 3,635 |
| Cultivated by the Chief ... ... ... ... | 18 | 543 |
| Cultivated by the Chief's tenantry ... ... ... | 612 | 6,334 |
| TOTAL ... | 886 | 10,512 |

"that is to say, 612 of the Chief's tenantry, cultivating 6,000 acres, or three-"fifths of the whole, were emancipated from the proprietary control over them, "which the Chief had hitherto exercised, and to which he was justly entitled; "and the hearing of the Chief's claim over their holdings was indefinitely "deferred to the introduction of a regular settlement, an operation with the "nature of which the Chief was wholly unacquainted, and with regard to which "it was impossible to give him any assurance when it would be introduced. "The hearing of the Chief's claim to the 5 villages of the Golra 'jagīr' was "similarly indefinitely deferred till the regular settle-"ment, and the loss he thereby has suffered is equally "severe; for I now find that the Golra Jagīrdārs have "no proprietary rights, but are purely his retainers, and the rights in these "villages stand thus:—

Same order passed as regards the Golra jagir.

| | Holdings. | Cultivated acres. |
|---|---|---|
| Serees ... ... ... ... ... | 23 | 396 |
| Chief's tenants ... ... ... ... | 154 | 2,377 |
| TOTAL ... | 177 | 2,773 |

"The Chief also applied to the Deputy Commissioner for leave to oust a "retainer to whom he had given Oghī (one of his jagīr villages) rent "free. The decision of this claim also was deferred till settlement; the "retainer now confesses he has no rights. The village contains 41 holdings "and 608 acres, and belongs entirely to the Chief.

"The Deputy Commissioner left Agror, having done his best to do justice "according to all he knew of the country's rights; but the Khān was "discontent from that day forward. Considering that he had been deprived, "for an indefinite period, of his proprietary possession of nearly 10,000 acres, "his next request to the Deputy Commissioner is natural enough. He asked "leave to resume the one-third of his jagīr that he had granted to his old ser-"vant Aladād: he pleaded that the Government had given the jagīr to him, "that he had allowed his relative to enjoy a part only permissively, and that "this permissive grant was subject to resumption at his pleasure. The Deputy "Commissioner found a difficulty in complying with this request; he ad-"mitted that it was in itself a lawful one; the 'jagīr' was the Chief's, and "the grant to Aladād was no doubt subject to the Chief's pleasure; but "Aladād pleaded (*quite wrongly* as now ascertained, but the Deputy Com-"missioner had not then the means of discovering this) that he was entitled "to a share in the Chief's Khānship, and that if the 'jagīr' grant was "resumed by the Chief, he ought to have a share in the Chief's proprietary "rights. The Deputy Commissioner, having already found it beyond his "power to settle the Agror proprietary rights, refused to allow the Khān to re-"sume the share of his 'jagīr' held by Aladād Khān. No actual order was "passed, but the case was left undecided, and the Chief not allowed to resume "his grant. In this case, like the preceding ones, it is probable that the Deputy

"Commissioner felt himself to be in a great difficulty; and it is not to be "doubted that he selected the course which, with reference to the limited information at his disposal, seemed to him to be the best one, pending a regular "settlement; but the Chief judged it by the light of the full knowledge "of his rights, on which he based it, and which knowledge we now have "attained to, and that light is as follows: the 'jagīr' was given intentionally "by Government to the Chief only; Government intended that it should be "his entirely, to do as he liked with; when we interfered and upheld one-third "of it to another person, the Chief can have regarded this interference only "as an act of bad faith; and as to Aladād's right to share in the Chief's "Khānship or proprietary estate, for the last 70 years his family have held "no land in Agror, except at the will of the Khān: the allowance made "by the Khan to Aladād's father was four ploughs. What the Chief has "lost by this mistake is shown by the following abstract of rights in the "7½ villages which the Chief had given him out of his 'jagīr,' and which he "wished to resume:—

| | Holdings. | Cultivated acres. |
|---|---|---|
| (1.)—Malik Qubzas (*i. e.*, old Warises and Seree donees) ... | 33 | 840 |
| (2.)—Cultivated by the Chief ... ... ... | 2 | 200 |
| (3.)—Cultivated by the Chief's tenants ... ... | 70 | 1,431 |
| TOTAL ... | 105 | 2,471 |

The Chief's rights left undisturbed in only 8½ villages.

"The only villages in which the Khān's proprietary position was left "untouched, were those (8½ in number) that constituted the two-thirds of his jagīr that he had kep "to himself. Their details are as follows:—

| | Holdings. | Cultivated acres. |
|---|---|---|
| (1.)—Malik Qubzas (*i. e.*, old Warises and Seree donees) ... | 94 | 1,880 |
| (2.)—Cultivated by the Chief ... ... ... | 5 | 58 |
| (3.)—Cultivated by the Chief's tenants ... ... | 167 | 1,696 |
| TOTAL ... | 266 | 3,634 |

"Thus of 1,044 tenants cultivating 12,500 acres, the proceedings of the "Deputy Commissioner swept all, but 167 cultivating 1,700 acres, out "of the Chief's control; his vakil, retainers, and relations were maintained "against his just wish to oust them in the possession of 4,500 acres "of what he thus lost; the tenants themselves were raised to the "position of proprietors in the remaining 6,300 acres; the benefit of "one-third of the Government's jagīr grant was denied him; he lost the

"lease of Agror, which he had enjoyed ever since A. D. 1841; and he "continued to be held severely responsible for the quiet of the Agror "border. And what gain or hopes had he to set against all this loss? "He was allowed to continue to collect a few of his cesses; he was given a "cash allowance out of the Agror profits of Rs. 800; and he was told that "some day—we could not say when, but we hoped soon—a machinery "(with which he had no acquaintance) called a settlement would be "introduced, the business of which would be to decide proprietary claims. "Can we be surprised at the effect produced on the young Chief's character "by such proceedings? He became sullen and discontented, thoroughly "ill-affected to us, and at no pains to conceal it. The trial must have "been all the more severe to him, as in the adjoining sister Khānship of "Tanāwal (the Nawāb of Amb's) we had upheld the Khān's rights "most completely.

The Chief receives an addition of Rs. 625 per annum to his jagīr for service in 1857; but the order is so carried out that he loses on the other hand Rs. 690 per annum.

"The next chapter in this sad history arose after "1857. Unsatisfactory as his behaviour was in that "trying year, no outbreak occurred in Agror; and "the Deputy Commissioner therefore felt constrained "to recommend that the Rs. 700 revenue which "the Government derived from Agror be assigned "as follows:—

| | | | |
|---|---|---|---|
| (1.)—To the Chief ... ... ... | Rs. | 300 | Total 700. |
| (2.)—To Aladād Khan ... ... | ,, | 300 | |
| (3.)—(To Zamān Khan (another relation of the Chief's) ... ... | ,, | 100 | |

"Of the Deputy Commissioner's proposal, Government sanctioned—

(1.)—An increase of Rs. 625 to the Chief's jagīr.
(2.)—A jagīr of 200 per annum to Aladād.
(3.)—A jagīr of 100 per annum to Zamān Khān.

"The manner in which, in 1860, these orders were carried out by the Deputy "Commissioner (the late Major Adams) was most unfortunate. The profits "of the lease, Rs. 994, styled since 1853 good service money, and the Rs. 700 "revenue yielded by the lease, were both treated as revenue; and nine "villages, the *cash rents* of which came to Rs. 625, were assigned to the Khān "as his new jagīr. This assignment left 75 Rs. revenue and 994 good "service money; the latter having hitherto been thus enjoyed—

| | | | |
|---|---|---|---|
| 7 headmen ... ... ... | Rs. | 194 | Total 994. |
| The Chief ... ... ... | ,, | 800 | |

"The most natural expedient would have been to assign to Aladād and "Zamān Khān the Rs. 300 jagīr granted to them out of villages in some "other tract; but instead of this, the Chief's allowance was reduced *by half*, "and the good service money thus distributed—

| | | | |
|---|---|---|---|
| (1.)—7 headmen as before ... ... | Rs. | 194 | Total 994. |
| (2.)—The Chief ... ... ... | ,, | 400 | |
| (3.)—Aladād Khān ... ... ... | ,, | 300 | |
| (4.)—Zamān Khān ... ... ... | ,, | 100 | |

"Government's grant to the last two being made the ground of the change. "Nor was this all; the old case in which the Chief had asked leave to resume "the one-third of his jagīr, which he had granted to Aladād Khān, was "brought up at the same time for decision. The Chief was told that we con- "sidered it improper for him to press this request; and he was required to

"execute a 'Rāzīnāma' engaging not to resume the jagīr as long as "Aladād served him; Aladād executing another to the effect that he would "work under and serve his Chief. No doubt this was done with the best of "wishes, and the Deputy Commissioner probably hoped that he had healed "the feud between the Chief and his dependant. But the light in which the "Chief regarded the transaction (and surely its correct light too) was, that "Government had given him a new cash allowance of Rs. 625 with one "hand, and deprived him of (400 good service money, plus Rs. 290, one-third "of the old jagīr) Rs. 690 with the other hand; giving this Rs. 690 "jagīr to his dependants, who by the custom of the previous 90 years were "not entitled as of right to a rupee. And the matter is all the worse, because "it was the Khān who had kept Agror straight in 1857, not his dependants, "the creatures of his will; and because the fault lay not in Government's "orders, but in the way in which they were nullified in execution; if they "had been carried out in a simple way, as intended by Government, the "Khān would have been grateful, if not content.

"My narrative is now nearly finished; before 1857 our authority in this dis-"tant valley had been small; after 1857, the extraordinary consolidation "of our power in India made itself felt even in the most distant corners of "Hazāra. The summary settlement of 1853 was no doubt at first secretly "contravened by the Khān in many ways; but as years passed on (especially "after 1857) it was impossible for the Khān to do anything contrary to the "intentions of that settlement, or to be guilty of any illegal act, without a "complaint being lodged in the Deputy Commissioner's court. In the "Ambēla troubles of 1863, the Khān's conduct was as unsatisfactory as ever; "after that time it was clearly acknowledged that the Khān's feelings to-"wards us were bad, and that our authority in Agror was not on a proper "basis; at length repeated complaints and suspected acts of oppression, "together with the unsatisfactory explanation of the Khān, resulted in our "locating, in November 1867, a Thāna in the valley. In March 1868 a "regular settlement of Hazāra, partially attempted in 1861-63, was recom-"menced under my charge; and in July 1868 I visited the valley with the "Deputy Commissioner, my object being to commence settlement work "there, and his object being to start the building of a permanent fort for "the Thāna.

"I have no doubt that the Chief put these two things together in his "mind, and looked upon them as the consummation of his troubles. A raid "on the Thāna followed, no doubt at his instigation and by his planning; "our administration had worked steadily for 22 years to destroy his "proprietary rights and position as the Chief of Agror; we had upheld "against him his relations and dependants, as well as hundreds of tenants "whom he had located scarcely six years previous to our rule; we had first "given him jagīrs, and then taken them from him and bestowed them on "his dependants; the settlement had been going on for six years in Hazāra "without doing anything for the old proprietors; what right had he to hope "that he would fare differently? that this is the way he argued, I have no "sort of doubt; and so he committed himself irretrievably by bringing a raid "down on our Thāna, hoping that in the confusion that would follow he "might escape conviction for the crime and might better himself."

The foregoing elaborate report of Captain Wace was written two years after the Agror disturbances, but as it shows clearly the real state of affairs

up to 1868, I have thought it best to insert it before Captain Ommaney's report of the 23rd August 1868, which, owing to his not having the information which was at Captain Wace's disposal two years after, only shows the sights of the case as he supposed them to be.

"But one opinion," says Captain Ommaney, "has been formed by every "district officer of the untrustworthiness of the Khān's character, his "intriguing spirit, and concealed dislike of us and our rule. He coveted "the independent position held by his neighbour, the Khān of Amb, "and persistently endeavoured, by forwarding reports of his intended "raids of independent tribes upon Agror, to instil into the minds of the "different district officers the dangerous nature of his position, always "adding to his reports that he, the Khān, was unable to cope with these "threatened inroads, weakened as he had been by Government creat-"ing in Agror subordinate estates in 'jagir' in favor of his cousin "Aladād and the Golra Awāns of Arbora, and by the permitted occu-"pancy of Oghī, the old seat of his family, by Amīr Khān Tanaoli, "great-uncle of the present Amb Chief. This was the burden of all his "reports and correspondence, couched in very many instances, and to different "officers, in a most insubordinate and unbecoming tone; and frequently "accompanied with a petulant, but never really intended, request to be "permitted to leave the district. On my assuming charge of the district "in May 1866, for some months I was furnished with correspondence of the "above character, but as no serious political raid had ever occurred, I contented "myself with intimating to him his responsibility for the protection of the "Agror valley; until in the autumn of that year, after a complete tour "and inspection of the Konsh glen and valley and their borders, the Khān "ceased to report so wildly, what an acquaintance with the country *he knew* "*would* render unworthy of belief. The Khān on that first visit of mine, by "rumour of the assembly of an independent tribe on the border with their "flags, attempted to dissuade me from inspecting it. My opinion regarding "him has been officially recorded in former correspondence. I need only add "that, in addition to his other bad qualities, he is malevolent in an extreme "degree; on the one hand, exciting suspicion in Government regarding the "difficulties of the valley, and on the other, by false representations regarding "us, completely succeeding in preventing that frequent personal intercourse "with the tribes which so greatly conduces to the peace of the border, and "easy management in cases of difficulty.

"With one or two exceptions, the jagīr derived from the Sikhs, and "continued by us to Ata Mahamad Khān and his cousin Aladād, is comprised "of villages in irrigated Agror, which are situated in the extreme northern "border over against Tikrī, manifestly given with the object of affording "security on that line. The property of the greater number of these said "villages belonged originally, and in part now, to the Tirrunzye Syads, who "got a fourth share in all Pākli. These Syads and the Pharāri Syads "adjoining them are closely related. These villages again have never been "assessed, and are of far greater value than that represented by the amount "of the jaghīr revenue as taken in kind.

"The new jagīr given to the Khān for services rendered in 1857 is "composed of villages in unirrigated Agror, which had been summarily "settled in 1853-54, and the revenue is taken in cash.

"In my opinion, no other course was open but the extreme, though

"quite justifiable, one of the deportation of the Khān. An opportunity,
"however, was graciously accorded him of recovering his character and becoming really useful on the frontier, instead of the obstruction he had been "up to that time.

"Moreover, the 16 years of peace in upper Hazāra had so advanced the "people in the knowledge of us, and of our desire to give justice to all, "coupled with respect and honor accorded to those whose rank and position "deserved such recognition; the security given to life and property, the "independence and freedom from interference of all who obeyed the laws, "that the old idea of our tenure of this country was considered inapplicable, "and to judicially enquire into a complaint preferred by an individual south "of the Sūsal Pass, and to refuse to do so, or in a summary way to enquire "into the merits of one through the Khān of Agror, preferred by a resident "of Agror, became a process each day more difficult, while the practice "tended only to make the Khān more presumptuous, and caused the people "to feel that, though we fined and reprimanded the Khān, he was supreme.

"The existence of this state of things in Agror was manifestly injurious "to the local administration, and each year made it more so. A state of "things which easily and naturally could exist unnoticed by the people, "recovering in the early years of our rule from anarchy and oppression, excited "remarks in late years by the vivid contrast to the quiet reigning in "their own districts, and the perfect control of our administrative machinery.

"On the 1st November 1867 the Khān was formally established. In the "first week of the same month, the valley was visited by the late Mr. Roberts, "C. B., C. S. I., the Financial Commissioner, Lieutenant Colonel Younghus- "band, Deputy Inspector General of Police, on special duty, Dr. Maxwell, "and Colonel Pollock.

"It was then clearly explained to the Khān that the past had been "forgiven; that, with the exception of outlaws, the police would not "be allowed to rake up former cases, no matter what their nature might "have been; and that the police officer would not in any way infringe on "his lawful authority.

"Further, no notice was to be taken of the passage of contraband salt until "such time as I should give orders regarding it.

"I am happy in being able to record that these instructions have "been strictly acted up to by the police, and, up to the 2nd July 1868, I "had every reason to consider that the measure had been attended with "success.

"On the 22nd July 1868, Lieutenant Wace and myself arrived at "Oghī. The object of our coming was for Lieutenant Wace to see the "valley, and arrange for the commencement of the settlement operations by "demarcating the village boundaries. I having received sanction for the "commencement of the police station, to start that work. The people in "their manner and bearing had markedly improved since my last visit, and "their bearing towards the brothers (latterly, the younger brother having "acquired sufficient knowledge of routine work had been left in sole charge) "showed the respect they inspired. Ata Mahamad Khān was, if anything, "too quiet and humble in contrast to his former demeanour.

"On the 23rd idem, Lieutenant Wace and myself rode from Oghī to "Kūlaka, under the Black Mountain, by Dilborī to the Jalgali pass, and "along the border line eastward, and back to camp over the Kabl mountain,

"This took us only eight hours at a walk. On the 24th idem, I had the lines "of the police station laid down on the ground, and gave out contracts and "made all arrangements for commencing the work, leaving workmen to "superintend. On the 25th idem we left for the station of Abbottabād."

Early in the morning of the 30th July 1868, a serious attack was made upon the police post.

The attacking party consisted of independent Pathāns and Swātīs of the Black Mountain, *viz.*, Chagharzais, Parārī Syads, and Deshīs; and the outrage, it appeared afterwards, was instigated by Ata Mahamad Khān.

The raiders were gallantly repulsed by the police, with a loss of six of their number, but the police officer was plundered, and several constables were wounded.

A force under Colonel Rothney, commanding 5th Gorkhas, was promptly despatched from Abbottabād, 42 miles distant, and reached Oghī on the night of the 31st, and was there joined by a contingent under the command of the youthful Nawāb of Amb. Meanwhile disorder became general along the upper portion of the Agror valley and the adjacent hills, consisting of Chagharzais, Akazais, Parārī Syads, Khān-Khel Hasanzais, all Pathāns, and the Swātī tribes of Deshī, Nandihār and Tikrī; villages were burnt, property was carried away, and a number of the peaceful inhabitants who attempted to defend their property were slain; and a revenue survey party in the Bogarmang valley, under Mr. G. B. Scott, was attacked by a section of the Alāhīs; indeed, were it not for the prompt action of Colonel Rothney and the bold front shown by his force, and the conspicuous loyalty of the Khān of Amb, who led several dashing charges against the enemy in person, the entire valley of Agror would have fallen a prey to the marauders.

The news reached Captain Ommaney at Abbottabād at 3 P. M. on the 30th, and he arrived at Oghī at 5 A. M. on 31st July, and made verbal enquiries that day, not receiving the Khān, who hesitatingly came in some hours after his arrival. A fresh attack on the police station was threatened by the marauders, unless the dead bodies left behind were given them. As it was an object to positively identify the marauders, it was notified to them that, in accordance with the custom of the country, the bodies would be immediately restored on men being sent to ask for them. This was, however, not done.

On the 1st August, Colonel Pollock, the Commissioner, arrived, inspected the police station and village of Oghī, and after hearing the statements of the Khān directed his imprisonment and despatch under a military escort to Rawāl Pindī; at the same time Hasan Ali, his vakīl, Mīr Ahmad, his confidential agent, Zamān Khān, his cousin, whose sister is married to Bahadūr Shāh Syad of Parārī, were seized and imprisoned in the Abbottabād jail.

Enquiry elicited that the prior reports of the Khān regarding the threatened attacks on the police station were premeditated, and that had the police left the station without resistance, or fallen victims to the marauders, the Khān would have referred to his former reports, pleading his inability to control the frontier and prevent aggression. This power of the Khān's, however, and his great influence have by subsequent events been proved to have been immense and almost universal in the valley. The object seems therefore to have been to drive the police

out of the station, or to take them at a disadvantage, when tired with want of sleep, and at a time when most unexpected, with a hope that Government would from fear of similar attacks in future give up the idea of its permanent establishment. The men, however, of the marauders killed in that unexpected resistance without doubt proved that the Chagaharzai tribe were concerned, and these would not have acted unless impelled by the religious leaders, the Parārī Syads, whose connection with the Khān gives the clue to the combinations which in a few days so rapidly arose.

Orders were then sent to the Swātī clans and to the Hasanzais and Akazais, the Tikrī Syads, the religious community of the Hasanzai (on the 1st, 2nd, and 3rd of August), recalling their former profession of friendship, and directing their attendance. The Akazais, though denying complicity, refused to attend, saying they had never come to the Sikhs, and would not come in to us. They had, however, been in on former occasions, so this was a clear indication of their temper. In fact, up to the 7th of August, the orders for their attendance were disregarded, the burden of their replies being that if others came in they would, and that the Khān should be released. A letter apparently not written at the dictation of the Hasanzai council, but sent to the Deputy Commissioner as if from them, was most gross and insulting to us, as a race. Of course, after this no communication was held with any independent tribe or clan.

On the 4th August, Dilborī was again threatened. An Inspector of Police was sent out with Agror and Swātī levies to support the Tanaolīs in Dilborī. These levies were led into a trap, and suffered pretty severely by being beaten twice down the hills above and behind Dilborī.

Fortunately heavy rain stopped the matchlock fire, and the few police with carbines and the Tanaolīs covered the retreat down hill. Again on the 5th August, about 1 P. M., came rumours of attacks on Dilborī, and the enemy did make a rush down and set fire to one or two houses on the skirt of the village, the Tanaolīs holding their own. The enemy on this occasion suffered some loss.

On the 6th August, the enemy again came down and drove the Tanaolīs back, but Colonel Rothney moved out and covered their retreat, and that of the other levies, up to the ridge furthest from camp. On the 7th August, a general advance of the enemy took place, the Parārī Syads and Chagaharzais acting in the centre of the valley, the Swātī clans and those of Nandahār, now joining freely, acted along the Kabl mountain, their base on the east of the valley, and Akazais and Khān Khēl Hasanzais acting on their base, the Black Mountain to the west. The Agror and Swātī levies being now, with a very few exceptions, disorganised and untrustworthy, Colonel Rothney again moved out and successfully withdrew the Tanaolīs from the further to the nearer ridge, fixing their head quarters at Manchūra; but their position was felt not to be altogether a safe one. The whole of the Swātī tribe beyond the border, except Alāhī, were now up and rapidly joining the ranks of the enemy. Our own Swātī levies were deserting in numbers to their homes; some of their headmen also vanished, and those that remained looked downcast and gloomy. Six more villages were burned close to Manchūra and in sight of our camp, and the rear was threatened. On the 8th instant, Colonel Rothney went out again to cover the withdrawal of some weak and exposed Tanaolī

pickets into Manchūra from the ridge on its right. This day, in the morning, whilst reconnoitring from Manchūra, the Tanaolīs showed the stuff they were made of by recklessly galloping across a country studded with Indian corn cultivation and trees in possession of the enemy, who fled before their approach,. in the unavailing attempt to recover a horse that had strayed into the hands of the enemy. In the afternoon, when the troops after locating the Tanaolīs in Manchūra were gradually returning, the enemy moved down the hill in great numbers, and with yells charged down on Manchūra; on this the Tanaolīs raised a yell, and, to the astonishment and admiration of the British officers, their horsemen charged through broken ground up the hill against the enemy, who instantly broke and fled precipitately.

On the 9th August, the 2nd Panjāb Infantry marched in. On the morning of the 10th, the enemy moved in masses round the rear of the camp and up to the hill towards the Sūsal Pass, the threats against which now appeared to be near accomplishment. The Pathān column moved up parallel along the front on the west of Oghī. At noon the villages in the Sūsal Pass were on fire, and the enemy retreated again along the front and rear of the British force. Possibly the sight of levies at the pass, sent in anticipation of the move, and rumour of reinforcements on the road turned them.

On the 11th, there was some desultory firing on our sentries round the camp during the day; in the afternoon a wing of the 16th Bengal Cavalry and detachments of 2nd Panjāb Infantry and a Gorkha regiment arrived. Towards evening parties of the enemy again went along the rear towards the Sūsal Pass.

On the 12th August, Colonel Rothney moved out with the troops and drove the enemy back. This movement gave great encouragement to the villages which had remained true, and they, *viz.*, Shamdara and Kataī, pursued a body of the enemy who were returning from the Sūsal hills, whither they had gone the night before, killing seven of them and capturing prisoners, of whom two were Chagaharzaīs.

During these nine days, counting from the 4th August, twenty-one British villages in Agror were burnt. The casualties amongst our levies, numbering on an average throughout the time 900, amounted to 10 killed and 50 wounded, 12 horses killed and carried off, and 12 wounded. Amongst the police, averaging in strength throughout the time 79 (horse and foot), our casualties are, one mortally wounded (since dead), two severely wounded, (doing well), six horses dead and carried off, and three wounded.

The villages burnt chiefly lay in irrigated Agror; the most completely burnt were those which were in the Khān's old jaghīr, and those in which his relations lived.

The result of the skirmish of the 12th instant dispersed our enemies, and immediately the Swātīs of Nandihār, Tikrī, Deshī, and Tahkot excused themselves for what they had done, alleging Pathān pressure, and declaring their readiness to come in, submit, and accept such terms as we might dictate. The Hasanzai and Tikrī Syads declared their non-complicity, or remained silent.

The Commissioner of the Division then recommended that an expedition should proceed against the tribes of the Black Mountain. His Honor the Lieutenant Governor of the Panjāb warmly supported the proposal,

saying it was absolutely necessary for the security of the frontier, and the vindication of the British character, that the clans engaged in this outrage should be suitably punished for their invasion of British territory, and their attempt to destroy the police force in Oghī.

The Government of India fully acquiesced in the necessity of giving such a lesson to the offending tribes as would teach them to respect British territory for the future.

But whilst the Governor General in Council fully approved of the proposal to undertake an expedition against these tribes, and any others who might join in helping them against the British Government, he remarked—"it is obviously very advisable that the efforts of the avenging force "should be limited to what is essentially necessary to accomplish the "object in view, as well as to what may be feasible, with reference to "the character of the mountainous country in which operations will have "to be carried on, and its general accessibility to the troops. Care "should be taken to respect the possessions of all adjacent tribes who "may not have joined, or who may subsequently not join, the enemy; "and should it be necessary to march through any portion of their "lands, arrangements should be made, as far as may be practicable, to "give them assurance beforehand that no hostile measures against them "are intended."

Accordingly a force consisting of 2 batteries of Royal Artillery, 2 mountain batteries, the 16th Bengal Cavalry, a detachment of the Guides, 2 companies of Sappers, 2 battalions of British and 8 of Native Infantry, under the command of Major General Wilde, C. B., commanding the Panjāb Frontier Force, was assembled at Oghī, and the Maharaja of Kashmir was called upon, under the provisions of his treaty with the British Government, to afford all the aid in his power. The account of the campaign which followed will be found in the article on the Black Mountain.

After the campaign was over, Captain Ommaney being called on to report on the course to be followed with regard to the ex-jagirdar of Agror, Atā Mahamad Khān, replied as follows:—

"Before recommending what I deem should be the proper future treat"ment of the ex-jagirdar, it is necessary, for the satisfaction of the Govern"ment, who have to decide, and justice to the accused, who has to suffer, "that the reasons should be clearly given on which his guilt was, on the "occurrence of the outrage, assumed.

"The correspondence relating to the ex-jagirdar's character and con"duct is, I believe, before Government, but "to make this report complete in itself, I "annex, in Appendix A, copies of letters "marginally noted. From them detailed "information can be obtained regarding the "condition of the valley of Agror, its "management, the estate of the jagirdar "in it, and the conditions of his tenure. "Moreover, not only his neglect of these "conditions, but his utter disregard of his duties, arrogant demeanour, dis"obedience of orders, and general disloyalty are clearly set forth, and the "necessity of my going over the same ground is avoided.

Deputy Commissioner's No. 403 of 9th July 1862, to Financial Commissioner.

Ditto to Commissioner, No. 92—323, dated 9th April 1864.

Deputy Commissioner, to Commissioner, No. 198—663, dated 18th July 1864.

Deputy Commissioner, to Commissioner, No. 259—1102, dated 31st October 1867.

"The former correspondence shows that, from the commencement of British rule, but one opinion, and that unfavorable to the ex-jagirdar, has been formed by every district officer. The aim of his life was to become the sole authority in Agror, to obtain the position occupied by his powerful neighbour, the Tanāwal feudatory Chief of Amb. Curbed by Government in his aspirations, he has ever done all in his power to obstruct the extension of our system into the valley, whether in the making of roads, revenue settlement, or in the dispensing of justice to the people; and he took little pains, in his correspondence with the district officers, to conceal what he felt, even going so far as to disobey their orders. These papers will prove that not without reason has every officer in charge of this district had cause to record highly unfavorable notices regarding him.

"The ex-jagirdar derives his descent from an ancestor who, from the position of a mere member of a clan, not entitled to any hereditary rank, and who, having obtained his degree of Doctor of Divinity (Akhoond), achieved a position of influence and power by the exercise of the very qualities for intrigue, cunning, and sagacity, which his descendant possesses in such a marked degree. He is wanting, however, in physical courage; consequently he has, ever since the commencement of our rule, been contracting matrimonial alliances with the leading families of the independent tribes on his border, and purchasing lands there to strengthen his position, extend his influence, and provide for himself a retreat when his conduct should have exhausted the patience of Government. His alliance with the chief family of the Hasanzai clan enabled him to exert an indubitably evil influence during the Ambēla expedition in 1863-64; and on subsequent occasions, his latest alliance was the betrothal of a daughter to a son of Kūdrat Shāh, Syad of Garhī, subsequent to the imposition of the police station in Agror on 1st of November 1867.

"The ex-jagirdar's temper and hopelessness of asserting his entire independence, by the ruin and ejectment, through the Government, of the other "jagirdars" in Agror, was rapidly urging him to the commission of some desperate act. He had strengthened himself beyond the border as above noted; he had for years written to the district officers that he could not control the dangerous elements on his border, especially the Pathāns (though no tribal attack had ever been made on Agror); and, judging from the late events, I verily believe he was preparing for the organization of some demonstration by the border tribes against Agror, to prove the truth of his repeated allegations, and failing to induce Government to entrust more power to him, to have gone over the border, and from there commence a series of intrigues against Government; but at this time it was deemed advisable to locate a police station in the valley, which was established temporarily in the naturally strong village of Oghī. A site was approved of by the late Mr. Roberts, Financial Commissioner, Lieutenant-Colonel Younghusband, Deputy Inspector General of Police, then on special duty, and Colonel Pollock.

"The dissatisfaction of the ex-jagirdar at the location of the police station was not concealed; he expressed it in writing and verbally. At this time also the survey entered the valley, and doubtless increased his disgust, as it, combined with the police, tended to completely lift the curtain. From this time the rumours heretofore reported by him of the imminent attacks on the valley were so far modified as to apply to the

"police station, and the danger to which it was exposed of being attacked "by independent tribes. It was impossible to place any reliance on these "reports. I considered it sufficient to remind the ex-jagirdar from time to "time of his responsibility.

"On the 23rd July 1868 I went to Agror, accompanied by Lieutenant Wace, Assistant Settlement Commissioner, and laid down the lines "for the permanent building, consequent on sanction to its erection having "been received; the latter officer made arrangements for starting the regular "settlement. We left Agror on the 25th idem, and then the ex-jagirdar "appears to have taken instant action. He had hitherto evidently been "fostering the idea that the police station was merely a temporary penal "post; finding that he had been mistaken, he made his arrangements, and "on the 6th day, *i. e.*, on the morning of the 30th July 1868, the police "were attacked as before related.

"The ex-jagirdar's character, style of correspondence, dissatisfaction at "the location of the police post, the attack by such a large body of men "from beyond the border, the fact that they must have passed by his village, "and that he must have known of the intended attack, and its being made "by daylight, the unresisted retreat of the raiders, and no opposition having "been offered by the ex-jagirdar, afforded ample ground for assuming his "guilt and immediately removing him from the valley in custody.

"By the statements of various parties, amongst them a privileged one "by Aladād Khān of Dilborī, cousin of the ex-jagirdar, the manner and "method and details of the execution of the plot for attacking the police "station is, I conceive, clearly established. It is not to be expected that all "the statements will agree with each other; they were made by men all "more or less implicated in the plot, and who strive to conceal, as much as "possible, their own part in the transaction; but what one statement is wanting in, another will supply, which is the best kind of evidence obtainable "generally as regards these statements. I may note that most of them have "been taken by me in English only from the different individuals, no third "person being present at the time. It is unnecessary for me to detail how "the ex-jagirdar intrigued and brought about the commission of the outrage; "his object seems to have been to demonstrate by the attack that what he "had so often alleged of the danger of attack on Agror by independent tribes "was true, and that Government, by not making him the sole 'jagirdar,' "had rendered him powerless, and that it was a dangerous experiment to "locate a police station in the valley; and he appears to have prepared circumstances (a most dangerous and weak expedient) to afford him pleas "when called on for explanation, which he vainly expected (but not with "entire confidence, as the next paragraph will show) would enable him to "establish his non-complicity; and not only that, but that he had, by warning the police officer, done all that he could do. The circumstances which "he prepared were threatened and imminent attack on his own village (no "fight, however, occurred); the ordering out the villagers of the villages "near Oghī; but these were cleverly removed out of the way of the raiders "by an alleged attack of a village in another part of the valley. Several "other points I might notice and dilate on, but the statements themselves "will, I think, show sufficiently all that is required to be known.

"After the commission of the outrage, it is established by the statement "of Jīa, the ex-jagirdar's private land steward and comptroller of his

"finances, that his master hesitated whether he should attend on the Deputy "Commissioner's summons to proceed to Oghī, or go beyond the border; "and that he distrusted the advisability of remaining till it was too late for "him to fly. Very happily, for the interests of Government, his want of "physical courage and cunning combined made him hesitate until his state-"ment was recorded.

"In addition to the circumstantial evidence, the proof to be gathered "from the statements, and the established intention of the ex-jagirdar to fly, "I consider that this last proof, which is scarcely necessary, but is eminently "satisfactory, clearly convicts him of having contrived, planned, and man-"aged the commission of this outrage on the police station in all its details. "It is deposed to by the police officer in charge of the station that he iden-"tified the leader of the attacking party as one Kalu, Boneyrwal, a retainer "of the ex-jagirdar. He recognized him easily, as he had often come to and "fro to the station. The man's own statement, from its inconsistency, fully "bears out the accusation against him; in fact, he admits being in the "village when the attack occurred, and he had no cause to have been there, "and being there, he should at once have aided the police, which, by his "own showing, he did not do.

"Having detailed the grounds on which the ex-jagirdar's guilt is con-"sidered to have been established, I would suggest him being dealt with "in accordance with the provisions of Regulation III of 1818, and that he "be confined in some suitable locality at a distance from Hazāra. I suggest "this course, because although there are materials which would convict him "in a court of law, I consider a formal trial would be unadvisable, as afford-"ing a precedent for future cases that may occur along our extended border, "in which judicial proof would be difficult to obtain; further, notwith-"standing the statements have been made before me, it is possible, and "highly probable, that the narrators would hesitate before in public giving "evidence against their relation and late chief, and incurring odium in their "own society."

On receipt of this report it was determined to give Atā Mahamad an opportunity of answering the charges made against him, and Colonel Coxe, of the Panjāb Commission, was directed to superintend it.

The enquiry was conducted in a room in the Deputy Commissioner's court-house, and is thus described by Colonel Coxe:—

"I commenced the proceedings by informing Atā Mahamad Khān "generally of the grounds of complaint against him; that his conduct "towards the civil officers of Hazāra had been characterized by a uniformly "contumacious and disrespectful bearing, and among many others I mention-"ed three cases:—

"*1st.*—That he had been guilty of disrespect and disobedience of orders, in "not waiting on Colonel Mackeson in 1852 when directed to do so.

"*2nd.*—That he had, in reply to an order of Colonel Becher, directing him "to abstain from levying certain illegal cesses, returned a scoffing and dis-"respectful answer.

"The next charge to which I directed his attention was, that he "never assisted in arresting offenders or bringing crime to light in Agror; "and that he attended in no way to the interests of the people.

"Lastly, I told him that he was charged with instigating or conniving "at the late attack upon the Oghī Thāna.

"I then proceeded to read out to him, in detail, the evidence of the "principal witnesses which had been recorded at the time of the attack on "the police post at Oghī, and subsequently, by the Deputy Commissioner "of Hazāra, and invited him, at the close of each deposition, to make "such remarks as he deemed advisable; and lastly, I read out to him "his own statement before the Deputy Commissioner, and allowed him to "make what additions he pleased to it.

"The Deputy Commissioner of Hazāra, in making over to me "Aladād Khān's deposition, informed me that it was a privileged communi- "cation; but as it contained the principal burthen of the charge against "Atā Mahamad Khān, I thought it right that he should hear it, and read "it to him accordingly.

"It will be considered, I trust, that Atā Mahamad Khān has had "a fair hearing, and that every opportunity has been afforded him of hearing "and replying to the evidence against him.

"I now proceed to notice the character of Atā Mahamad Khān's "defence, which may be stated in few words. That the establishing of the "thāna created uneasiness in the minds of the hill tribes adjoining; that "from his now having no influence beyond the border, in consequence "of the death of Hūsen Khān, Chief of the Hasanzai, whose son-in-law "he was, and of Mahamad Khān of Tikrī, to whom he was related, he was "powerless to allay the excitement which had arisen on the border, but that "he had done all he could by sending information to the Government officer; "that as early as January 1868, three months after it had been determined "to locate a thāna in Agror, he had sent his own son to the Commissioner "at Pēshāwur to tell him of the uneasy feelings which existed among the "border tribes; that he had constantly warned the Government officers "on the spot, and that the night before the attack he had distinctly notified "to the police officer, Sūltān Ismail Jān, that the danger was imminent.

"He further states that his own village of Kilagai was beleagured by "the hostile party, and that his servants fought with the assailants, "and that two of his men, one of them being Kalu, were wounded in "the conflict.

"He added that the principal men of the attacking party were known "to be friends of Aladād Khān, Amīr Khān, and Zamān Khān, and conse- "quently hostile to him (Atā Mahamad Khān); and that the three persons "above-named and others, his enemies, had concocted the whole business "with a view to his ruin.

"In this latter statement, Atā Mahamad Khān has somewhat over-reached "himself; for the allegation that the scheme was concocted by Aladād "and others to ruin him, does not tally at all with his constant asser- "tion that the border tribes were themselves moved to make the demon- "stration by the hostile feeling with which they regarded the establishment "of the thāna.

"It is to be noted too on this point, as bearing out the statements "of several of the witnesses, to the effect that nothing was done previously "by Atā Mahamad, because it was supposed by him that the police post "was only a temporary arrangement, that the attack took place five or six days "only after the Deputy Commissioner had marked out the lines of the thāna, "a circumstance which would readily bring home to the mind of the Agror "Chief, on the spot, the conviction that the location of the thāna was an

"accomplished fact, but which could not have become sufficiently known to "the tribes to induce them to take action upon it so promptly, unless they "had been specially informed and summoned by some one to the spot.

"The heads of Atā Mahamad's defence were:

"*First*, that the intended establishment of the thāna in Agror was dis- "tasteful to the tribes adjoining our border, their dislike to the measure "resulting in the attack upon Oghī. This is Atā Mahamad Khān's asser- "tion, but it is supported by no manner of proof. It is reasonable to suppose "that, if the measure had been so distasteful to the tribes, some inkling of "this hostile feeling would have reached the Deputy Commissioner of Hazāra "through other means than the continued refrain of Atā Mahamad Khān "on the subject; but such was not the case. So far as I am aware, beyond "Atā Mahamad Khān's own reports and rumours, no sort of information "was received by the Deputy Commissioner that the tribes had any feeling "or interest in the matter. It is not easy to see why they should have enter- "tained any apprehensions at the proposed construction of a police post at a "distance from their own possessions, and of far too trifling dimensions to "justify any reasonable fear of aggression. Indeed, we have it from the "lips of one of their own men, Shekh Hosain, a Chagharzaī, who accom- "panied one of the attacking parties, that the British Government had "never interfered with their trade, and that he knew of no other reason for "this tribe's incursion than that the Khāns had summoned them for their "own purposes.

"With no other support than Atā Mahamad's allegation, the plea that "the tribes made their attack upon Oghī under apprehensions of injury to "themselves from the construction of the thāna, must fall to the ground.

"The second of Atā Mahamad's pleas in the order above noted is, "that he has now, owing to the death of Hūsen Khān, Hasanzai, and "Mahamad Khān of Tikrī, no influence with the tribes across the "border.

"The falsity of this plea is demonstrated by the whole course of events "and circumstances which have necessitated the present enquiry, and Atā "Mahamad has himself, with the inconsistency which characterized most "of his proceedings, indicated the extent of his influence by stating that, "through his means, the Syads of Chorkalān, a recusant party across the "border, and the Deshī council were brought in to communicate with the "thānadar.

"The third plea is that Atā Mahamad had constantly warned the "district officer and Commissioner of the probable result from the time the "location of the thāna at Oghī was first seriously entertained, *viz.*, Novem- "ber 1867. Let it be admitted that Atā Mahamad did make these reports, "still he was bound to show that there were some good foundations for them, "that it was the neighbouring tribe's safety and independence (or at all events "that they considered so), and not his own mal-administration, which was "threatened by the location of the thāna. This, as above noted, he has "altogether failed to demonstrate, and the presumption is left unrebutted, "that he who was the principal, if not the only, person whose interests were "effected by the organization of a police post in the midst of his jagir, was "the individual through whose agency, and at whose instance, the whole "demonstration was brought about. There is strong ground for supposing "that the affair was not carried out according to the programme; that the

"movement on the thāna, intended for a feud only, was converted into a "real attack against the wishes of the designer, and the agent of the plan, "by the unexpected circumstance of the police standing to their post.

"All the witnesses who have spoken to this point declare that it was "expected that, on hearing of the number of the attacking party, the police "would have deserted their post; when the tribes, after making a promenade "through the valley, and invading the vacant thāna, would have returned "without effecting any mischief, and thus have given Atā Mahamad Khān "the desired confirmation of all his reports to the district officers. Inde-"pendent of the direct testimony of the witnesses on this head, there "is one point noted incidentally in the evidence of the thānadar, which "shows, I think, that the marauding party did not contemplate any opposi-"tion, and that it is the matchlocks they brought with them. The thāna-"dar states that he only heard two shots fired by them. This is conclusive, "I think, as to the idea entertained by the tribes, and materially enhances "the credibility of the witnesses' statements.

"Atā Mahamad sending reports to the thānadar on the night of the "29th and 30th July, that the attack was imminent, is quite in keeping with "this view, for it would be his interest, wishing, as there is every reason to "suppose he did, that the marauding party should effect their demonstration "unopposed to ply the police with alarming reports to induce them to vacate "their position.

"We now come to Atā Mahamad's statement that his own village of "Kilagai was assailed by the marauders, and two of his men wounded in the "fight which his retainers sustained with the enemy. The evidence of some "of the witnesses tends to show the pretended investment of Kilagai, "Atā Mahamad's own village, as part of the scheme, and we have the "direct testimony of the thānadar that one of the least of the Khān's "retainers, "Kalu," said by him to have been injured by the Pathāns at "Kilagai, was actually wounded in the attack upon the thāna, in which "he formed one of the assailing party.

"In the above remarks the direct evidence against Atā Mahamad Khān "has hardly been touched. It will be desirable before concluding this "report to review it briefly. Aladād Khān states, of his own positive "knowledge, having been himself at the time a consenting party, that "Atā Mahamad Khān arranged the whole attack, inviting the tribes him-"self through certain persons named by the witness. It may be urged "that Aladād Khān is, in legal phrase, an infamous witness, as he himself "was a party to the offence, and Atā Mahamad asserts that he bears him "deadly enmity, and has been the principal agent in contriving this invasion "of the frontier tribes for his ruin. As regards Atā Mahamad Khān's "pleas, it may be remarked that, whatever hostile feelings may have previous-"ly existed between himself and Aladād Khān, the whole course of the "enquiry tends to show that he was intimately associated with him in this "matter; and that the hostility alleged by Atā Mahamad either did not "exist at all, or was held in abeyance under the pressure of their common "interest in the abolition of the police post, is evident from the fact that "Jahāndād, Aladād Khān's eldest son, was associated with Atā Mahamad at "the time these affairs were being transacted. I consider that Aladād Khān's "evidence, supported as it is by the testimony of several other witnesses, and "corroborated by many incidental circumstances, and in a measure by Atā

"Mahamad's own statements, is entitled to full weight and credibility. "The evidence of Jīa and the second deposition of Hasan Alī, both con-"fidential agents of Atā Mahamad, fully confirm the direct testimony "to his guilt; the latter of the two may indeed be considered as giving "direct evidence. The evidence of Pīr Alī Shāh is confirmatory of the "statements of the other witnesses; so is that of Zamān Khān; but "I should hesitate to accept the latter's evidence unless it were strongly "supported by other testimony, as he is a known enemy of Atā Mahamed "Khān, and would not be very scrupulous in making any statement which "might be damaging to him.

"To the charge of his continued disobedience of orders and contumacious "bearing towards the officers of Government in Hazāra, Atā Mahamad "Khān offers the astounding plea that his conduct and language were "only that of an affectionate child in remonstrance with its father! This "requires no comment.

"Atā Mahamad Khān further pleads that, so far from crime having "been rife in Agror and offenders unpunished, he has kept the province "in undisturbed quiet; and that while disorder was reigning around, as in "the time of Chatar Sing's rebellion, during the mutiny, and while "the Ambēla campaign was in progress, Agror was in peace and quietness. "The English correspondence which has been quoted in connection with the "case in former letters sufficiently disposes of this barefaced assumption. "I will only add, from my own experience of two years as Deputy Com-"missioner of Hazāra, that Atā Mahamad Khān never gave me the least "assistance in apprehending criminals, or in bringing enquiries to a satisfac-"tory issue. I have gone at length into the subject in my letter of July "1864, which is with the file, and I need not recapitulate now.

"To sum up. We find the strongest motives existing for Atā Maha-"mad Khān's attempting to obtain the removal of the Government "post, the establishment of which would have the effect of lessening his "dignity, diminishing his influence, and repressing his unlawful exaction; "we find that the district officers of Hazāra, for the last 20 years, have "with concurrent voice denounced this man as contumacious, oppressive, and "disloyal. No reasonable grounds can be shown for the frontier tribes "undertaking this foolish and, to them, useless enterprise, except under the "influence, and at the teaching, of Atā Mahamad; and it has been shown, "his own assertions to the contrary notwithstanding, that he does possess "this influence with the adjacent frontier tribes. His accomplice, Aladād "Khān, and his confidential agents, Jīa and Hasan Alī, concur in proclaiming "him as the author of the movement. His own conduct in not appearing "at once to aid the Government party on the 30th July, and in delaying to "attend on the Deputy Commissioner according to that officer's summons "the following day, the delay being caused, as is directly stated by Jīa, by "Atā Mahamad, and Aladād holding council at Manchūra as to whether "they should abscond to foreign territory or not, are amply confirmatory, if it "were necessary, of the disloyalty of his intentions, and of his share in the "late demonstration. The evidence appears to me abundantly sufficient to "satisfy the most critical jury of the guilt of Atā Mahamad.

"I am not aware if it falls within my province in this report to offer "any remarks with reference to Atā Mahamad's future treatment, but, as "I was two years in charge of the Hazāra district, and had opportunities of

"becoming tolerably well acquainted with the politics of Agrōr, I venture to "record my opinion on the subject.

"I presume there will be no doubt as to the advisability of the con-"fiscation of the 'jagir,' and of Ata Mahamad's enforced residence at some "distance from Agrōr. It would be vain to expect from a character consti-"tuted as Ata Mahamad Khān's is anything like change of views or "amendment of purpose, and I could see during my late investigation that "he was as stubborn as ever; but I should be inclined to recommend that the "proprietary right which he possesses in Agrōr should be continued in his "family. I would not, however, nominate Ata Mahamad Khān's eldest "son as his successor. He is a heavy, thick-witted youth of about 21 or 22, "the son of a low-born Tanāwalī woman, who would have no influence what-"ever in dealing with the frontier tribes, both from his mental incapacity, "and from the fact of his birth. I would rather propose that the succession "should be continued in the person of the second son, a boy of, I believe, "seven or eight years of age, the son of the late Hasanzai chief's daughter. "This lad might be entrusted to some carefully selected friend or relative of "Ata Mahamad Khan's, and be educated under the Deputy Commissioner's "own eye, as under the court of wards; and if he turn out well, his "appointment might be of good service to the Government, from his rela-"tionship to the Hasanzai; and the fact of the offence having been visited "upon the principal delinquent only, while the family possessions are se-"cured to that portion of his family which could not possibly have partici-"pated in his guilt, will have probably a good effect on the frontier tribes, "and dispel once for all any vain hopes which Ata Mahamad or his "partizans might entertain of his restoration to his former position, and "also demonstrate to the border tribes the futility of their undertaking any "further intrigues to that end.

"I would deprecate Alladād Khān's being allowed to profit in any "way by his double treachery. I believed formerly that he had been merely "and entirely a tool in Ata Mahamad Khān's hands, but from what has "transpired in this enquiry, he appears to have lent a willing ear to Ata "Mahamad's councils, and is only less guilty, perhaps, because he is less "intelligent than his more crafty accomplice. He should not be allowed, in "my opinion, the management or the fruition of any portion of Ata "Mahamad Khān's confiscated property."

On receiving Colonel Coxe's report of his proceedings, Colonel Pollock recommended that the 'jāgīr' of Ata Mahamad Khān be declared forfeited in consequence of his treasonable conduct, and the nonfulfilment of the conditions on which it was held; and that he should be banished from Hazāra, and required to live at Lahore, such of his family as might desire it accompanying him; that the proprietary lands of the Khān be managed by the district officer, and the proceeds remitted to Lahore for the support of himself and family.

His Honor, in forwarding Colonel Pollock's recommendations, remarked that he had no hesitation in endorsing them, and accordingly Ata Mahamad was removed to Lahore.

But the raids in the valley did not cease; in July 1869 two hamlets in Agror—Barchar and Gūldēri—were burnt by a party of raiders consisting of Hasanzais, Parari Syads, and Akazais, partizans of Ata Mahamad, and 4 of the villagers killed and 17 wounded; the raiders were gallantly

driven off with loss by the men of Jaskot, a neighbouring village. In August Jaskot was attacked and several of the villagers and a police constable killed.

In consequence of this outrage, a force of 800 foot, with a mountain battery and detachment of cavalry, was moved into the Agror valley, a blockade established against the offending tribes, and the Akazai village of Shahtūt, which had been used as a rendezvous by the raiders, was destroyed by our troops.

These outrages being reported in due course, it became a matter for consideration what policy should be adopted. Two proposals were submitted for the decision of Government: the one favoured the despatch of another expedition, and the other suggested the adoption of an offensive and defensive policy, that is, stationing a force in the Agror valley, under a selected officer, sufficient to meet all attacks, and sanctioning the raiders being followed up beyond the border.

This latter plan was the one which best accorded with the views of the Government, and the troops of the Abbottabād garrison were accordingly moved out under command of Colonel Rothney to Oghi, while an ordinance was soon after passed by the Governor General removing the Agror valley from the jurisdiction of the ordinary courts and the operation of the general laws.

During the winter of 1869-70, the valley was unmolested, but as soon as the snow melted on the Black Mountain raids recommenced. The first was on the 5th of April 1870, when the village of Barchar was attacked by a party of Akazai, and the headman killed; on the 15th the village of Sambalbūt was burnt by Akazais and Khan Khēl Hasanzais; and on the 23rd the village of Bolu shared the same fate. As the villages were all situated on the slopes of the Black Mountain, our troops, who were encamped in the valley, were powerless to prevent these outrages; nor could they avenge them without crossing the border and committing the Government to the probability of a frontier expedition; but the presence of the troops undoubtedly prevented more extensive outrages and secured the safety of the villages in the valley.

Meanwhile, Captain Wace, the settlement officer of Hazāra, had been engaged in the preparation of the "record of rights" for the Agror valley, and had instituted a close enquiry into the nature and history of the landed rights of Ata Mahamad Khān, the ex-Khān of Agror. The result of these enquiries is given in his letter, dated 14th February 1870.

"In the 3rd paragraph of your No. 53, dated 28th May 1869, to address "of Punjab Government (above quoted), it was stated that the proprietary "rights of Ata Mahamad Khan were understood not to be extensive. This "was the opinion that had been held up to that date by all our officers who "had administered Hazāra; and I had myself adopted it, as it never occurred "to me to suppose that successive officers of great experience and local "knowledge could have been misinformed on such a subject. But the "accompanying papers show that we have hitherto labored under a most "complete misconception in this respect; they show that the chief (Ata "Mahamad Khan) is absolute proprietor of seven-tenths of the Agror valley, "and that he possesses very considerable superior proprietary and reversionary "rights over the immediate owners of the remaining three-sevenths. These "papers also furnish the key to the misconception on the subject that has

"hitherto prevailed; for they show that a status of rights, under which the "Swatī Warises, and not the chief, were proprietors of Agror, did exist 90 "years ago; and I can well understand that in the absence of exact details "as to the history of the valley during the past 90 years, the claims of the "old Warises must have appeared to be more probably correct than the exclu-"sive assertions of the young and discontented chief.

"It is difficult, however, to over-estimate the confusion and error into "which this radical misconception concerning the extent of the Agror chief's "right have led us for the last 20 years. It always appeared unintelligible to "us why he was discontented and ill-affected; we had given him a liberal "jageer; we had treated the valley in the tenderest possible way, as regards "revenue and police management; and there was no point on which we had "not given in to him, except that we had not permitted him to treat the in-"habitants of Agror as his tenants, because we believed they were proprietors "in their own rights. He was only 19 years old when we annexed the country, "so we hoped he would grow out of his bad feelings and oppressive habits. "But what real reason he had to be discontented will be seen from the 5th "para. of Appendix A; in the light of the facts there recorded, it does not "appear to me surprising that he was discontent, or that he invoked a "raid in 1868 on our Agror Thāna, in a desperate hope that some good "might come to him out of the confusion that would follow; but I "confess that I feel very much surprised that, wild and ill-conditioned and "ignorant of our Government as this young chief was! he did not earlier "resort to some violent remedy. One of our principal causes of dissatisfac-"tion with him was, that he persistently represented us in a bad light to the "tribes adjoining his border; but with the facts now brought to light before "us, can we justly condemn him in this matter? or, rather, how was it possible "for these tribes to regard us in a good light? accustomed as these tribes "were to know all Governments that preceded our own as Governments "that did their best on all opportunities to destroy the natural chiefs of the "country and set aside proprietary rights, could our own Government, "viewed in the light of our proceedings in Agror towards the chief whose "family had held it for 90 years by its wisdom and bravery, appear different "to them? And when, at the commencement of our rule, the young chief, "with a wise desire to heal his old feud with the Hasanzai chief, sought "his daughter in marriage, our local officers unfortunately set their influence "against it; whereas, viewed by our fuller knowledge of this border, there is "no doubt that the marriage, by removing an old feud, was calculated very "considerably to promote the peace on our border.

"The feelings of the people, both within and without our border, as "evinced in connection with the disturbances in Agror in July 1868, and "the events that have since happened in that valley, are very note-"worthy when compared with the discoveries now made with regard to the "chief's rights. A few days after the disturbances in Agror commenced, at "the end of July 1868, when I was on my way to that valley, I was "roundly told by one of our principal Swātī subjects that we had treated the "chief unjustly; and Government is well aware of the extensive sympathy "that was shown for him by the Swātīs on both sides of our border and "by the Black Mountain Pathāns immediately adjoining. We then looked "on that sympathy as quite unjustifiable, and regarded it as a mere pretence, "whereby our own Swātīs sought to justify their other bad feelings towards

"us, and the independent Swātīs and Pathāns sought to cloak their "marauding proceedings. But while admitting that the Khan's relations, "who were at first left at large and fled to our enemies, largely fomented the "disturbances, I cannot now doubt that the sympathy exhibited was, to a "considerable extent, genuine, as it had undoubtedly a real foundation in "the nature of our past treatment of the Khan's landed rights.

"Another point on which we have been all along greatly baffled in our "best endeavours is, that we have never been able to obtain any trustworthy "information; the simple explanation is, that the chief's influence in and "around the valley is all-powerful in such matters; there is not a single "family of any note in the neighbourhood with which he is not connected "by marriage; and in several cases the connection extends two or three "generations back; consequently, the leading men would not work for us "against him, and with such powerful local influence in his support the people "of smaller note were afraid to incur the chief's enmity.

"This has been very remarkably illustrated by the events of 1869; all "through that year we were harassed by reports, of which it was impossible "to say how much was true and how much was false. Shortly after the "conclusion of our military operations in November 1869, the Government of "India having pardoned Āladād Khān, the principal dependant of the chief, "he was sent back to Agror, and made responsible for the good order of the "valley; yet, though the valley in 1869 was never without some military "garrison, and after August last it had a considerable military force "stationed in it, the permanent security of the valley made little "advancement. In June 1869, the attack on Barchar, a small village on "the Black Mountain spurs, necessitated our blockading the Hasanzai and "Akāzai tribes and the Pariārī Syads; this was followed in July 1869 by "a ruthless and cruel attack by members of the same tribes on a militia "post at Jaskot, whereby a number of our Agror subjects were injured and "several killed. In regard to this last raid, there is no reasonable doubt "that a number of our subjects in Agror were well aware that it was going "to take place, and could have warned us in time to save the village; but "the influence of the party of the Khān, in whose interests the marauders "believed themselves to be acting, was so great even in his absence that they "did not dare to do so. Indeed, the son of Aladād Khān was in command of "the post, but he left it for his home in another village a few hours before the "raid took place; and public opinion accuses Aladād Khān of having received "warning of what was intended, and saving his son; an accusation in support "of which no evidence can be produced, but of the truth of which I fear there "is little reasonable doubt. For this raid, as well as for the Barchar raid, the "blockade of Hasanzais, Akāzais, and Pariārī Syads was continued, and the "Akāzai village of Shāhtūt, within our border, was confiscated. In "each of these tribes there is a majority who have no desire to be on bad "terms with us; but the connections of the Agror chief are able so to work "on them that whenever any negotiations commence we are met by a "request to send the chief, Atā Mahamad Khān, back to Agror, a "request which of course makes the progress of negotiations impossible. "Meantime, the winter months excepted, when the snow makes the Black "Mountain impassable, such a feeling of insecurity prevails in Agror that "we are obliged to locate a considerable body of troops in the valley; their "presence has indeed hitherto had the effect of preventing the repetition of

"such raids as that on Jaskot, but it creates a demand for supplies of fodder "and impressed labor, which is almost intolerable to the small and poor "population of this little mountain glen. I was at first under the impression "that either the complaints of the people on this head were not justifiable, "or that means might be found to relieve them; and I took some pains to "enquire into it. The conclusion I have come to is, that though the military "authorities have done, and no doubt will always do, their best to make their "presence as little felt as possible, yet the people's complaints are fully "justified, and that the continued presence of 2,500 troops, besides camp "followers and baggage cattle, in this confined valley must inevitably entail "on its small population impressments of fodder and labor which are ruinous "to their prosperity and content.

"In conclusion, very much against what but a short time back would "have been desired by me, it now appears to me that both justice and "expediency call for a reconsideration of the determination never to permit "Atā Mahamad Khān to return to Agror. I would ask the Government to "weigh impartially, not only the extent to which Atā Mahamad Khān has "offended against us, but also the extent of the punishment we have inflicted "on him, and of the injuries which he received at our hands before he set "our authority at defiance.

"In judging of the extent to which Atā Mahamad Khān has offended "against us, it is necessary to distinguish between what he did himself and "what was done for his sake by his partisans after his arrest and removal "from Agror. His partisans, after his arrest and removal from Agror, so "incited the adjacent tribes against us that nearly all Agror was laid waste "before reinforcements to our troops could arrive, and our authority was "sufficiently re-asserted only after we had gone to great trouble and expense "with a military expedition. But the part in this actually taken by the "chief was limited to the raid on the thāna, which commenced these "troubles; we arrested him two or three days afterwards, and we can hardly "visit personally on him crimes committed after he had been imprisoned at "Abbottabād at a distance from Agror.

"For the raid on the thāna in Agror, and for his previous acts of dis-"affection towards us—

"I.—He was kept in close confinement as a criminal for six months.

"II.—For thirteen months more he has been kept in political surveil-"lance and restraint at Lahor.

"III.—In the troubles that followed his arrest, his house and crops "were entirely destroyed.

"IV.—His jagīr of Rs. 1,500 has been confiscated.

"V.—He has been told that he must stay at Lahor for the rest of "his life.

"The injuries he received from us before he adopted the desperate resource "of bringing down a raid on our thāna, I have fully detailed in the 5th "paragraph of Appendix A. I do not wish to detail them over again "here; but, as further illustrating *the pecuniary loss alone* to which our pro-"ceedings from 1849 to 1868 subjected this chief, I annex a statement "(marked C), an inspection of which will show how completely we have for the "last 16 years destroyed the rents of his estate. I drew up the statement "to satisfy myself what sum I could fairly assess on the Khān's property, "and how much I could provide besides for the chief's maintenance at Lahor

"(see end of para. 2 above). The lightest revenue rates I can put on come "to Rs. 6,252, and indicate as the lowest fair rental double that sum; yet "if I were to take every rupee of rent that the estate now pays, Government would not receive Rs. 4,000. The conclusion at which I have arrived "at is, that if, in addition to the punishments above detailed, already suffered "by the chief, we raise the assessment of the Agror valley from Rs. 1,875 to "Rs. 4,000, and permit Atā Mahamad Khān to return to the valley and "take up this lease as its proprietor, we shall have punished him to the full "measure of his guilt, and I do not think that public opinion in Hazāra or "across its border would regard our acts in any other light.

"With regard to the expediency of the chief's return to Agror, I have "come to the following conclusions. The management of the valley has been "entrusted to Aladād for the last year; but he has quite failed to give confidence to the inhabitants, and from what is recorded in the 5th para. of Appendix A, I am convinced that he never can. He has been the instrument in "our hands of depriving Atā Mahamad Khān for 15 years of the control "and profits of a large portion of his proprietary estate, and his whole interest "in the valley now is opposed to that of the chief. By keeping such a man "at the head of the valley, we shall give the impression, both to its inhabitants "and to the people across its borders, that we still desire to withhold just "support to proprietary rights, and after my proceedings have declared that "he has no proprietary rights, he would himself refuse to be at any further "responsibility. Besides, as well with reference to what I have written in "para. 6 above as on other grounds, I have grave doubts whether he does "not find his interest more in the disturbance than in the pacification of the "valley.

"It has been suggested to retain Atā Mahamad Khān at Lahor, and "permit his heir-elect, a young boy of 11 years, to return and manage the "valley under guardianship; but, after mature consideration of this proposal, "I think it likely to lead us into fresh difficulties. Our opposition to the "Khān's just proprietary claims during the last 20 years has raised up many "enemies to his interests in the valley; his own relations are among the "worst; the selection of a guardian for the young boy would of itself be a "matter of great difficulty; the Khān's rights would have been restored "indeed in a certain sense, but under circumstances which would place him "at the greatest disadvantage, with reference to the success of his management, and I should very much fear that our anxieties with reference to this "valley would not cease under this arrangement.

"I believe that Atā Mahamad Khān's return, with his proprietary rights "acknowledged, but assessed with revenue in mark of his past misconduct, "would immediately result in perfect quiet and security in this troublesome "valley. The tribes now in opposition to us would no longer have any "reason for continuing so, and I am confident that terms could soon be "arranged with them, such as would enable us to remove the existing "blockade. Atā Mahamad Khān was never wanting in intelligence and "ability, and warned by the experience he has gained in the troubles of the "last two years, as well as bound by the gratitude that he would feel towards "us for his restoration to his old rights, he would, I am convinced, be as "contented and loyal in the future, as he has been the contrary in the past. "I have been much struck by the alteration in his demeanour that his residence in Lahor has produced. Before, he impressed me in everything he

"said with a sense of his discontented, sneering, and intriguing character; "but I find him now at Lahor singularly straightforward and right-spoken "in his conversation with me, and already most grateful for the revelations "made by my enquiries.

"In restoring him to his rights, and permitting him to return to his valley, "I would not demand any personal securities from him. If our acknow-"ledgment and support of his proprietary rights do not command his "loyalty, no other tie that we can devise could possibly do so."

Taking these facts into his consideration, His Excellency the Viceroy determined to visit Agror and personally discuss the question with the local officers and the Lieutenant Governor and in the commencement of 1870 he carried out his intention. The result of these enquiries is shown in the following :—

Extract of a letter from C. U. Aitchison, Esq., Offg. Secy. to the Govt. of India, Foreign Dept., to the Secy. to the Govt. of the Panjāb,—(dated Lahore, 5th May 1870.)

"Captain Wace's able summary is, in the opinion of His Excellency, a "concise history of a series of acts of flagrant injustice. After considering "that history, it would, in His Excellency's opinion, be surprising if the Khān "had felt any respect for British justice or attachment to our rule, and His "Excellency is almost surprised that on the various occasions when British "rule was in danger, the Khān did not go into open rebellion.

"Under these circumstances, His Excellency is convinced that not a "moment should be lost in repairing the injustice that has been done, and "permitting the Khān to return to the Agror valley, and placing him under "certain conditions in possession of his ancient rights. All the officers to "whom His Excellency has spoken admit that, sooner or later, he ought to be "restored, but some hold that our influence over the tribes would be endanger-"ed, were not some chastisement inflicted upon a portion of the Hasanzai "and on the Akāzai tribes before the Khān is allowed to return to his valley.

"His Excellency would feel much indebted to the Lieutenant Govern-"or if he would see the Khān at once and explain the whole matter to him, "showing him how the original misapprehension as to his position arose, ex-"plaining that enquiry has been held, that His Excellency himself has looked "into the case, and that as he was originally improperly deprived of his "rights, Government have come to the determination, as a mere act of justice, "to restore him at once. Perhaps the Lieutenant Governor would further tell "him that, in placing him in possession of his ancient rights, Government "expects that he will, as far as lies in his power, be responsible for the peace "of the valley; that he will take such steps as will ensure the safety of all "the villages under his control; and that he will form such alliances beyond "our frontier as will enable him to use the influence he possesses to prevent "aggression. At the same time he should be distinctly informed that this act "of justice being performed by the Government, if he shows the slightest "disposition to encourage violence or crime, if he does not use every effort to "repress them, if it is discovered that he is taking any treasonable or hostile "course of action towards the Government, he will be absolutely dispossessed "and removed from the valley for ever."

Agreeably to the above sentiments, Atā Mahamad was released from confinement and permitted to return to Agror, which he reached on the 10th June 1870.

In August 1870, the Government of India having desired the Panjāb Government to call on Captain Wace to report on the result of the return of Atā Mahamad, that officer reported that this "return was marked by very decided "expressions of satisfaction by the inhabitants of the valley, and that the "conduct of the chief had been in every respect satisfactory," an opinion which Colonel Pollock afterwards endorsed most fully. Since this date Atā Mahamad has been retained in charge, and all but 100 men of the garrison of the valley have been withdrawn.

The force stationed in Agror under Colonel Rothney was not at once recalled. No special responsibility for the peace of the border had devolved upon the Khān by his restoration; his responsibility was merely that of a proprietor of seven-tenths of the valley, bound to act with the utmost loyalty, and support, as far as lay in his power, the civil and military authorities. The general feeling in Agror, and even beyond the border, was of satisfaction at the restoration of the Khān, and the state of the valley justified the withdrawal of the troops late in the autumn.

Notwithstanding the act of grace by which he was restored to his chiefship, raids did not cease. They were carried out by the Akāzais, instigated by the party opposed to the restoration of Atā Mahamad Khān, and the tribe wished to take their revenge for the burning of the village of Shāhtūt. During the whole year they caused annoyance.

On the 4th of June 1871, about 2 A. M., a raid was made on the villages of Kongū, Gūldheri, and Bholū, in Agror, by a party of Akāzais, numbering in all about 180 men. The raiders came down in two parties, one of which, numbering about 80 men, under Zarīf Khan, partially burnt the village of Kongū, which is situated under the Chita Batr ridge, between Chorpihar and Attar.

After setting fire to this village, these raiders moved off to join the other body. This second body, numbering probably about 100 men, came down the Barchar spur and attacked Gūldheri.

From this village they met with little or no opposition. The men who were garrisoning the towers in the village, after having fired two or three shots, beat a hasty retreat on Jaskot. One of them was, however, wounded by the raiders. These latter then burnt the whole of Gūldheri except the masjid, and then they went to Bholū, which they also set fire to.

In retaliation for this outrage, Atā Mahamad Khān burnt the village of Alī Khān in Tikrī.

This violent and mischievous act on the part of the Khān, who had been prohibited from carrying his quarrels across the border line, brought down upon him the grave displeasure of Government. He was well aware that there was no intention on the part of Government to move troops across the border, yet he deliberately circulated a story to the effect that such an expedition was in preparation, while, by his attack on Alī Khān, he hoped to force the Government to adopt active measures against his enemies.

The military force in Agror was for a time strengthened, and a selected Extra Assistant Commissioner was stationed in Agror to prevent any repetition of such conduct without the knowledge of the Government.

In spite of this outbreak on the part of the Khān, his conduct on the whole has gradually become far more reasonable, and, in accordance with what was hoped, would be the result of his restoration to the chiefship; he has latterly endeavoured to carry out the wishes of the Government,

but his position on the border is a difficult one. He is not able to put many fighting men into the field, and on his first restoration found it difficult to establish his authority in such a manner as to enforce proper obedience to his calls on his tenants for service. The character of the inhabitants of Agror is such that it is difficult for any chief to use them for the defence of the border. They do not care to fight even in defence of their own villages, and, on the approach of an enemy, prefer to drive off their cattle, leaving their houses, or rather their huts, to be burnt.

Matters are, however, improving, and since the commencement of 1872 the Agror valley and the Hazāra border have been free from any hostile attacks.

One action alone during the year 1872 was threatened, which, if carried out, might have had inconvenient consequences. A body of Hasanzais, owing to the road being choked with snow and hostile clans occupying the passes, were reported to be attempting to force their passage through Agror, in order to attack their enemies, the Deshīs. A reinforcement of British troops was instantly sent out, and the news of the approach of troops having reached the Hasanzais, they abandoned the attempt to pass through the valley, which would have been an act of deliberate defiance of British authority and violation of British territory. (*Wace, Ommaney, Pollock, Rothney, Panjāb Reports.*)

AGZAR KHEL—

A village in the Banū district, situated at the foot of the Shekh Budīn hill, about six miles to the north. It is peopled by a clan of the Ūmar Khān Khēl section of Baīrām Maorats, and contains 104 houses and two Hindū shops. Water is scarce during the winter months; it is obtained in the Zīārat ke Nala, which flows from the Shekh Budīn hill, but in the hot months, when this fails, the supply is obtained from the Pezū ravine, five miles off. The village is situated on the direct road from Lāki to Shekh Budīn. (*Norman.*)

AHMAD KHEL—

A hamlet in the Chaontara plain, Kohāt district, situated on the boundary between the Manzai and Akor, Khataks. It has 8 or 10 houses of Akoris. (*Ross.*)

AHMAD KHEL—

A village in the Banū district, 12½ miles south of the new Lakī Tahsīl, and in that division of the district. It is inhabited by the Ahmad Khēl, Dris Khēl, and Badīn Khēl clans of the Achū Khēl section of Dreplāra Maorats, and contains 237 houses. Supplies are scarce, and water has to be brought from the river Gambīla, 12½ miles north, except after rain, when for a few days the village tanks are filled, partially by the fall, partially by the drainage of the Shekh Budīn hills. (*Norman.*)

AHMADZAI—

A village in the Lakī division, Banū district, 23 miles from Banū, situated in a level, open, and well-cultivated country. Supplies and water procurable. There is a brick "thāna" here, and a police guard of 4 horse and 22 foot. There is also a rest-house for travellers. (*Thorburn, Macgregor.*)

AIMAL CHABŪTRA—

A village at the Pēshāwar entrance of the Kohāt Pass, 3 miles south-west of Fort Mackeson. There was formerly a fort built here for 25 foot and 25 horsemen, but it was afterwards enlarged, and might now hold 100 men. It has a well with 25 feet of water inside. It is one of the forts for the

protection of the pass. But as it is built 1½ mile outside the pass, it is not possible it can have anything more than a moral effect on its safety. A tower near Kotkai and another at or near Bashiarī would effect all that the forts of Aemal and Mackeson are debarred from doing by their position. Aemal was built by Colonel Edwardes' order. The garrison consists now of 16 police. (*Edwardes, Macgregor.*)

AIMAL GHUNDI—

A neighbourhood of scattered houses in Chaontra, Kohāt district, situated on the stony slopes between the Sangīnī ravine on the east, and a small ravine on the west, called the Tangī, that joins the Tirankua below Mahabat Khel. The houses dot the hillocks and low ridges, which are interspersed with mulberry, wild olive, phulta, and bher trees.

Water is got from a well in the Sangin below Daurkhel, and also from some wells near the Tangī. It is inhabited by the Isāk section of Madi Khel clan of Mandán-Bārak Khataks. (*Ross.*)

AIPI—Lat. 32° 54′ 30″. Long. 70° 20′ 34″. Elev.

A village in the Dāwar valley, Yāghistān, inhabited by the Haidarkhēl section of the Tapizaī tribe of Dāwarīs.—It lies about three-quarters of a mile north-north-west of Haidarkhēl, and contains about 1,000 inhabitants. It is walled and has numerous towers inside, and, if the inhabitants had heart enough, is capable of giving a warm reception to stormers. The people are mostly agricultural, and not so much under the rule of their Mūlas, as those of Hāidarkhēl.

The headman now (1872) is Syad Amīn, but he does not possess much authority. In the expedition to Dāwar under General Keyes in 1872, this village, on seeing the fate of Haidarkhēl, which was stormed and burnt, surrendered unconditionally. (*Norman.*)

AISUA—

A small pass leading from the Banū district, in front of Jānī Khél, into the Vazīrī country. It is between the Saktū and Sarobā passes, and was till lately extensively used by the Mahsūds in carrying off stolen property from British terriory. (*Thorburn, Macgregor.*)

AJMĪR—

A hill in the Utmān nāma division of Yūsafzāi, Pēshāwar, six miles north-west of Swābī and four miles from the Gadūn border, at the end of the Pārsang range. It is very rocky and rugged, and is about four miles long from north-east to south-west and 1¼ mile broad. There is a pass practicable for horses over the range to the north, leading direct from Swābī to Jhanda, and the villages near the Gadūn border. (*Lockwood, Macgregor.*)

ĀKĀ KHEL—

A large section of the Afrīdīs, who inhabit the hills to the south-west of Pēshāwar from the Bāra river to near Akhor. This tribe is thus sub-divided by Cavagnari, who is the best authority regarding them:—

| | | | | | |
|---|---|---|---|---|---|
| Basī Khel | 420 | Sher Khel | | Mada Khel | 480 |
| Marūf ,, | | Sūniāl ,, | 300 | Miri ,, | |
| Mirghat,, | | Sultan ,, | 200 | | |

The villages of the Marūf Khēl being Margachīna, Gūrakū Mēla, Phatū Mēla, Kamr Kala, Khormasang, Dorgur, Kūtū Mēla, and Pasta Kala; and of the Mirghat Khēl the villages are—Kagarhi, Jae, Enghardōgh, Alah Khān Kala, Shērī Kala, Nawa Kala, Sehl Khāna, Dīngar Mela, Iro Mela. Both these two sections live east of the Bārā river, towards the Kohāt Pass.

They have Akhōr on the south and the Mohmands on the east; the Akākhēl on the north and the Orakzāis south-west. Their homes are only about two miles from Jānī Garhī, in the Mohmand division of Pēshāwar, and when there is rain they cultivate at Aimāl Chabūtra and Kōtkāi, within the British border.

The villages of the Shēr Khēl are—I, Ilgarhi, or Dwakāi; 2, Pitao Mēla; 3, Mans Kala; and 4 Shēranda Kala. Those of the Sūnīāl Khēl are —1, Batūra, 60 fighting men; 2, Gandērī Kala, 70; 3, Landeh Sar, 70; 4, Toda Chīna, 50; and Nawagara, 50,—total of Sūnīāl Khēl, 300 fighting men.

The Sūltān Khēl inhabit—I, Mandahī, 50; 2, Mir Kala, or Spor Kala, 50; 3, Hiro Mēla, 50; 4, Rajmīr Mela, 30; 5, Kandaoī, 30,—total, 200; and the Mada Khēl—1 Alam Kala, 70; 2, Alam Khēl, 60; 3, Gaza Mela, 50; 4, Sūnetsī, 20; 5 Nawagarai, 60; 6, Miroz Khēl, 200,—total, 480. These four last sections live on the west of the Bāra river, towards the Khaibar.

The Mīrī Khēl has only one village, and lives more to the west, and bordering the Sipāhs.

The Basī Khēl have—1, Khorma sang, with 50 fighting men; 2, Marghochīna, 100; 3, Gūrūkā Melā, 20; 4, Zao, 60; 5, Shērī Mēla, 80; 6, Pasta Kala, 50; 7, Sili Khāna, 60,—total Basī Khēl, 420 fighting men; total of Ākā Khēl, 1,700 fighting men.

Bellew however differs from the above, and sub-divides the Ākā Khēl as follows:—

| | | | | |
|---|---|---|---|---|
| 1.—Basī | Khēl | ... 600 | fighting men | Living at Aemāl Chabūtra, Bārā, and Tīrā Maidān. |
| 2.—Mada | ,, | ... 200 | ,, | |
| 3.—Gararā | ,, | ... 120 | ,, | Collectively styled the Kaml Khēl, and residing in Bārā, Maidān, and Eromela. |
| 4.—Shēr | ,, | ... 300 | ,, | |
| 5.—Rahīmdād | ,, | ... 60 | ,, | |
| 6.—Kalī | ,, | ... 100 | ,, | |
| 7.—Mīrī | ,, | ... 80 | ,, | |
| 8.—Sūltan | ,, | ... 350 | ,, | ... At Bārā and Maidan. |
| 9.—Sanjal | ,, | ... 200 | ,, | On the plain north of the Kohāt defile. |
| 10.—Isazāe | ,, | ... 200 | ,, | |
| Total | | ... 2,210 | ,, | |

From my own enquiries I find the Ākā Khēl do not number more than 1,800 at the outside.

This clan (says Bellew) is distributed in three principal gatherings or settlements, *viz.*, in Maidān, Bārā, and the plain west of Fort Mackeson and Matanī. This locality and Bārā are their winter quarters; Maidān and Bārā being their summer quarters. Their number at Waran, in Maidān, is reckoned at about 1,200 families.

The Mīrī Khēl, formerly a separate section, does not so exist now. It only numbers a couple of hundred families, who are, in equal divisions, incorporated with the Ākā Khēl and the Kālā Karamma sections of the Malikdīn Khēl.

The hills on which the Ākā Khēl live are dreary in the extreme. They obtain drinking water from springs, and cultivate some wheat and barley. In summer they proceed with their women and families to Tīrā, and return in winter. They do not construct houses for their residence, but live in caves or "Gara." They sell wood in the Pēshāwar city and cantonments. Their intercourse with the British territory is frequent, and they are as

notorious for theft and robbery as the Zakha Khēls, with whom they associate. They are of a strong physique and of reddish-white complexion. Matchlocks and 'chūras' are their chief arms, and almost all of them possess them. "Putha," a grass with which mats are prepared, grows abundantly in their territory; it resembles a small palm tree, but with softer leaves. It is used especially in preparing mats, baskets, ropes, &c., which are in great request both in Pēshāwar and the Panjāb. Not more can be said in praise of the moral attributes of the Ākā Khēl than of any other section of the Afrīdīs.

For the first years of British rule in Pēshāwar they behaved very well, but in 1854, not finding themselves admitted to a share in the allowances of the Kohāt Pass, they commenced a series of annoyances and depredations on the Pēshāwar border with a view of extorting from Government a participation in them. Amongst other acts, they murdered a syce belonging to the force at Matanī, collected and threatened that village, and finally filled up a well which was being dug at Aīmal Chabūtra.

On this, Captain Craigie, commanding a detachment at Bazīd Khēl, went in pursuit, but was too late to catch them in the plain, and the Basī Khēl fired at our troops. On the 9th December 1854, a Khatak British subject was murdered near Akhor by them, in order to implicate the Adam Khēl, with whom they were at feud. At last they were blockaded, and on the 9th February 1855 the Basī Khēl section made a murderous attack on the camp of Lieutenant Hamilton, Executive Engineer at Badabhaīr (*q. v.*) Detachments were now sent out to Bārā Fort and to Matanī to watch the Ākā Khēl border, and under the guidance of Major James frequent attempts were made to catch them at a disadvantage and inflict punishment on them.

On the 28th February 1858 Major James reported that those branches of the tribe whose winter settlements are between Jānī Garhī and the Bārā river, feeling themselves secure from any sudden attack, in consequence of the broad and stony plain, about nine miles in breadth, lying between them and the nearest point where troops are located, the crossing of which would give them ample notice of any attack, continued to bring their cattle into the grazing grounds at the foot of the hills. Major Eld, commanding a detachment at Bārā Fort, attempted to surprise the village of Alam Gūdar by marching across the plain at night, so as to arrive there at early dawn. The march was made in excellent order and perfect silence, and the detachment arrived at a ravine, about a mile from the village, an hour before daybreak; as it was entering broken ground, it was necessary to halt till the dawn of day, and some scouts were sent on to reconnoitre; but when they had advanced a short distance from the head of the column they suddenly found themselves confronted to a picket of 20 men in a hollow. Being surrounded, they were compelled to fire, and the picket fled to the village, firing signals as they went. The detachment advanced as soon as the light admitted, and found the Afrīdīs had reached the hills, up which they rapidly retreated. To have pursued them further would have involved the troops in a day's skirmishing on the hills without the prospect of inflicting much injury upon them, and it was therefore considered better to return to camp and await another opportunity.

For a few days after this the cattle were not brought out of the hills, but the Aka Khēl gradually re-acquired confidence, and every day advanced

further into the plain, putting out strong pickets at night. On the 26th February the scouts brought in the intelligence that the flocks had come down to the grazing grounds near Sādat Garhī. Major James on this thought, therefore, that by locating a party in one of the ravines in that neighbourhood he might be enabled to intercept them, &c. Accordingly he arranged a plan for so doing with Major Eld, and considering it better to carry out the design at once, Major Eld marched from Bārā at 3 A. M. with the rifle and light companies, 9th Native Infantry, and a troop of the 16th Irregular Cavalry. The march was performed without the least noise, and the men were located in a ravine lined with tangled grass and brushwood at dawn, scouts being placed in the trees in the vicinity and other places adapted for that purpose. The detachment remained quiet in this situation for about six hours, and at 11 A. M. the Afrīdī cattle were seen emerging on to the plain, with a party of armed men in advance, who narrowly inspected the brushwood and broken ground about them; the cattle following at a distance. Had they continued in this way an hour longer they would have placed the detachment between them and the hills, and a large number of cattle and men have fallen into its hands. Unfortunately, however, two doolies which had fallen to the rear found themselves at day-break in the plain without a sign of the detachment, and returning to camp set out again under the escort of a few sowars to join its detachment. The Afrīdīs soon observed them, and began to return with their cattle. Seeing this, Major Eld determined topursue them, and tookthe cavalry towards the hills for that purpose; the infantry also advanced at a rapid pace over the low hills in their front, and all were soon engaged with detached parties of the Afrīdīs, who did not expect to be so warmly pursued. The detachment thus succeeded in capturing 100 head of cattle, killing, as far as could be ascertained, three of the Afrīdīs and wounding five, though probably more were wounded. Major Eld now arranged for the retirement of the detachment, which was effected in excellent order, under the cover of skirmishers, holding the Afrīdīs, who had gathered to the number of upwards of 300, in check. The detachment returned to camp at 4½ P. M., with a loss of only one man wounded.

After this raid the cattle of the Aka Khēl were taken further south, to the village of Mandan, which is situated close to the Basī Khēl villages, and from being strongly placed between two hills, and approached only by a stony road passing over much broken ground and several ruins with eminences, upon which their watches were placed to guard against surprise, appeared to offer a perfectly secure retreat. For some days the cattle went into the ravines to graze, but on the 5th March Major James arranged with Major Eld to attempt another surprise.

Accordingly at 11 P. M. that officer moved out of camp with 300 men of the 9th Native Infantry and a troop of the 16th Irregular Cavalry, and the party was conducted by Major James in the direction of Matanī, and up a ravine which leads to the Bāsī Khēl villages. At about a mile from Mandan, a good place of concealment was found, where the detachment remained quiet till break of day. As soon as the dawn admitted of an examination of the vicinity, scouts were placed on all the commanding points and the approach of the cattle was awaited; at about 11 A. M. strong guards came out of the village and carefully examined every bush and ravine in their front, pickets were placed on various hills, upon which

low breast walls had been erected for the purpose, and a party even came down a portion of the ravine in which the detachment was concealed. It was evidently from the direction of the camp alone that they anticipated attack, and they did not suspect that by making a circuitous march the detachments could get in rear of them.

The above precautions having been taken by the Afrīdīs, their cattle emerged from the village, and were soon grazing on the low hills in front of it. It was not deemed advisable to wait much longer, for the neighing of a horse might now have discovered the detachment, and it was not in a position to receive a large party in case of attack. It therefore moved a little further up the ravine, and then, gaining the high ground, advanced rapidly towards the village, thus intercepting the party that had gone out with the cattle.

Major Eld obtained a commanding position in front of the village, and parties were sent to collect the cattle, the whole of which was soon on the road to camp. The Afrīdīs were taken so much by surprise, that they fled precipitately until they gained the hills in the vicinity of the village, where they rallied, and their numbers increasing with incredible speed, they attempted to cut off some of the parties returning with the cattle. A company was detached to cover the latter, and when the animals had been all secured, the detachments were called in, the cavalry sent to the rear, and the retirement covered by the riflemen of the 9th. All was effected in perfect order, but the Afrīdīs pressed the detachment warmly for about three miles till it had cleared the broken ground. At this point the infantry proceeded towards the camp, the cavalry remaining to meet the hillmen should they venture on the plain; for this, however, they were not prepared, and returned to their village; the detachment arrived in camp about 4 P. M.

On this occasion Major Eld secured 1,000 animals, including bullocks, cows, donkeys, sheep, and milch-goats. Three of the Aka Khēl were killed, one of whom, Gūl Khān, was a man of much influence and wealth, and three others were wounded, but those who were watching state that more were carried away. The loss sustained by the detachment was very trifling, *viz.*, one sepoy slightly wounded and one horse killed. After this Major James reported that those sections of the tribe against whom these efforts had been directed, evinced their submission in a mode most humiliating to Pathāns, by sending in a deputation of their chief women to sue for peace on any terms. Major James informed them that he would allow the elders of their portion of the tribe to come to him and state their willingness or otherwise to conform to what might be dictated to them, inclusive of course of the restitution of the property plundered at Badabhīr, and the furtherance of the punishment of the remaining portions of the tribe.

On the 25th March intelligence having reached Major James that the Aka Khēl had returned with their cattle to the villages of Alam and Mīri Khēl for the purpose of grazing, he suggested to Colonel Craigie, who had succeeded to the command of the troops, the expediency of drawing them out of those places, and compelling them to give up the idea of re-settling in the low hills without permission, and also of securing some of their cattle.

Colonel Craigie complied with this request, and marched at midnight of the 26th with the force under his command towards the hills. On arriving at daybreak at the low range in which the above villages are situated,

pickets were found on several commanding positions, who gave notice of our approach by firing matchlocks, which enabled the villagers to remove their cattle and families.

A party was sent to the village of Alam Gūdar, and on finding it deserted they destroyed it, and rejoined the main column which had moved on Mīrī Khēl, a village strongly placed on the Bāra river; some of the enemy had remained here till the troops approached, when they rapidly retired, and the heights above the village were occupied without loss. The cattle in large herds were now crossing the Bāra about a mile further up, but it was not deemed prudent to follow them in consequence of the broken nature of the country. When this was observed by the enemy, they returned with the view of molesting the force as it withdrew, and throwing themselves into breastworks in our front, kept up a severe matchlock fire, but keeping out of musket range thenselves.

The village of Mīrī Khēl and a large stock of firewood, which had been collected near it, were fired, and the troops withdrawn under cover of parties which had occupied the heights, pressed, however, very closely at first by the enemy, who had then assembled in large numbers, computed to be not much under 1,000 men. They did not, however, venture to cross the last ravine, but remained on the summit in masses.

A party from Fort Mackeson had been ordered to move towards Zao and to divert the attention of the Basī Khēl. This was done, but only about 100 men shewed themselves, the remainder having joined the Aka Khēl on the Bāra.

The tribe was then forced to seek a temporary settlement amongst the Sipāhs, and at a spot higher up the river, where there was, however, but very little pasturage for their cattle, and it was therefore forced to return to Tīra in a few days.

The object of the expedition was therefore attained, but not without some loss to ourselves; nine men were killed or died afterwards, and 26 were wounded, but the majority of these were very slight, several of them being mere bruises. Major Pattenson, of the 4th, was slightly wounded. Fourteen of the enemy were killed or died afterwards, eight of whom were Basī Khēl.

Throughout the ensuing hot weather but little went on, the Aka Khēl being at their summer quarters in Tīra; but on the return of the cold season, the Basī Khēl again came down from their mountains to the plains; but the Commissioner, Colonel Edwardes, obtained orders to keep up the blockade till the tribe surrendered at discretion.

The blockade was accordingly resumed, and not a man of the Aka Khēl section could venture into the Pēshāwar market; their wood trade fell into the hands of the other mountain tribes exclusively, and unusually large demands for wood in the public works raised the price of that article to unprecedented height.

About December, the loss of annual profits began to be intolerable, and the council of the Aka Khēl took into their serious consideration the question whether it would be better to make another burst of devilry upon the frontier, in hopes of being bought off, or to give in and accept any terms that might be imposed.

Consequently all the police posts were strengthened and put on the alert, while this point was under debate.

Deputations of the Aka Khēl went about from hill to hill beseeching the co-operation of neighbouring tribes in one more campaign, but the neighbours had got the wood trade, and declined.

All this while the flocks and herds of the Aka Khēl could not be grazed upon the open plain for fear of being surprised by the police, and another hungry winter was setting in.

Occasionally a Bāsī Khēl scout, relying on the neutrality of the Arbāb Mahamad Khan, ventured into his estate to get some news; but the Arbāb also had learnt a lesson, and he seized them one after another; among these prisoners happened to be two leaders—Bilāl, son of the notorious thief priest Mūla Sadīk, and Sūltan Mahamad, a Sipāh refugee.

The case being hopeless, in the middle of December the Aka Khél sent in overtures of submission.

But looking back to the origin of all these annoyances, the Commissioner now determined to transfer the charge of the Basī Khēl relations to Kohāt, so that one Deputy Commissioner should not be played off against another. The Basī Khēl ambassadors were therefore referred to Captain Henderson, to whom instructions were sent to accept their overtures of peace on the following conditions:—

1*stly*.—A fine of Rs. 2,500.

2*ndly*.—Forfeiture of all black-mail for the future. (They had a Rs. 600 share of the Kohāt pass allowances.)

3*rdly*.—Refund to Government of all rewards paid for capturing members of the tribe.

After the usual number of "deputations," and excuses, and evasions, the terms dictated by Captain Henderson at Kohāt were agreed to by the tribe.

Still Colonel Edwardes refused to take off the blockade until the payment of the fine. The tribe urged that if allowed to bring their wood to market at Pēshāwar, they would realize the amount immediately; but that officer replied that justice required the fine to be paid before the slightest kindness was shown to them.

They then proposed to pay in wood, and as the Executive Engineer required all he could get, it was settled that they might deliver wood to the amount of that fine at two outposts, one being Badabhīr, the scene of this crime.

"But," remarks Colonel Edwardes, "getting a fine out of Afrīdīs "is getting blood out of a stone." There was no alacrity in paying up, even with the certainty that they could not get at the Pēshāwar market till it was done. With heavy hearts and at lazy intervals they brought in the loads, but at last, seeing the cold season drawing to a close, they made up their minds to part with the rupees; even then they came repeatedly with Rs. 500 short, Rs. 300 short, Rs. 50 short, or a security for Rs. 20; however, at last the contest ended by about 49 of the Maliks coming in and depositing the cash in two leather bags upon the floor, and the blockade was at once removed, and the Basī Khēl bullocks streamed into Pēshāwar.

"Thus," says Edwardes, "ended the struggle of the Aka Khēl Afrīdīs with "a settled Government. Instead of haughtily exacting from the British black-"mail for the safety of the Kohāt road, they paid a judicial fine for a "highway robbery."

They estimated their own losses as follows :—

| | Rs. | A. | P. |
|---|---|---|---|
| Value of cattle taken by us in various reprisals ... ... | 9,500 | 0 | 0 |
| Half a cold season's wood trade lost in 1855, average profits | 25,000 | 0 | 0 |
| Nearly a whole season in 1856 ... ... ... ... | 40,000 | 0 | 0 |
| Fine on submission ... ... ... ... ... ... | 2,500 | 0 | 0 |
| Ransom of prisoners ... ... ... ... ... ... | 120 | 0 | 0 |
| Total Loss ... | 77,120 | 0 | 0 |
| Deduct plunder realized by the Aka Khēl in the attack on Lieutenant Hamilton's camp ... ... ... ... | 5,000 | 0 | 0* |
| Actual loss to the tribe in the campaign ... ... ... | 72,120 | 0 | 0 |

That this, says Edwardes, is not an exaggerated estimate, will be at once evident from the following rough calculation :—

| | |
|---|---|
| The Aka Khēl tribe numbers about ... ... | 2,500 men. |
| The poorest has one bullock, the richest 8 or 10; take them all round at 3 bullocks ... ... | 7,500 bullocks. |
| Load of wood for each bullock, 2 maunds ... | 15,000 maunds. |
| Average value of dry and green wood, 4 maunds... | 1 rupee. |
| Value of each journey ... ... ... ... | 3,750 rupees. |
| They say they came into market every fourth day, but say six journeys a month realized monthly ... | 22,500 rupees. |
| The season lasts for 6 months, and would yield therefore ... ... ... ... ... ... | 1,35,000 rupees. |
| Deduct for expenses, bullocks left at home, and other casualties, one-half ... ... ... ... | 67,500 rupees annual profit, which corresponds very closely to their own assertion that they never go back for the summer to Tīra without Rs. 50,000 in hand. |

It may therefore fairly be said that the Aka Khēl were as severely punished for Badabhīr atrocity as if they had been British subjects.

The agreement entered into by the Aka Khēl on this occasion was as follows :—

"Whereas, on account of former offences, we have been blockaded by the "Government, we now repent of our evil deeds, and agree to pay a fine of "Rs. 2,670 to the Government, and to abstain from the commission of crimes "in future: and that—

"I.—If any member of our tribe shall commit murder in British territory, we will deliver him up; should he escape, we will confiscate his "property, and not allow him to return to our lands without permis"sion of Government.

"II.—If the Government require from us the price of blood, we will pay it.

"III.—If any member of our tribe shall wound a British subject, we will "pay such a fine as the Government may demand.

"IV.—If any member shall rob or steal from a British subject and be "apprehended, we shall not intercede for him; if he return to our settlement "and the theft be proved, we shall make good the property and levy a fine "on him.

* The loss was estimated by Lieutenant Hamilton to be in public and private property Rs. 10,121-9-9, but much was lost in the night, and carried off by straggling allies from other tribes.

"V.—If any of our women elope to British territory, we shall send a "jirgah of grey beards to arrange the matter, and, if she consents, will "receive her back on giving security to Government for her safety.

"VI.—If any of our tribe clandestinely bring into British territory an "enemy of the Government, and the latter is apprehended, we will pay a fine "of Rs. 50, and not intercede for such enemy of Government.

"VII.—If any criminal comes to our lands, we shall restore any stolen "property he may have with him, and eject him from our settlements.

"VIII.—We will not assist any criminal to escape from his captors, who "may have taken him beyond our habitations.

"IX.—We will place a respectable man of each clan as a hostage with "the Government.

"X.—Until the above sum of Rs. 2,670 is paid in full, we will not come "to the city of Pēshāwar on pain of apprehension. We will pay the money "at the thāna of Badabhīr.

"XI.—In the event of the breach of any of these engagements, the Govern-"ment will allow us a month to meet their demand; after that time, the "Government are at liberty to send our hostages to India, and to act as they "may deem best.

"XII.—If we commit any aggression in the Kohāt Pass, our former pay "of Rs. 600 shall be stopped.

"XIII.—If suspicion shall attach to us on the part of Government or any "British subject, we will answer for the same on the case being investigated "in the same manner as is done for British subjects.

"XIV.—If punishment is to be enforced on any member of the tribe under "the above agreements, we will allow an officer of Government to be present, "that the Government may be satisfied of its being carried out.

"XV.—If we shall have any claim or charge against a British subject, we "will not take the law into our own hands, but report the case to Govern-"ment officers for the same enquiry as is made where British subjects are the "complainants.

"XVI.—In regard to women who come from British territory to us, the "same arrangements will be made as we have agreed to make in cases when "they go from us to British territory.

"XVII.—Past offences to be forgiven, and, in addition to the permanent "hostages, we will give others until such time as the fine is paid, when they "will be released."

The Basī Khēl section were next concerned in the complications in the Kohāt Pass in 1866, which are described under that title. They formerly had received Rs. 600 of the pass allowance on account of their laying claim to a portion of the land between Kotkaī and Aimal Chabūtra. This, however, they forfeited in 1855 by their conduct. In 1859 they again came forward with their claim, which remained unsettled till October 1866, when they agreed to accept the decision of the Commissioner of Pēshāwar, but they soon refused to abide by its terms, and demanded a right of interference in the management of the pass, unwarranted by former usage. For its contumacy, the tribe was debarred from access to British territory, but after a brief interval submitted, and in consideration of their renouncing their claim to a disputed tract of land, which had been a fertile source of inter-tribal feuds, the allowance heretofore paid them as guardians of the Kohāt Pass was increased from Rs. 600 to Rs. 1,000 per annum.

"The policy (says the Panjāb report of 1866-67) of thus increasing the "pass allowance of a tribe immediately after its misconduct has been called "in question; but the following extract from a despatch addressed by this "Government to the Government of India will explain the grounds upon "which the concession has been made.

"There is no doubt some apparent loss of dignity in thus treating with "these wild races for the purchase of peace. But they are exceptional "races, and the circumstances of our connection with them are altogether "exceptional. There appears to be no alternative in selecting the mode of "dealing with them, save (1) to take a high hand and coerce them into "obedience; or (2) to withdraw altogether from intercourse with them, "punishing them only when they are guilty of aggression; or (3) to treat "them as wayward children, and make them all concessions that are possible "without open confession or weakness. The latter has been deliberately "adopted hitherto as the course which it is wisest to pursue, and as, on the "present occasion, we have extorted a recognition of our strength, the grant "of indulgence appears to His Honor to be admissible and expedient."

After the attack on Lieutenant Hamilton's camp, Colonel Edwardes proposed an expedition against the Basī Khēl. It was to number 3,000, and to attack the villages of Pastaoni and Khawangai. These were 10 miles from Mashūkhel, not difficult of access to infantry, though impracticable for cavalry. The road to this goes over waste intersected by ravines. It was proposed to start at 3 A. M. and be back by sunset. But the Basī Khēl went off to Tīra, and so the expedition was postponed. Their country was then reconnoitred by Captain Lumsden, Assistant Quarter Master General, by request of the Commissioner. He visited all the Basī Khēl villages south of Mandai, including Gandērī, Batun, Euruzia, Tjār, and many smaller ones. He then went on as far as Khormatang and saw the position of Khwangai, although he actually did not go into it. These he describes as all exactly alike; one good-sized house alone is visible; this is the 'masjid,' situated on the banks of a deep ravine, in the sides of which are excavated the caves inhabited by the Basī Khēl. He then states his opinion that "by good management and good troops, when the tribe are down, you could pitch into "and cut off their retreat to the hills, but for this it would require the best of "*light* troops, and properly commanded, for the country is a nasty one, and "troops could very easily get themselves into a fix, from which it would "be difficult to extricate them with any credit to ourselves; it is intersected "by deep ravines, which gives an incalculable advantage to the Basī Khēl, "who know every inch of it; for if you attempt to go off from the lines of "watershed, or along the general lines of communication now existing, "you are certain to be suddenly pulled up by a yawning gulf some 60 or 70 "feet deep." (*James, Edwardes, Cavagnari, Bellew, Lumsden, Eld, Craigie, Aitchison.*)

AKA KHĒL.

A Pavinda tribe who visit British territory for purposes of trade; they are one of the nomad sections of the Ghalzai tribe, who inhabit a group of villages called Sharana in Gardez.

The sub-divisions of the tribe are—1, Miakhān Khēls; 2, Jalāl Khēls; 3, Khorojak Khēls; 4, Masti Khēls.

They are a very poor race, and but few of the men can afford to trade on their own account, so let out their camels for hire to the Miān Khēl,

with whom they perform the march from Gardez into the Derajāt, and back. The few who can afford to trade bring down fruits, cloths, &c., and these men, in common with the richer Pavindas, visit the markets of Calcutta and Bombay. Their "kiris" are usually pitched in the Kūndi district of Dera Ishmāīl, far from any villages, and the able-bodied men all work as laborers, to eke out a livelihood when away from their own country, leaving a very few men, with the women in the tents, to tend the camels whilst grazing.

The first three sections of Aka Khēls all trade with or travel in Hindūstān; the Masti Khels, however, confine their operations to Kandahār.

Gardez is situated about two long marches from Ghazni, the first being to Mirsal, an Andari village, and four marches from Kābal.

1st, to Tarrah, a village inhabited by the Ahmadzaī section of the Sulimān Khēl Ghalzais.
2nd, Roh, also inhabited by these same people.
3rd, Būtkhāk.
4th, Chār-i-Sir, a Tājak village.
5th, Kābal.

On the march from the Derajāt to Gardez, the Aka Khēls follow the usual Gomal road until the Sarwanda Sir is crossed, when they turn north through the country of the Sulimān Khēls.

20. Shinza, inhabited by Sulimān Khēls, well watered and supplies good.
21. Boba kila, ditto.
22. Mitta Khēl, ditto.
23. I Khēl, inhabited by Karotis.
24. Burh-shere, a village of the Mujsh Khēl section of the Alī Khēls.
25. Suja mozaī, a village of the Mamuzai section of the Alī Khēls.
26. Nim salaī, a village of the Manzai Alī Khēls.
27. Fakir ke kila, a village of Andar.
28. Surki, a village of Salikhel Sulimān Khēls.
29. Lokhman, a Mamuzaī Alī Khēl village.
30. Sharana, an Aka Khēl village in Gardez.

In former days, when the Dāotāni Pavindas held Wāna, the Aka Khēls, who were then in a more flourishing state than they are now, used to follow the Ūrgūn and Wāna route to Hindūstān. Commencing from Gardez, the first day's march was to—

1. Lokhman, a village of Mamuzaī Alī Khēls.
2. Sarobza, a village of Karotis.
3. Ūrgūn, a village of Tajik.
4. (?)
5. (?)
6. (?)
7. (?)
8. Mūrgha, a village of Ahmadzaī Vazīrīs.
9. Wana, a valley of Dāotanis, now peopled by Zili Khēl Vazīrīs.
10. Koti, a small fort on the Toī river, held by Dāotanis.
11. Spīn, a fertile valley of the Dāotanis in the bed of the Toī.
12. Toī, the junction of the Gūmal and Toī streams.—(*Norman.*)

AKA KHĒL—

A village in the Ūtmānzāi sub-division of Yūsafzāi, Pēshāwar district, situated in the open plain about one mile west of Kalabat. This village, together with Yārā Khēl, are called by some Marghoz, while many others name them separately, a stream of water being all that divides them (*vide* Yārā Khēl). (*H. B. Lumsden, Hastings, Lockwood.*)

AKĀLGARH—Latitude 31° 50′ 36″; Longitude 70° 55′ 44″.

A fort in the Dera Ishmāīl district, situated half a mile north-west of the city of that name. It is a quadrangular structure of sun-dried bricks, having bastions at the angles, and demi-bastions in the centre of the west, east, and south faces. The length of the curtains is 314 feet, the diameter of the bastions 125 feet. The height of the wall is 18 feet. The gateway is in the east face. Inside the fort there are quarters for the Commissary of Ordnance and his establishments, a tank and well, five large godowns, and a bomb-proof powder magazine. In the north face a hornwork, with sides of 300 feet, has been thrown out to enclose a hospital for British troops, and in this there is another well. On the west and south faces are two half-company barracks, with the usual accessories and quarters for the officers, a well, plunge-bath, godown, commissariat office, &c. These buildings are surrounded by a tracing of earthwork extending 358′ from the north-west bastion, 645′ from the south-east, and joined by faces of 12,00′ and 755′ respectively. It has been arranged to make the wall of this enclosure seven feet high and two feet thick, with flanking fire at the north-west, south-west, and south-east angles, and wickets in the centre of the west, south, and east faces.

The original fort was built by Prince Nao Nihal Sing in 1836, and was considerably strengthened and put into repair by Captain Fitzgerald.

The magazine is a third class one, and supplies the stations of Banū, Ghāzi, and Rājanpūr.

The cost of the first alterations of fort Akālgarh by Captain Fitzgerald was Rs. 30,417, and of the arsenal buildings, afterwards erected, Rs. 17,340, but this does not, of course, include the barracks erected for the company of British infantry.

Supplies for two months for the garrison of Dera are always maintained in fort Akālgarh.

Before 1858 the fort was garrisoned by native troops, but in this year a conspiracy was discovered, the primary object of which was to seize the fort. Since then a company of British infantry has been detached to hold it. (*Macgregor.*)

AKAZAI—

A division of the Utmānzāi clan of Mandan Yūsafzāis. They are situated beyond the British border, and occupy the south spurs of Mahāban, on the right bank of the Indus. (See Mandan, Ūtmanzai.) (*Bellew.*)

AKAZAI—

A division of the Isazai clan of Yūsafzāis who inhabit the western slopes of the Black Mountain on the Hazāra border. Their boundaries are as follows:—

On the east, the crest of the mountain as far as Chita Batr forms their boundary with Agror, and thence to Machāi with Pariārī. On the north they are separated from the Chagharzais by the large spur which runs

down from Machāi, by Khānd ka Dana, Traplāi, Palwārī, Najōria, Mārmandāi and Darbanāi, to the Indus.

On the south they are separated, as a rule, from the Hasanzais by the Shālkhwar watercourse, which, rising under Chita Batr, takes a south-west course down the face of the mountain, and joins the Indus at the Shah's mills. One or two Akazai villages (to be noted hereafter), however, lie south of Shālkhwar, and, as it were, within the limits of Hasanzai territory. Their western boundary is the Indus, across which they hold no land, except half of the village of Karnā, which they share with the Hasanzais.

The tribe is sub-divided as follows:—

| | | |
|---|---|---|
| I.—Barat Khēl | 1 Khān Khēl | 70 fighting men. |
| | 2 Bība Khēl | 60 " |
| | 3 Shāhī Khēl | 80 " |
| | 4 Chamba Khēl | 80 " |
| II.—Azīz Khēl | 1 Darzā Khēl | 50 " |
| | 2 Rasūl Khēl | 80 " |
| | 3 Sāin Khēl | 70 " |
| | 4 Kala Khēl | 50 " |
| III.—Tansan Khēl | 1 Ghāzī Khan | 50 " |
| | 2 Māmūzaī | 80 " |
| | 3 Akōzaī | 70 " |
| IV.—Paindā Khēl | 1 Awal Khēl | 70 " |
| | 2 Lāl Khēl | 60 " |
| | 3 Jōgī Khēl | 40 " |
| | Total | 910 |

There are also the following stragglers of other races settled among the tribe, *viz.*—

| | | |
|---|---|---|
| Dalazāks | 30 | Pathans by descent. |
| Māpalān | 35 | |
| Pathāns | 40 | |
| Syads | 150 | |
| Fakīrs | | |
| Gūjārs, &c. | | |

Grand total 1,165, of which about 700 could probably take the field properly armed.

The Akazai villages are—

| | | |
|---|---|---|
| Biran | 14 | Malik Mirza Ali, held by Syads and Gūjars, on south side of Doda, about one mile from Dārā. |
| Dārē | 35 | Maliks Azād Khān and Umra Khān, belongs to Syads, on north bank of Shālkhwar. |
| Larāi | 20 | Malik Jūmīa. Gūjar village. |
| Tōram | 35 | Malik Hasan Khān. About half-way between west of mountain and Kand, on north bank of Shālkhwar. |
| Bar Kand | 120 | Maliks Syad Khān, Mahamad Hūsen. Situated in the west of Akāzāī territory, about 4½ miles from crest of mountain, is close to and immediately above Kūz Kand; both villages lie on a cultivated plateau on the north bank of Shālkhwar. |
| Kūz Kand | 120 | Maliks Zarīf Khan and Azād Khan. Painda Khel village, close below Barbhand. Zarīf Khan is the most determined enemy to Government on the whole Black Mountain, and is constantly engaged in organising raids and fomenting disturbance on the border. |
| Darbanaī | 53 | Maliks Dād Khān, Mahamad Khan, and Kala Khan. Situated at the foot of the Palwari spur, about 1½ mile from Indus; belongs to the Barat Khēl. |

| | | | |
|---|---|---|---|
| Sūrmal | ... | ... 23 | Malik Shāhzāda. |
| Lāiad | .. | ... 40 | Malik Shāhbakht. Situated north of Shālkhwar, about 2 or 3 miles from Indus. |
| Bakiānāh | ... | ... 30 | Malik Mīr Bakht, near the Indus and close to and on south of bank of Shālkhwar. |
| Daliārāi | ... | ... 30 | Malik Adil Painda Khēl, between Kand and the Indus. |
| Māira | ... | ... 30 | Gūlāi. |
| Bimbal | ... | ... 120 | Maliks Darya Khan, Hasan Khān, Barāt Khel, a larger village on bank of Indus. |
| Biliānāī | ... | ... 100 | Maliks Abūl Hasan and Nani Barāt Khel, close to the above, in open fields on the bank of the Indus. |
| Banda | ... | ... 35 | Abdūla Malik. |
| Badar | ... | ... | Situated on the south side of the Shālkhwar watercourse. |
| Sīrwē | ... | ... | (Situated on the south side of the Shālkhwar watercourse.) |
| Marwata | ... | ... | (Situated on the south side of the Shālkhwar watercourse.) |
| Naranj | ... | ... | (Situated on the south side of the Shālkhwar watercourse.) |
| Sōkar. | | | |
| Chār. | | | |
| Sūkhāī. | | | |

The approaches to the Akazai territory are as follows (*vide* Black Mountain) :—

1*st*.—From the south passing through Hasanzai territory from Pinja Gali, *viâ* Kohanai and Kārun (Hasanzai villages), and across Shālkhwar to Kand.

2*nd*.—Also from the south from Kahi Gali *viâ* Kohānai and Sērāi.

3*rd*.—From Barchar ha Chapra *viâ* Darē.

4*th*.—From Doda Peak, *viâ* the Kand ka Dana and the Palwārī spur, down towards the Indus.

Of the above, the first descends by an easy spur towards the Hasanzai hamlet of Abū.

At a point below Abū the road turns north and descends, crossing a stream called the Sīlai Khwar (which rises below Akhūn Bāba peak), and runs on to Kārūr, and then by Sra and Kohanai to Shālkhwar, which it crosses, and ascends to Kand. The road is easy throughout, and the two ravines are easily crossed. Covering parties along the heights would be required to protect the passage of troops. Distance from Pinja Gali to Kand, about nine miles in all.

Two routes descend the west face of the mountain from Kahī Gali; one of them runs along the south face of the Kūnrarai spur (which descends the west face of the mountain from the Jabai peak), and leads to Marhata, on the south bank of the Shālkhwar. It is steep and bad; even foot passengers get along with difficulty. The other passes along the north face of the Banjaī spur, which runs downward from Akhūn Bāba peak, leads past Sērai (Hasanzai village), and on by Mīrabad and Kohanaī (Hasanzai villages), crosses the Shālkhwar, and so on to Kand. The distance from Kahi Gali to Kand is about seven miles, the road being passable throughout its length for men and lightly laden mules, but it is commanded by the heights and ridges through which it winds, and which are within easy matchlock range of it. The crossing of the Shālkhwar is steep and difficult, and rice cultivation occurs in the bed of the stream, the road running through it.

The third road passes down west from Chapar by the Pīwach pēza, and leads past the Syad village of Dari to the head of the Shālkhwar, thence down the right bank past Bīran, Toram, and Sokar to Kand. Total distance Chapra to Kand, about 4½ miles. The road is fair throughout for both men and

mules: passes through dense forest on its upper part, and more open ground near the villages. The fourth route passes from the summit of the Dōda peak across the south face of Machai, and then with a slight ascent to the head of Kand ka Dana, along the crest of which the road runs, until it descends on Kand by an easy spur. The distance is about 6½ to 7 miles. The road along the crest from Chapra or Chita Batr to Doda is easy; it runs through forest, but offers no good point for an enemy to stand. Doda to Kand ka Dana is a little steep, but easy and open. From Kand ka Dana the Palwarī or Darbanai spur is described as steep and rugged, but infantry can get on well, and the final descent on Kand is easy and open, but impassable for mules.

Kand once reached, the heart of the Akazaī country may be considered gained. The descent from thence to the Indus villages is steep and difficult in places, but with the aid of Sappers in the worst spots mules could easily be got along. The chief difficulty in operating so low on the west face of the Black Mountain consists in the great distance which would intervene between the force which had descended and its covering parties on the crest, the interval being broken by deep rocky spurs, deep ravines, and thick forest.

The Akazais have only in the last few years begun to give trouble. They have little concern with the Tanāolīs, and in the campaign against the Hasanzais in 1852 they afforded them but little assistance, and did not appear openly against us during the Ambēla campaign. On the 30th July 1868, however, a party of Akazai joined with Chagharzais, etc., and attacked the Oghī Thāna in Agror. They appear to have been chiefly incited to break with us by the insidious counsel of Atā Mahamad Khān, who represented that the location of a Thāna at Agror was but the forerunner of their independent village Shāhtūt being assessed lightly like all the Agror villages. The principal hold we have over this tribe is twofold: the power to attack them and the knowledge we have gained of the valuable and accessible rice, wheat, and other crops reared by them in the Tikrī valley; they hold one or two entire villages there, and shares in several others, all acquired by Pathān encroachment on the unwarlike Swātīs.

The occupation of the village of Shāhtūt by the Akazais was one of Ata Mahamad Khān's grievances, and formed one of the many anomalies in the management of the Agror province. In July 1869 the Akazais and others came down and burnt the villages of Barchar and Gūldheri, and in August of the same year they again attacked the village of Jaskot. In consequence of this outrage, Colonel Rothney, on the 8th October 1869, surprised and destroyed the village of Shāhtūt, which had been used as a rendezvous by the raiders.

On the restoration of Atā Mahamad Khān, the Agror chief, the Akazais hoped to be admitted to a share in his prosperity, and these hopes were in all probability encouraged by Atā Mahamad Khān. The decided action of the Government, however, in absolutely refusing to permit them to re-build and re-inhabit Shāhtūt, proved to them that their expectations were never to be realized; while the evident fear which Ata Mahamad Khān had of them encouraged them to commit raids in British territory.

The first hostile action was taken by another, though a friendly tribe,—Fīroz Khān, one of the chiefs of the Hasanzais, attacking several of the

Agror villages. The demonstration was, however, premature, and completely failed.

On the 4th June a body of Akazais, about 180 in number, came down in two parties and attacked and partially burnt the hamlets of Ali Khān, Gūlderi, and Bholu, the inhabitants making no proper resistance. After this they advanced against a larger village named Jaskot, but, finding the place strongly garrisoned, refrained from attacking it. When they commenced to retreat, they were at once pursued by the people of Agror, headed by two cousins of the Khān, and the Akazais in their retreat lost several men killed and wounded.

The raid was the act of the Akazais alone, and did not appear to excite the sympathy of the neighbouring tribes. Matters were, however, complicated by the Khān of Agror, without any authority, and indeed in direct opposition to the reiterated orders of Government, sending 300 men across the border to attack a small village called Ali Khān, in the Tikrī country, which the Akazais held on a sort of service-tenure, as they formerly held Shāhtūt. This village, together with two hamlets belonging to it, the Khān burnt, and returned to Agror without loss.

During 1872, and up to the present time, the Akazais still continue to cause annoyance on the Agror border. The tribe is, however, small and unimportant, and since the burning of their villages and their final expulsion from the immediate neighbourhood of the border in 1869, they have only enjoyed comparative immunity from punishment by reason of their position in the Black Mountain, which is difficult of approach and hardly worth the trouble of attacking. In March 1871 the Akazais attempted to re-occupy Shāhtūt, and Momit Shāh, one of the ex-Maliks of the village, with about 40 of his clansmen, commenced to rebuild the houses. They were not, however, prepared to hold possession by force, and on being told that the Government would on no account permit the re-occupation of the village, and that the orders for its confiscation were in full force, they abandoned their design. (*Unwin, Wace, Rothney, Panjāb Reports, Coxe, Taylor, Macgregor.*)

AKHÓR—

A village in a valley of the Adam Khēl hills, lying to the west of the road in the Kohāt Pass, six miles south-west from Fort Mackeson, and sixteen miles from Kohāt. It belongs to the Hasn Khēl Afrīdīs. The divisions of this village are—1, Bolaki Khēl, sub-divided into Barkila-Kūzkila; 2, Gadia Khēl, sub-divided into Amr Khēl, Raza Khēl Dalil Khēl Tandi Khēl, Kami Khēl; 3, Pirwal Khēl, sub-divided into Shamal and Shāhbaz. It can turn out 250 fighting men, and has one good well inside the village and two tanks. It is commanded by the hills to the west, or, as Edwardes says, behind it, and is easily open to attack from the Pēshāwar side. It was to have been destroyed by a force from Pēshāwar on 24th November 1853, as a diversion to Major Coke's operation of crowning the Kohāt Kotal, but the Afrīdīs gave in.

The following extract from Major Edwardes' programme for the attack of Akhor in 1853 may prove useful:—

"Our attack will then be at daylight, thus:—Start (from Matani) at 4 A. M.
"Whole force, consisting of Infantry from camp 900, Hodson's Guides 350,
"Cavalry, two troops, Artillery, six 9-pounders, six mountain train guns,
"Sappers and Miners, goes to Kōtkāi. One troop of Cavalry and 100 In-

"fantry will there form a reserve with the Sappers and Miners and material.
"The heights, right and left, to be then crowned with 200 Gorkhas each,
"the six 9-pounders sweeping over both open stations and down the pass;
"400 Infantry, advancing in Light Infantry order, will then form the
"advance and open the pass, pushing up the hill behind Akhōr, crowning and
"holding it until the village is destroyed. One-half mountain train to be
"attached to the advance. The centre of 300 Infantry, with the other half of
"mountain train following up the advance, will attack and take the village
"of Akhōr; after which, the Commanding Officer having seen that all
"his surrounding posts are completely arranged for keeping off the enemy,
"the Sappers and Miners and materials will be removed down from
"Kotkaī to destroy the village and walls. A troop of Cavalry will advance
"for observation a little way up the pass. After destruction of village,
"the force to return in inverse order of advance."

Brigadier-General Stewart also threatened it during Colonel Keyes' Bazoti raid in March 1869. The troops which accompanied General Stewart were, 2 guns Royal Horse Artillery, 3 troops 19th Bengal Cavalry, 200 36th Regiment, 1 company Sappers and Miners, 19th Native Infantry, and 5 companies 3rd Native Infantry. The Akhōr people were averse to this force going into their country, but they were not in a position to oppose it, and therefore acquiesced. General Stewart distinctly declined to commit his troops to the attempt which it had been proposed he should make, *viz.*, to penetrate to the Ūtmān Khēl country by the Akhōr Pass, and unite with Colonel Keyes; accordingly he confined himself to gaining the attention of the tribes on the Pēshāwar side. General Stewart found the defile leading to the pass, which it had been proposed he should cross to the Ūtmān Khel country, at least six miles in length, very strong, and edged with precipitous isolated hills. The country too was most difficult to operate in, because a force could not move in it in presence of an enemy without crowning the commanding heights on each side, and this would necessarily be a very slow and harassing process. He therefore considered it very fortunate that he declined to promise active co-operation, as the distance to be traversed is greater than was supposed, and the country is far more difficult than was represented. General Stewart placed detachments in front of Ghari Jānī and Bāra Fort with the view of keeping the Basi Khēl at home. (*Agha Khān, Edwardes, Coke, Turner, Cavagnari, Stewart.*)

A'KHEL—

A section of the Orakzāi tribe, who inhabit the Samāna range north of the village of Kaī, in Mīranzāi, and between the Alī Khēl and Rābia Khēl. Their principal village is Karapa, in which each of the sections have equal shares. They number about 500 fighting men, and are Gār in politics, and supporters and friends of Kāī.

Mahamad Amīn says:—"Their sections are Sīrkī, Mahdumalīk, Dilāk,
"Mīrzada, Timuli, Ahmad Shere, Masan, and Alīmast. They are quite
"dependent on us, and their settlements on the south of Samāna are open to
"attack. They come as dependants to our villages."

Cavagnari says:—"They are said to be descended from Adizaī Tājak by
"his wife Akūja Akhī, who had three sons, Miskīn, Manlāk, Peandeh.
"Miskin had sons, Ali and Mawah, and Manlāk's sons were Sultan and
"another, from whom spring Syad, Hindki, Dilak, Shimali, Humar; of whom
"Dilak and Shimālī have given their names to sections, the descendants of

"the others live with them. The Peandeh's descendants are found amongst "the Shimālī."

Sīrkī, the founder of the Sīrkī Khēl, was a Vazīr who fled to the Ākhēl; their sections are Anwar, Bora, Dost, Zareh, Madu, Shāhdīl, Ramkūlī, Būda. They number 500 or 600 fighting men. About one-fourth of the Ākhēl cultivation is irrigated from springs, and the Kojakaī or Khoja Khidr stream.

Their principal headmen are Madū and Mizāda. They are managed through the headmen of Nariāb, Darsamand, and Thal. In the winter they cultivate in Mīranzai. Half of Chaparī is theirs.

This tribe gave a good deal of trouble before the Rābia Khēl expedition brought them to their senses. One of the worst of their raids was on the village of Balyamīn, in Mīranzaī, on the 15th April 1855, when they carried off 156 cattle.

In the beginning of July 1868, a party of the Ākhēl section, 200 strong, attacked the village of Chaparī in British territory in consequence of a dispute between some Ākhēl cultivators and the proprietor of the village. The Deputy Commissioner, Captain Cavagnari, at once arrested all the members of the Ākhēl tribe in the Kohāt district, and proceeded with some Mīranzāi levies to Chaparī, when he summoned the Ākhēl council, and after enquiring into the case, imposed a fine on the tribe and insisted on three houses in Chaparī, the property of Ākhēl settlers, and a tower and two houses in the Ākhēl hills being publicly burnt to the ground as a punishment for their violation of British territory, ordering besides that the Ākhēl settlers should give security for good conduct. The conditions after some demur were complied with in full, after which the Deputy Commissioner imposed a fine upon one of the headmen of Chaparī who had been the cause of the ill-feeling between the villagers and the Ākhēl settlers—*(Coke, Cavagnari, Plowden, Mahomed Ameen, Macgregor)*.

ĀKO KHĒL—

A sub-division of the Razār division of the plain Yūsafzāis in the Pēshāwar District, who own the village of Smaila. Their bāndas are Dhobiān, Sara Chīna, Mirazī, Khēsha, Bazārgai, Daolat Rokānia, Nazar, Saroderai. *(Bellew)*.

ĀKŌRA—

A small town in the Khatak division, Pēshāwar district, half a mile from the right bank of the Kabal river, 11 miles from Atak and 34 miles from Pēshāwar. It is built of white stone with mud cement. It has a stone square, the walls of which are closely pierced with loopholes. It has a good bazaar and encamping-ground, with abundance of grass and forage for cattle. There is a table-land of the finest mould near the village, which is irrigated by several Persian wheels. It is the chief place of the Northern Khataks, who are hence better known by the name of the Akōra Khātaks. (*E. Moorcroft, Hough, H. B. Lumsden.*)

ĀKŌR KHĒL—

A section of the Khatak tribe, being that of the chiefs of Akōra and Tīri. They are descended from Tari, having sprung from a grandson of his called "Ano," from whom this section was formerly known as the "Anokhel." They were called Akōr Khel from "Malik Akōr Khān," the representative of the section in the time of "Akbar," about 300 years ago.

He was a man of great influence and power, and was esteemed by the Emperor.

The chiefs of this section from the time of Ano have been:—

1, Ano Khān; 2, Bati Khān; 3, Hoti Khān; 4, Shekh Ali Khān; 5, Hassan Khān; 6, Utmān Khān; 7, Chānjū Khān; 8, Uria Khān.

9. Akōr Khān Mālik lived in the time of Akbar, and was slain by the Khatāks at Pír Sabāk.

10. Yahia Khān.

11. Shāhbāz Khān. Slain by a stone in an attack on Kāmālzai.

12. Khushāl Beg Khān. Lived in the reigns of Shāh Jahān and Aurangzeb. With the Emperor's permission he kept up 500 horse and 1,000 foot, and accompanied an expedition against Ajmīr with the imperial army. Was imprisoned by Aurungzeb. His brother Jamāl Khān was the ancestor of the Fakīr Khel Khātaks.

13. Mahamad Ashraf Khān.

14. Mahamad Afzal Khān.

15. Sādūla Khān, lived in Tīri, his brother Mahamad Alī Khān residing in Akōrā. They quarrelled, and Sādūla Khān was killed by his nephew Lashkar Khān, son of Mahamad Alī Khān.

Sādūla Khān had 4 sons, *viz.*—

1, Sādat Mand Khān; 2, Khūshāl Khān; 3, Jāfar Khān; 4, Shābāz Khān.

Ahmad Shāh Dūrānī established Sādat Mand Khān in Ākōra and Khūshāl Khān in Tīrī. Sādat Mand did good service to the Dūrānīs, and received from Timūr Shāh the complimentary title of Sarfārāz, and was afterwards known as Sarfarāz Khān.

The Tīrī chief comes from the 2nd son of Sādūla Khān, *viz.* Khūshāl Khān.

16. Khūshāl Khān. Slain at Hasan Abdál, fighting a Mārhata army.

17. Shābāz Khān, surnamed "Sirdar," younger brother of Khūshāl Khān. On death of Sarfārāz Khān he gave up all claim to Akōra.

18. Nāzir Ali Khān.

19. Khushāl Khān.

20. Khoja Mahamad Khān. The present Nawāb of Tīrī.

The chiefs of Akōrkel at Akora since Sarfarāz Khān are:—

Sādat Mand Khān, surnamed Sarfārāz Khān by Timūr Shāh Dūrānī.

Asaf Khān, expelled by his nephew Fīroz Khān.

Fīrōz Khān.

Abbās Khān, poisoned in Pēshāwar by Yār Mahamad Khān, Bárakzai.

Najīb Khān, son of Asaf Khān, expelled by the Sikhs, and slain by the grandson of Fīrōz Khān.

Mahamad Afzal Khān, son of Najīb Khān, and the murderer of Khawēz Khān, brother of Abbās Khān, who was son of Fīrōz Khān. Mahamad Afzal Khān was the Raīs when Pēshāwar fell to the British. (*Ross.*)

AKOZAI

A grand division of the Yūsafzāi clan, comprising the Bāizāis and Khwāzōzāis (*q. v.*), who inhabit the Swāt valley. The Akōzāis are estimated to number 90,000 souls. (*Bellew.*)

ALADHER—

A village in the Pēshāwar district, on the right bank of the Indus, three miles above junction of Kābal river, in the division Bolāk, and south of the

Mairā. Between this village and Bazār, on the right bank, and Kārā Khēl on the left, the Indus is said to be sometimes fordable in the month of January, but there is no certainty about it. There are two branches to cross, and the water does not reach above the breast. It is called Attadēyr in Walker's map. (*Leech.*)

ALAHDAND—Lat. 34° 38', Long. 72°. Elev.

A village in the Swāt valley, Yāghistān, 1½ mile from the left bank of the river, about equi-distant from the Morā and Malakand passes into that valley. It is important as being the residence of Sherdil Khān, the chief of the Ranīzāi branch of the Yūsafzāi clan, one of the two most powerful chiefs of Swāt.

Outside Allāhdand is a small fort, which would, in case of need, hold 100 men. The duties on all merchandise coming by the Shāhkot and Malakand passes are levied here; they consist of Re. 1 on each load of cotton, 8 annas on a load of ghī or grain, and Re. 1 on 12 loads of salt. It has 300 houses, built of stone and mud. (*Raverty, Lumsden, Beckett.*)

ÁLADĀDÁNÍ.—

A village on the Lagārī border, Dera Ghāzī Khān, situated on a commanding position on the right bank of the Chotī and Nangar ravines, just at their junction. It is inhabited by Lagāris of the Aladānī section, and is a most picturesque site. It has a tower of fair dimensions. Should the Hadiānīs become troublesome, it might be advisable to place a post in front of this village. (*Macgregor.*)

ALÁHÍ—

A valley situated to the north of Hazāra, and draining to the Indus, nearly opposite Ghorband. Nothing hardly is known of it. It has never been visited by any European, but Colonel Johnstone, of the Survey, saw into the end of the valley from a peak over Bogarmang. It has an average length of 20 and a breadth of about 10 miles. A high range, known as "Andrak," bounds it towards the Indus or west end, and another range, called "Shamsher," bounds it on the east, also on the north, and divides it from Kohistān. Its elevation above the sea level must be on an average from 500 to 1,000 feet higher than Nandihār and Tikari, or from 5,500 to 6,000 feet. It is highly cultivated, and abounds in water to points high up the slopes; unlike the other Swātī valleys, it is not wanting in trees; forests of fir clothe the higher ranges, but nothing is said of the existence of deodar. At the eastern extremity are some high plateaux covered with as fine grazing as the hills of Khagān. The tract is called "Chor," and is a source of constant feuds between the Alahīwāls and their northern neighbours and Kohistanīs.

The inhabitants are Swātīs, and are an ill-conditioned lot. They were engaged in the attack in August 1868 on a survey party under Mr. G. B. Scott in Bogarmang. It was first proposed to punish them for this insult, and the Dabrai Gali pass, leading from Nandihār to Azāhī, was reconnoitred and reported easy by Major C. C. Johnson, Assistant Quarter Master General; but before the intention was carried out, General Wilde and Major Pollock, the chief military and civil authorities with the Hazāra Field Force, "arrived at the conclusion that it was neither expedient, necessary, nor desirable to extend the military operations." The Alahīwāls are in the habit of frequenting British territory, coming either by Bogarmang or Nandihār, and are to be found at the village of Bafa, as well as

at Mānsera and Abbottabād. I had no time to collect information of this valley, but there would be little difficulty in doing so, and as it has been more than once proposed to annex it, it may be thought advisable that this omission should be rectified. (*Johnson, Johnstone, Scott, Macgregor.*)

ALAMGUZAR—

A village in the Bārā valley, 4 miles south-west of Bārā fort, on the left bank of the river. It has three divisions, in each of which there are two towers. It is inhabited by Sipāh Afrīdīs. It was burnt by a force under the command of Colonel Craigie in 1855 without much resistance. (*James.*)

ALAMSHAH KHEL—

A small village in Maorat, Banū district, about half a mile from Bīgū Khēl, and 6¾ miles south-south east of Laki. There are 106 houses in the village, which is dependent on the Gambīla, seven miles distant, for its water. The inhabitants are Maorats. (*Norman.*)

ALIANI—Lat. 30° 58′ 32″; Long. 70° 52′ 6″ Elev. 507 feet.

A village in the south-west of the Dera Ghazi district, inhabited by Aliāni Lagaris.

ALI KHAN KUH—

A watering place on the Rājanpur frontier, in the Hindānī ravine, about one mile above, where it joins the Zangī. Water is procured from four or five wells, and is good and fairly plentiful; any amount can be got by digging, it being found at six feet from the surface. It is a favourite and well known watering place. The left bank of the Hindānī is here high and scarped, to the right it is open. The Hindānī below this spot is often spoken of as the Ali Kahan. A few yards below this spot the Hindānī is joined by the Sart Nala. (*Davidson.*)

ALI KHĒL—

A section of the Orakzaīs. They are said to be an offshoot of the Yūsafzais. Their sections are—I, Sher Khel. II, Khoja Hawās Khel. III, Haml Khan Khel. IV, Nasrat Khel. V, Zorkari. VI, Zankah. They number 3,000 fighting men, and live in the Mastura Dara of Tīrā, between the Alī Sherzaī and Akhel. Their villages are Zukhtan, Mastola, Yūsaf Khel, Sterkala, Dangah, Gandi, Taloda, Godah, Daraikhpa, Baliana, Serakhwa, Gal, Kotak, Gūndamala, Spimana, Zinakhpa, Sikandro, Targhu, Landakhpa, Tājaka. They are said to have no less than 600 separate villages, varying from 2 and 3, to 30 or 40 houses, each walled with its own tower. The winter settlements are on the north slopes of the Samāna and in Khankai. Their subsistence is impossible without our sufferance; their own country produces nothing, and they come in the winter into the Borakha glen in Kohāt. They are Gār in politics. They gave a good deal of trouble during the first years of our rule. The principal villages of lower Mīranzai are responsible for this tribe while grazing in British territory during the cold weather.

Their principal men are Mahamad Amīn and Naimula. They are managed easily, though the headmen of the Gār faction in Mīranzāi. Shenaori, a village in British territory, belongs to them. (*Cavagnari, Plowden, Coke, Mahamad Amin.*)

ALĪ KHEL—

A tribe of Povindas. They are a poor branch of the great Ghalzaī tribe.

They are sub-divided as follows :—

| | | | | | |
|---|---|---|---|---|---|
| I.—Manzai | 1. Taru Khēl* | 200 | 1. Nion Shalai | 50 | The whole of the Manzai sub-division and the Nekhbi Khēl section, Māmūzai, are nomadic, the remainder of the Ali Khel tribe are zemindars Owing to their poverty, but few men can afford to trade on their own account, and they chiefly employ themselves and their cattle in carrying down the merchandise of the Sulimān Khēl Povindas through the Gumal Pass to the Derajāt. They are Ghalzais, being descended from one Ali, a son of Ghalzai. They, in conjunction with the Aka Khēls, another poor nomadic section of the Ghalzais, pay a grazing tax of Rs. 56 to the British Government for the privilege of grazing their cattle in the Tank Ilaqua, where they usually pitch their camp in the cold weather, and add to their small stores by working as labourers in the district. |
| | 2. Nekzānae | 200 | 2. Hasanzai | 100 | |
| | 3. Umbhar Khēl* | 100 | 3. Pīra Khēl | 100 | |
| | 4. Imai Khēl | 50 | 4. Shahbaz Khēl | 100 | |
| | | | 5. Umar Khēl | 60 | |
| | | | 6. Charda | | |
| | | | 7. Sharana | | |
| II.—Māmūzai | 1. Janū Zaī | 400 | 1. Kharūss | | |
| | 2. Stanazaī | 500 | 1. Stojhal | | |
| | | | 2. Zanara | | |
| | | | 3. Torabāz Khān | | |
| | 3. Uria Khēl | 700 | 1. Shadi Khān ka kila | 100 | |
| | | | 2. Yakūb ka kila | 200 | |
| | | | 3. Sirdar ka kila | 150 | |
| | | | 4. Sher Mahamad | 70 | |
| | | | 5. Torabaz ka kila | 180 | |
| | 4. Gaidazaī | 200 | 1. Amīr Khān | | |
| | | | 2. Ata Mahamad Khān | | |
| | | | 3. Sikandar Khān | | The Sardal section of the Māmūzais do not bring their families into the Derajāt, but send them with sufficient escort into the Wanha valley in Vaziristan, where they graze their sheep along with the Nasar and Daotani Povindas, who frequent that valley. |
| | 5. Māmūzaī | ... | 1. Lokhman | 50 | |
| | | | 2. Fateh Khán | 100 | |
| | | | 3. Suja Mozai | 200 | |
| | | | 4. Nawāb Khān | 200 | |
| | | | 5. Gulbaz | 100 | |
| | | | 6. Sher Mahamad | 150 | |
| | | | 7. Shadi Khān | 300 | They dwell in Zurmat. |
| | Nekbhi Khēl* | ... | 1. Saedal | 100 | |
| III.—Maist | Maist | ... | Maist | 1,000 | About 30 miles from Ghazni, 18 from Dandh, 8 from Mish Khel. |
| IV.—Isaf Khēl | Isaf Khēl | ... | Isaf Khēl | 400 | 3 miles from Mish Khel. |
| V.—Mujsh Khēl | ... | ... | 1. Karanda | | |
| | | | 2. Nāza Mahamad | | |
| | | | 3. Yokhan Sher | | |
| | | | 4. Surshor | | |
| | | | 5. Khāzimāl | | |
| | | | 1. Lar Sher | 300 | |
| | | | 2. Bar Sher. | 200 | |

* These clans are nomadic.

Some few trade on their own account, but the majority hire out their camels to the Sulimāh Khēl (with whom they travel) at the rate of Rs. 5 to 5-8 a maund from Khorasān to the Damān, a camel load being about 3½ maunds. (*Norman.*)

ALI MAHAMAD KHĒL—Lat. 32° 33′ N.; Long. 69° 51′.

A village in Vazīrīstān, Yāghistān, situated on the right bank of the Bāde Algad, inhabited by the Langax Khēl, Manzai, Alizāī, Māhsūd, Vazīrīs. It is two miles to the north-west of Kānigūram, and can turn out about 100 fighting men; supplies and water scarce; there are no shops. (*Norman.*)

ALĪPEZA—

A pass leading from the Sūdūm valley, Yūsafzai, Pēshāwar district, to Būner. It lies between the Barōch and Malandarī passes, and starts

from Rūstam *viâ* Balanger, and entering the hills between Barōch and Malandarī, goes straight to Kūī in Salārzaī Būner. (*Lockwood.*)

ALĪ SHĒR KHĒL—

A section of the Gadāizāi, Iliāszāi, Yūsafzāī clan, who inhabit Būner. The villages of these Alī Shēr Khēl are Ghāzī Khānāi and Sūltān Wāis. (*James.*)

ALĪ SHĒR KHĒL—

A section of the Nurīzāī—Iliāszāī—Yūsafzāī clan, who inhabit Būner. The villages of the Alī Shēr Khēl are Bar Kala, Chīna Derai, Kitma, Ambela Kand Koī, Maskīpūr. Their sub-divisions are—Babakar Khēl, Miro Khēl, Kūnzaī Khēl. (*James, Lockwood.*)

ALISHERZAI—

A section of the Lashkarzai Orakzai, who inhabit the extreme west corner of the Orakzai country between the Mamūzai and Kūram, and the right bank of the Ghūrbīn river, the Sāmāna range, and the Zāwa Ghar. They have two sections—Sweri, Pitao. The former have settlements on the north slopes of Sāmāna, the water-shed of which is the boundary between them and the Zaimūkht. They are separated from the Mamūzai by the Khānkai Toi; at Zāwaghar a spur runs south and separates the Pitao from the Mahamadzai, Zaemūkh; to and from this point they extend to the Kūram. The Pitao villages are—Shamūkhēl, Mūrghān, Kūram, Jātang, Sada, Tinda Zalpak, Lora Mela, Mīr Bāgh. The Sweri possess a cluster of villages called Manjan, and some other small ones. They are at feud with the Tūrīs, Alī Khēls, and Mamūzaī, and are friends with Zaemūkht. They number 3,000. Both sections are friendly to the British. They have 40 sowars stationed at Sadaden, in Kūram, on account of a feud with the Tūrīs.

In 1858 the Sweri section applied for a settlement of past offences, and Jwahib Shāh, a Mīan of Narīab, was taken as security for their good behaviour; but in 1860, on account of various acts of petty theft, they were again excluded from British territory. The Pitao have not yet had a settlement. In 1867 the Sweri sent a deputation to the Deputy Commissioner asking for settlement, but they were informed, unless both sections submitted and entered jointly into arrangements for future good behaviour, none could be made, and the security of the Zaemūkht would be taken as a guarantee. In February 1870 a large caravan of Alisherzaī were seized near Kohāt, in consequence of which they sent in a 'jirga' begging for a settlement. On the 23rd March the representatives of both Sweri and Pitao arrived at Kohāt and agreed to pay Rs. 1,100 for past offences and to behave well in future, the headmen of Torawarī being their securities. They come to our territory to trade and fetch cotton, but are not dependent on us. The roads to their country are through the Alī Khēl, Akhel, and Zaemūkht, but none lead direct. They are Sūnīs, and Sāmal in politics, and are friends with the villages of Kai and Tōrāwarī in Mīranzai. Coke says they only number 1,000 fighting men. (*Agha Abbāss, Coke, Cavagnari, Plowden, Bādshāh, Mahamad Amīn.*)

ALIZAI—

A clan of Kākars, said to number 10,000 fighting men, under a chief named Dost Mahamad. These numbers are, however, probably very greatly exaggerated. Large numbers of this tribe come down to Dēra Ghāzi Khān in the winter to labour as wood and grass-cutters and road makers. They are an agricultural and pastoral clan; and are peaceably inclined. (*Davidson.*)

ALĪZAĪ—

A section of the Mahsūd Vazīrīs. See Mahsūds.

ALIZAI—

A village in Sāmalzaī, Kohāt district, situated in the plain ten miles west of Kohāt, under the Starghar hill, and just below the Alīzai Kotal. It has 140 houses and a population of 645 souls, of whom 199 are adult males, 13 Hindūs, 24 weavers, 8 potters, 5 cotton dressers. Its sections are, according to Plowden, Shinwarī, Matani, Hindkī, Sarki Khel, Mahesar Khel, and Khoja Mahamad Khēl, but as given to me they were, Khadizai, Darī Khel, and Alīzai. The inhabitants are all Bangash. The water-supply is plentiful from the Toi of Kohāh and Chili spring, also from wells, and the village has much irrigated land. A high blank wall forms the exterior of the village all round. It was owing to one Fateh Khān claiming some of the land of this village, and his claim being thrown out in the court of the Deputy Commissioner, Kohāt, that the Dāolātzai complication of 1868 arose. The position of this village is very beautiful, being situated on a lovely emerald plain, embosomed in fine trees, and with grand rugged hills above. A magnificent pipal tree in the centre of the village marks its site a long way off. The direct road to Kohāt from this village goes through the Bosti Tang. (*Aghā Abbās, Coke, Cavagnari, Plowden, Macgregor.*)

ALĪZAI—

A pass which leads from the village of Alīzai, in the Kohāt district, over the Starghar hill to the Sipāh Orakzai country. Cavagnari says—"The "road goes from Morad ki garhī, and lies over low undulating ranges for two "miles. Mules and elephants can ascend it, but in a few places it is necessary "for a horseman to dismount. From the crest the descent is easy." From the view I got of the ascent from Alīzai with a powerful glass, I am inclined to think it is anything but easy. (*Cavagnari, Macgregor.*)

ALĪZAI—

A division of the Ūtmān Khēl tribe of Pēshāwar, which see. (*Turner.*)

ALU—

A village in Lūnkhwar, Yūsafzāi, situated on the right bank of the Kalpānī ravine, midway (five miles) between Lūnkhōr and Kūī. It contains 100 houses, of which 20 are inhabited by Jarjān Khēls, 40 by Mata Khēls, and 40 by Rera Khēls. It is connected by good roads with both the above villages. Its lands are all 'lalmi'. The ravine which supplies it with water is about 60 yards wide and 40 feet deep. The inhabitants are Khataks. There is a shrine of Mīa Sharīf here. (*H. B. Lumsden, Lockwood.*)

AMĀ KHĒL—

A village in Tank, Dera Ishmāil Khān district, 47 miles south of Banū, and about six miles from the south entrance of the Baīn Dara. There is a force of police, a small mud enclosure with a keep, and a rest-house for travellers here. It is four miles from the frontier post of Mūlāzāī. The post was established by Major Reynell Taylor for the protection of the Mūlāzāī pass from Maorat to Tank, which was unsafe. (*Taylor.*)

AMĀN KOT—

A village of 16 houses in the Ishmailzāi division, Yūsafzāi, Pēshāwar, situated on the top of the Gūrū hill, above Sūrkhāwī. It is supplied with water from springs on the hill and from an old Buddhist well in the village. This village is on the Būnēr border, on the northern side of a good pass into that country, which is good for camels and bullocks. (*H. B. Lumsden.*)

AMĀN KOT—

A village in the Gūrgūrī valley of Tirī, in the Khatak hills, Kohāt district, situated amid ravines ten miles west of Tirī. There are roads thence to Thal, Bahadur Khēl, Hangū, and Tirī. *(Macgregor.)*

AMĀN KOT—

A village of 10 houses in the Mahmūdzāī division, Yūsafzāi, Pēshāwar district, situated on the side of a hill on the Khūdū Khēl boundary, which forms the south side of the Daran pass, leading to the villages of Bāgh and Chinglāi in that country. It is badly supplied with water from a spring in the hill, which sometimes becomes dry. Amān Kot is four miles north-east of Sheva. The country to the east of the village, along the foot of the hills, is much intersected by ravines. *(H. B. Lumsden.)*

AMĀZAI—

A section of the Ūsmānzaī clan of Yūsafzāis. About half of it is settled within, and the rest beyond the British border. It has two divisions,—1, Dāolātzāi; 2, Ishmāīlzai. Within British territory the Dāolātzāi inhabit the Sūdūm valley, and their chief villages are Chārgōlāi and Rūstam. The Ishmāīlzai occupy a strip of country in the sub-division of Yūsafzāi, Pēshāwar district, south of the Karamār range, and on the road from Mardān, east. Their chief village is Kapūr-dā-garhi. The Amāzāi beyond the border are divided into—1, Syad Khēl; 2, Mobārak Khēl.

The boundaries of the Amāzāi beyond the British border meet that of the Jadūns at Bīrgalī, a little to the north-east of Ghabasni. A small stream, which falls into the Indus at Ashra, divides the two tribes on the north and south; while to the east the village of Shērbasti, nominally under Tanāwal management, forms the boundary of the Amāzāi and Tanāwalīs in that quarter. The Amāzāi border continues parallel with the course of the river from opposite Bīrgalī to Bhetgalī, including the village of Parūsa in its course. At Bhetgalī it meets the Mada Khēl boundary, and thence takes a north-west direction to the main north spur of Māhāban; it runs down this to the Barandoh river, and then follows that river to the point where the north spur of the Sarpatāi mountain, which is above Nagri, hits it; afterwards it follows the crest of the main ridge, nearly due south of Malkā, and then runs back slanting south-east to Bīrgalī. A large proportion of the inhabitants of Chamla (*q. v.*) are Amāzāis.

The Amāzāi country is divided into two districts by a northern spur from the Mahāban. All the villages lying to the east of this spur, and between it and the Indus, are called Pitao Amāzāi, and all to the west Sorai Amāzāi. The first belongs to the Syad Khēl, and the second to both sections.

The Pitao villages are—Betgalī 50 houses, Parosa 10 (Syads), Degra 50, Bela 60, Sherga 25, Charwai 120, Nāra 40, Kālda 80, Kūfla 60, Tandārai 10, Charūna 40, Kaprai 50, Maira 50, Shālizāra 50, Shingrai 60, Parba 100.

The Sorai villages are—Mandan 100 Syad Khēls, Baikhān 100 (S),* Garhu Sarfarāz 15 (S), Laldara 30 S, or Charorai 200 (S), Pakban 25 (S), Khadar Khān 15 (S), Nagrai 200 Mobārak Khēls, Bālserā 20 (M),* Langa 20 (M), Kahai 30 (S), Tua 30 of M. or (S), Khānbeg 20 (S), Dand 20 (S), Asrappatai 20 (S), Kandar 100 (M), Shāhdam 60 (M), Rahīmpatai 20 (S), Khānpūr 40 (M), Asghar 50 (M), Langar 50 (M),

* S—Syad Khēls. M—Mobārak Khēls.

Tarinān 50 (M), Derai 40 (M), Ashrepkell 20, Malka 80, Akhūn Khēl, Derai 50, and Amluk 40.

The Amāzāi country is narrow and rough, drained by many mountain torrents, all of which, except the Ashra stream, drain to the Barandōh, and are perennial. It contains about 30 villages, situated along the courses of the different hill streams. Charōrāi is the chief village. The whole of this district is well wooded with pines; cultivation is consequently scanty. Cattle are plentiful, and ghī is the chief product of the country.

Lumsden gives the number of Amāzāis at 8,000, but this is surely much exaggerated; Bellew says 2,000; and Coxe and Taylor 1,500, which is probably the outside. They are considered one of the best fighting clans of all the Yūsafzāis. The Amāzāis still intermarry and communicate with their brethren under British rule, but in matters of internal government are quite distinct from them. The most influential chief of the Amāzāis is Mouza Khān, who resides at Charōrāi, and is spoken of as a chief great in council and action. In matters affecting the politics of the tribe, in connection with their neighbours, they side with the Būnērwāls, the authority of whose chiefs they acknowledge after a fashion. The relations of this tribe with Amb have generally been of a friendly nature, though there is a party in the tribe who were rendered hostile on account of the ill-advised interference of the minister of Amb in a dispute regarding the possession of the village of Bhetgalī.

The Sorai Amāzāi can be reached from British territory, starting from the village of Panjmān, on the Jadūn border, and going up the Kundāl pass by Badga (Jadūn) to Serai, thence up a tributary to the Kundal river *viâ* Damner, Ghāzīkot (Khūdu Khēl), and Shigai, over the Jān Mahamad Kandao to Ashraf, and then on to Nagrai. The distance from Panjmān to Nagrai is about 27 miles. This road is well supplied with water, and is practicable for laden camels.

From Amb there are two roads to Sorai Amāzaī, one *viâ* Kanīr, Betgalī, Sheoriga, Parbih, Kapri, and Thandhārī. It is about 13 miles to Thandārī, and wood and water are plentiful. From Thandārī there are two roads to Charōrāi; one over the Mahāban by the Jandargali pass, by Khadar Khan and Pākban, distance 16 miles; it is difficult, but unladen cattle can go. The other 12 miles, with no villages between, and a difficult road, only used by footmen; wood and water plentiful.

On the advance of General Chamberlain's force in October 1863 against Malka, which is in the Amāzāi territory, Colonel Taylor, the Commissioner, addressed a proclamation to the chiefs of the tribe, setting forth that "the British authorities consider it just that the Amāzāi should be "required to prevent the escape of the Syads and Hindūstānīs across the "Barandoh. In consideration of the assistance thus given, the Amāzāi "tribe will be looked on as friends of the British; and on the occasion of "a force encamping on their lands, care will be taken that no injury be done "to crops or villages."

Notwithstanding this address, and that Colonel Wilde in his memorandum considered "it a certainty" that they would "offer no opposition to the force," the Amāzāi were among the first to join the Hindūstānīs and Būnērwāls against General Chamberlain; but receiving more than they bargained for in the attack on the 'Eagle's Nest' on the 26th October, most of them returned to their homes. On the Guides entering their

territory on their way to see Malka burnt, a party of them, under their chief Mouza Khān, "appeared on a hill, with standard and drums, in a most threatening manner." They were, however, pacified by the Būner chiefs and joined Colonel Taylor, and afterwards they burnt Malka with the Būnerwāls; first, however, making an unsuccessful effort to save a large portion of it, on the plea that it had been occupied by men of their tribe. This affair has been described by some of those who were there as a "ticklish business," and it certainly seems risky to send one regiment, but five hundred strong, amongst an excitable tribe like this. The gallant reputation of the Guides on many a well-contested field, doubtless had its share in determining the conduct of the Amāzāi. The step was taken on the suggestion of Major James, who, while allowing that it would have been better to have sent a "fully equipped brigade," declared against the safer course because he said such a force could not be equipped in less than seven days, and the delay might cause the enemy to pick up heart again. This plea may hold good, supposing that the idea of going to Malka had been conceived on the 19th December, the date of Major James' memorandum; but this was not the case, for, in addition to the fact that the original object of the expedition was Malka, I find that Major James was in communication with General Garvock on the subject, as early as the 5th December, fifteen days before the party was detached.

On the 11th January 1864, however, the Amāzāi council, under Mouza Khān, came in to Major Coxe at Darband, and "readily entered "into an agreement to exclude the Hindūstānīs altogether from their limits." (*Lumsden, Bellew, Coxe, Taylor, Wilde, James, Lockwood.*)

AMBAR—

A village containing 150 houses, in Yūsafzāi, Pēshāwar district, situated seven miles west of Manērī, and near the high uncultivated ridge which runs down from Panjpīr to the Khatak border. It is supplied with water from 12 wells. (*Lumsden.*)

AMBAHĀR—

A district of the Utmān Khēl country, on the right bank of the Swāt river, comprising the south spurs of the Kōh-i-Mohr range, and containing the following villages:—Agra, Zaramēna, Shota, Sangar, Ali Shah, Bampokh 225, Hota, Shōra, Shagey, Jarandgara, Saramena, Ghilzodara, Kharkanā 60, Rambat, Bakmalshah, Dab 200, Kala 100, Paikhan 100, Ganbati 150, Sor Tangaī 80, Haidari 100, Spinkamar 80, Kūi 80, Chārgolai 90.

Turner, in his report on the Ūtmānzais, says he cannot give any further satisfactory particulars regarding this district, but he hoped to do so some day—a wish (I believe) he never lived to carry out. Ambahār is said to consist of a considerable level valley, well inhabited and irrigated by rivulets which drain by a main stream to the Swāt river. There is one road to it from Abazai by the Swāt river, but it is a mere pathway, and the best way of getting to it would be either by the Karapa route from Michnī, or the Alīkandi route from Mata Mogal Khel. (*Turner, Macgregor.*)

AMB—

A large village belonging to the Tanaolīs, situated on the right bank of the Indus, at the end of a long slope of level cultivated ground opposite and between Kirbli and Darband. It contains 300 houses, flat-roofed, and built of stone and mud. The village is on the south of a ravine, and

on the north is a small fortlet of stone containing the Nawāb of Amb's house. The position is not a very strong one, but it is not commanded, and is protected to the east by the river.

Major Taylor says of Amb—"It is situated close to the water's edge on a "narrow strip of land, between a rough chain of hills running parallel to "the river and the Indus itself. For a town in such a country, held by a "chief constantly at feud with his neighbours, it is singularly unprotected. "There is no attempt at a wall, not even by joining those of houses and court-"yards in the external line. There is a small tower in the middle of the "town capable of holding 10 or 15 men and a wretched fort, so choked up "with houses inside that it would be impossible for men on alarm to move "from one point to another."

The hereditary territory of the Nawāb of Amb is, roughly speaking, a square block of territory in the north-west corner of the district. On the west the Indus separates it from the independent Pathān country. To its north lie the Black Mountain and the Agror valley; on the east the Siran separates it from the Mansera Tehsil; and on the south it adjoins the Kulai and Badnak divisions of the Harīpūr Tehsil. It consists of 204 square miles of mountain territory; the northern half, drained by the Ūnār river, is comparatively fertile; the southern half, which drains into the Siran, is dry and arid. The tract is jaghir to the Nawāb of Amb on a perpetuity tenure; it was valued, when granted at annexation, at an annual revenue of Rupees 14,000. The Nawāb administers the tract himself, subject to no interference from us, except in heinous criminal cases, which are comparatively few. The Revenue Survey surveyed the tract topographically only, and it is not included in the present settlement operations. Mahamad Akram, Nawāb of Amb, is one of the most reliable chiefs on the border. He behaved very well in Agror in 1868, and was made a C. S. I. for his services. (*Taylor, Wace, Macgregor, Coxe.*)

AMBELA— Elev. 2,768 feet.

A pass which leads from the Sūdūm valley, Pēshāwar district, into that of Chamla. Its entrance is five miles east of the village of Rūstam. It is sometimes called the Sūrkhāwi, from the small village of that name south of the road at the entrance.

The distance from Sūrkhāwi to the crest is nine miles. A short distance beyond Sūrkhāwi the path enters a narrow defile, down which a stream of clear water flows.

The stream rises near the crest of the pass; the path runs due east, crossing and re-crossing the stream innumerable times, and sometimes running up its bed. Steep mountains rise on either side of the stream to the height of about 1,000 feet.

The sides, though not absolutely precipitous, are very difficult for troops to climb, being covered with huge rocks and overgrown with thorn and prickly spear grass. The path admits only of troops marching in single file; for laden animals it is everywhere difficult—in some places almost impracticable.

The path was very much improved by Sir Neville Chamberlain's force in 1863, and when it left was a very fair road. This pass is one that should be avoided by a small force; a large force might move along the heights on both sides, and hold all the commanding points above the road. A small one could not protect its baggage if seriously menaced. The ascent is very

gradual, even up to the crest, which is commanded from both sides. Near the summit there is an abundance of firewood, water, and grass. Thence to the village of Ambēla is about 2½ miles. The breadth of the gorge gradually increases towards the mouth, being there about 600 yards in width. The path is commanded on both sides the whole way down. The Gūrū mountain, on the left, rises to a height of about 6,000 feet; on the right the hills may be about 4,500 feet. From Surkhāwī to Ambēla is about 11½ miles.

Colonel Wilde's force, in 1863, took nine hours from the south entrance to the summit. The path was strewn with rocks and stones, along which his men could work their way but slowly in single file. The baggage of General Chamberlain's force took 72 hours to arrive.

The Ambēla pass owes its chief notoriety to having been the scene, in 1863, of a long and well-contested fight for its possession between a British force, under General Chamberlain, and almost the whole fighting strength of the Yūsafzāi clan under the Akhūn of Swāt, the chief of Panjkōra, and other leaders. A complete account of this would here be out of place, but a summary of the leading events of this memorable contest may prove interesting and useful.

The campaign arose from the attempt to drive the Hindūstānis from Malka, the road by the Ambēla pass being chosen as the line of operations.

Since 1852, when the Hindūstāni Syads of Sitāna joined the Hasanzais against us, they had been regarded by the political officers as a thorn in our side to be eradicated at any price. With this view Sir Herbert Edwardes, in 1858, attacked and burnt their village at Sitāna.

On this occasion arrangements were entered into with the Jadūn and Ūtmānzai tribes to exclude the Hindūstāni fanatics from the strip of country between the mountain range of Mahāban and the Indus. This arrangement was made to protect our traders and travellers from the sudden raids of the robber tribes.

But the subsequent reports show that the kidnapping of traders was carried on without intermission by the robber bands under the direction of these Syads; and the offence of the Jadūns consisted in this, that while they abstained from aggressive acts, they assisted the Syads to establish a band of robbers within the Sitāna bounds, and allowed them free passage through their territory when proceeding on, and returning from, their kidnapping and marauding expeditions.

In order to bring them to a sense of their responsibilities, they were blockaded till they consented, on the 2nd October 1861, to enter into fresh engagements to exclude the Hindūstāni Syads.

In 1862 the Deputy Commissioner of Hazāra reported that the terms accepted by the Jadūns had been repeatedly infringed by their allowing the Syads and robbers free passage through their territory. The Ūtmānzais too, it was reported, did not deny the infringement of their engagements, but pleaded inability to observe them.

As all attempts by moderate coercion to induce them to adhere to their promises failed, His Honor the Lieutenant Governor proposed to the Supreme Government to inflict chastisement on the Syads, and to force the surrounding tribes to submit to our demands. It was not convenient, however, at the time to sanction the proposition.

Subsequently murders, attributed to the Hindūstāni Syads, were com-

mitted on our roads; and on the 5th July 1863 it was reported that the Hindūstānis had occupied Sitāna and the adjacent lands. Not only did the Jadūns and Ūtmānzais render no opposition, but some of them, at all events, actually invited their presence.

The colony which had been broken up in 1858 was openly re-established, small fortifications were erected, and every arrangement which was made betokened settled occupation.

Fair warning was given to the tribes of the consequences that would ensue if they disregarded the treaty. Every due consideration was shown them in hope of their awakening to reason; and when no signs of repentance appeared, recourse was had to blockade.

The conduct of the Hindūstāni Syads had been marked by determined progressive steps towards hostility. They commenced by sending menacing messages to the chief of Amb, calling upon him to renounce the alliance of the infidel English, and threatening to attack and destroy his town.

They enlisted on their side the Hasanzais, who had received assistance from them in 1852, and who now commenced active aggression by burning some of the villages of our Cis-Indus feudatory, and killing several of the Amb militia.

On the 7th September the Sitāna Syads committed an overt act of hostility by making an attempt at a night attack on the camp of the Guide Corps, in which one of the attacking party was killed and the rest fled. On this the Lieutenant Governor reported to Government that "though the necessity for a campaign might be averted for a time "by availing ourselves of the feuds and factions of the different tribes "to sow discord in their councils, yet that it would but put off the "day of reckoning a little further, and would be likely to encourage other "tribes to action; it would moreover be losing a favorable opportunity for "putting an end to a chronic frontier irritation. An expedition against "these tribes would certainly sooner or later be forced on the British "Government; while condonation without chastisement would only be an "inducement to them to repeat their offences. Already there were rumours "of the Hindūstāni fanatics having made overtures to the Akhūn of Swāt, "which, if true, would produce a far more serious difficulty to grapple with." Weighing all these considerations, the Lieutenant Governor recommended that a military expedition should be sent to compel the submission of the tribes, the expulsion of the Hindūstāni fanatics, and to demand guarantees for the preservation of the peace towards our Government for the future.

His Honor was of opinion that "a force consisting of not less than 5,000 "infantry, equipped with artillery, should start on this expedition not later "than the 10th October, and marching in two columns should sweep the "country on either side of the Mahāban range, mounting its heights, from "whence they would command the whole country. The tribes should be then "summoned to render submission and enter into engagements for the future.

"A portion of the force should afterwards cross over the Indus and proceed "against the Hasanzais on the Black Mountain."

It was calculated that the whole expedition would not last more than three weeks or a month.

Agreeably to this recommendation, the Supreme Government sanctioned the despatch of an expedition.

The first difficulty which presented itself was the choice of a route. Confessedly, all that was known of the country was the information gained by Sir Herbert Edwardes during Sir Sydney Cotton's expedition in 1858, which amounted only to the report that a bad route from Mangal Thāna to Malka existed. At this juncture, Colonel Wilde submitted a scheme for the campaign, the basis of which was that the Mahāban tribes should be turned by an advance into the Chamla valley, and as this suggestion was adopted, I think it is better to give it *in extenso*.

"The plan of the campaign must be totally different in its nature "to that pursued in 1858. The force must be strong, and the country "to the north of the Mahāban must be temporarily occupied; the "military object in view being to attack the Hindustānīs from the north, "forcing them to fight with their backs to the plains, operating, in fact, "on their line of retreat, instead of, as before, by advancing from the "plains, driving them out of Malka Thāna and Sitāna, and allowing "them a safe retreat and passage into the hills. To effect this, two "columns should be employed, the one a strong one, and the other a weak "one. The base of operations of the Pēshāwar, or strong column, to be "Rūstam-ka-Bazār, in the Sūdūn valley; and the base of the other, the "Hazāra, or weak column, to be Kirplian, on the Indus.

"The Pēshāwar column to be assembled at Nawa Kila and Swābī "Manerī, *with the avowed object*, as in 1858, of moving on Malka "Thāna, *which is now expected*. When ready to march, to pass through the "Ambēla defile, and occupy the village of Koga, in the Chamla valley, "13 miles, but a camel road, chiefly over our own land, and *easy in the* "*extreme*. The next day to march to Charorai, 16 miles, an open plain and "near to the river Barandoh, where communication could be opened "with British territory in Hazāra, if necessary. Simultaneous with the "occupation of Charorai, the Hazāra column to drop down the Indus "and drive the enemy out of Sitāna, occupying that place.

"The Pēshāwar column would on the third day proceed to Malka, "9 miles, by a good road lately made by the Hindūstānīs themselves.

"From Malka, the action of the column would be dependent on circum-"stances. It could abandon the Chamla valley, *sending back the cavalry* "*to the plains*, and proceed on to Sitāna, over the Mahāban, or descend "near Mangal Thānā to Manerī, in British territory.

"If to Sitāna (the desirable result), it would march from Malka to "Bīrgalī, 12 miles; the next day to Jabarī, 10 miles, and the third "day to Sitāna. This road has been made and improved of late by the "enemy, as it is their intended line of retreat. Camels cannot travel "it, or elephants. The last part of it is difficult for laden animals, but "practicable for men and mules.

"It may be argued that by entering the Chamla valley we should become "involved with tribes whose hostility is not yet declared.

"Supposing, then, that the Amazais prove enemies, still it will be easier "to fight them on their own plains and near their homes, than to have them "arranged against us on the heights of the Mahāban. In the event of the "Amazais remaining friendly, or even after they have been coerced, the "destruction or capture of the Hindūstānīs must occur, as their line of "retreat will be in our hands; and supposing, as I believe will be the case, "the Jadūns are willing to buy their own immunity by capturing them,

"we shall have placed the enemy between us and the Jadūns. The above "outline of the proposed campaign requires the judgment of our political "officers to be passed upon it as regards the following points:—

"The military questions embraced in it are, I think, correct. The "political points involved are:—

"*1st.*—Will the Amazais, Khūdūkhels, and others living in the Chamla valley oppose us or not?

"*2nd.*—Should they oppose us, is their conquest easy?

"*3rd.*—Will the Būnērwals cross the Gūrū range to attack the British camp in Chamla?

"*4th.*—Will the Jadūns offer their submission when they see the Chamla valley occupied?

"*5th.*—Are the routes or roads towards Malka and Mangal Thāna easy and practicable to a force starting from Charorai?

"*6th.*—Have the Hindūstānīs any other retreat except through the Chamla valley?

"*7th.*—Is it probable that the Jadūns will capture and bring in the Hindūstānīs, when they have been turned out of Malka and Sitana by the troops?

"*8th.*—Will not the threat of our attacking and devastating the Jadūn country, on our way down to the plains, make the Jadūns act against the Hindūstānīs?

"*9th.*—Will the Chamla villages afford supplies?

"*10th.*—Is the Ambēla pass easy of access?

"*11th.*—Is the Chamla plain large and well adapted for military operations?

"*12th.*—Can communication be opened from Charorai with the Hazāra district?"

I cannot gather from the correspondence whether any answers were ever given to Colonel Wilde's questions, but, if so, they were probably favourable, as his plan of operation was adopted. Accordingly a brigade of 5,000 men and 13 guns was concentrated at Nawa Kila on the 18th October 1863, under command of Major General Sir Neville Chamberlain. In order to mask the intention of advancing by the Ambēla pass, reconnaissances were made on the 16th and 18th October to Panjtār and the Daran pass respectively. On the 20th the force advanced and occupied the crest of the Ambēla pass,—scarcely any opposition being offered, owing to the intention having been carefully kept secret from the Būnērwāls. It had been proposed to reach Koga, in the Chamla valley, on the first day, but up to the evening of the 21st only a small portion of the baggage had reached camp. On the 22nd a detachment of cavalry under Colonel Probyn was sent forward to reconnoitre in the direction of Kūria; on its return it was attacked by a party of Būnērwāls, who had descended from the Būnēr pass for this purpose. The attack failed, but it was followed by a general attack on the pickets of the force on the same night. Under these circumstances the advance on Malkā was not only delayed, but became an object of secondary importance. The Būnērwāls, alarmed at the presence of a force so near the most practicable road into their country, took up arms, and the British force was now called on to defend itself on the crest of the Ambēla pass.

The position occupied is thus described by General Chamberlain:—"On "the left it is enclosed by the Gūrū mountain, which divides the Ambēla

"pass from Būnēr. This mountain, which is estimated roughly to be 6,000 "feet high, rises in a succession of ridges, steep, but not precipitous, "the general direction of which is parallel to the pass; occasional pla-"teaux and knolls are found on its sides, which afford convenient and safe "situations for our pickets; and about 1,000 feet above the camp is a "very remarkable heap of enormous granite rocks, which forms a conspicu-"ous object from the entrance and throughout the pass, and marks the point "at which the crest or watershed is reached which separates Yūsafzāi from "Chamla. The sides of the Gūrū mountain are clothed with fir trees of "large growth, interspersed, on the lower slopes, with the wild fig and the "date tree,—a remarkable mixture of the vegetation of a cold and of a tropi-"cal climate. To the front of the camp the pass widens as it descends, and "opens out into little plateaux, which at last meet the plain of Chamla. "The latter is distant about three miles from the camp, and has the appear-"ance of being well cultivated, with a stream flowing through the middle of "it, the head of which gives water to the camp. A range of hills, much "lower than the Gūrū, was on the right of camp, and was crowned by our "pickets. To the rear of the camp, but far below, is seen the plain of "Yūsafzāi."

The loss in the operations of the 22nd October was Lieutenant Gillies, R. A., killed, and 23 men wounded.

On the 24th all the sick, all baggage, except that absolutely necessary, and all carriage rendered spare by this arrangement, were sent to the rear. No attack was made by the enemy.

On the 23rd or 24th reinforcements from the Chagharzāīs, Hasanzāīs, and Mada Khēl arrived. At daylight on the 25th these tribes attacked the right pickets, but were driven off by the 1st Panjāb Infantry under Major Keyes. On this the Būnērwāls applied for help to the Akhūn of Swāt.

On the 26th the Būnērwāls, aided by the Hindūstānīs, attacked the "Eagle's Nest" picket in force, but were repulsed, with the loss of 158 killed, by detachments under Major Brownlow and Colonel Vaughan,—the British loss, however, being 38 killed, 91 wounded; among the first was Lieutenant Richmond, 20th Panjāb Infantry, and Lieutenant Clifford, 1st Panjāb Cavalry. The 6th Panjāb Infantry, under Captain Hoste, made a most successful charge on this day.

On the 28th October General Chamberlain reported that the enemy had been joined by the Akhūn of Swāt, who had summoned the people of Bajāwar and Mālīzāi to his aid.

The first result of the arrival of the Akhūn was a successful attack on the 30th October on the right pickets by the Hindūstānīs, and on the front of the camp by the Swātīs. On the right the "Crag" picket was captured by the enemy, but it was soon after retaken in the most brilliant manner by a party of 1st Panjāb Infantry under Major Keyes, Lieutenants Pitcher and Fosbery. The British loss on this day was 13 killed, 39 wounded. Between this date and the 6th November, Sohbat Khan joined from Swāt with 600 men.

During this time the enemy attempted nothing more serious than firing as usual at the breast-works and pickets, and advancing from time to time as if to attack the camp; but on the 6th November they came out in considerable numbers under Sohbat Khan, and attacked the troops engaged in covering the working parties making a road to the front,

and, though the retirement was conducted in good order,—Major Hardinge commanding,—2 officers and 35 men were killed, and 2 officers and 39 men wounded. On the 9th, Zamān Khan Bajāwarī joined with a large body of his clan.

On the night of the 12th the "Crag" picket, then entrusted to the 20th Panjāb Infantry under Major Brownlow, was again very hotly attacked by the enemy, who made repeated assaults on it, all of which, however, were repelled by the steadiness of the defenders, and, failing to dislodge the picket, they withdrew towards morning. Major Brownlow's detachment was then relieved by another under Lieutenant Davidson, of the 1st Panjāb Infantry; and about 10 A. M. of the same day the attack was renewed in the most determined manner, and the garrison driven out, Lieutenant Davidson, behaving in a most heroic manner, being killed at his post. The enemy then pressed down on to the camp, but were stayed by the resolute bearing of the 14th Sikhs under Major Ross, commanding the advanced defences. The picket was then retaken in superb style by the 101st Bengal Fusiliers. The loss in this day's operations was 1 officer and 50 men killed, 1 officer and 107 men wounded. The leader of the Mada Khēl was killed, and most of the tribe then returned to their homes.

At daylight, on the 18th November, the position of the force was changed to the east heights of the pass, in order better to command the new line of communication with Shēr Dara. The enemy, thinking the British force was in retreat, attacked the left front of the new position, but were repulsed by the troops under Major Ross, though at a loss of 4 officers and 40 men killed, 1 officer and 74 men wounded. The officers killed were Captain Smith, 71st; Lieutenant Jones, 79th; Lieutenant Chapman, 101st; and Lieutenant Moseley, 14th Sikhs.

Reporting the action of the 18th, General Chamberlain concluded as follows:—"The troops have now been hard-worked both day and night for "a month, and having to meet fresh enemies with loss, we much need "reinforcements. I find it difficult to meet the enemy's attacks and pro- "vide convoys for supplies and wounded sent to the rear. If you can give "some fresh corps to relieve those most reduced in numbers and dash, the re- "lieved corps can be sent to the plains and used in support. This is urgent."

Throughout the 19th the enemy kept up a fire on the "Crag" and "Water" pickets, causing a loss of 1 officer (Captain Aldridge, 71st Highlanders); 1 man killed; 1 officer, 5 men wounded.

About 9 A. M. on the 20th the enemy began to collect in great numbers near the "Crag" and "Water" pickets, and proceeded to attack them; but up to a late period of the afternoon they had made no impression on the "Crag," though numerous standards had been gradually advanced under cover to within a few yards of the breast-work.

About 3 P. M., however, the unaccountable conduct of a portion of the garrison gave the enemy possession of the post. On the fall of the "Crag," the 71st Highlanders were got under arms, and, under Colonel Hope, immediately stormed and recaptured it. In this day's action the loss was 2 officers and 25 men killed; 5 officers (among whom was General Chamberlain) and 105 men wounded. The loss of the enemy was upwards of 300 killed and wounded.

Up to this date the loss was 213 killed, 49 mortally, and 682 otherwise wounded. Of these, 14 officers had been killed and 15 wounded.

His Excellency Sir Hugh Rose, Commander-in-Chief, while the force at Ambēla was waiting for reinforcements, ordered a column under Colonel Shipley, consisting of a battery of Royal Horse Artillery, A-19th Royal Artillery, 100 of the 7th Hussars, 250 Guide Cavalry, 7th Fusiliers, and 300 of the 3rd Sikhs, to create a diversion by advancing to Shergarh, on the Baizai frontier, and threatening the Malakand pass; but Major James, the Political Officer, had meanwhile, unknown to General Garvock (who had relieved General Chamberlain of the command), promised the Swāt chiefs that no troops should go to their country, and now wished this force to punish the Ūtmān Khēl villages for their misconduct. This diversion of the force was, however, not considered at all advisable by the military authorities, the Ūtmān Khēl annoyances being after all very petty. Owing therefore to the misunderstanding caused by Major James keeping his negotiations with the Swāt leaders as secret from the General Commanding as from others, this reinforcement of 1,000 Infantry was delayed considerably on its arrival at Ambēla, having been unable to accomplish anything to compensate for its absence, which would undoubtedly not have been the case if the feint at the Malakand had been allowed to take place as intended by Sir Hugh Rose.

Major James, in a report written soon after joining the force, gives the following estimate of the strength of the enemy up to the 20th November:—

"The Hindūstānīs under Mūlvī Abdūla, 900 strong; then came the "Būnerwals under Zaidula, Ahmad, and Nawab.

"The Swātīs under the Ahkūn, Sohbat Khān, and Shērdil Khān, 3,000.

"The villages of Chamla sent their quota; the Amazāi of Charorai were "well represented, and the Mada Khēl also came in force. The Rānīzāi "joined in large numbers, and small numbers of men from other tribes com- "pleted the total number of men in arms by the 18th November to 15,000.

"Independently of these, however, was a mischievous gathering of our "own subjects, who, associated with bands of the enemy, infested the lines "of communication; chief among these were the Ūtmān Khēl of Lūnkhor "and the men of Narinjī."

To resume the narrative. On General Chamberlain being wounded, Colonel Wilde assumed and held the command of the force from the 20th to the 30th, on which latter date General Garvock arrived.

During the interval in which reinforcements were moving up Ambēla, Major James endeavoured to draw off some of the enemy by negotiations. He succeeded in detaching Ahmad Khān with the greater portion of the Ashaizāi and Salārzāi section of Būnerwāls, and the Rānīzāi were also induced to return to their homes, to the number of 2,000. Sohbat also sent home his immediate retainers. While by these desertions a mutual distrust was created in the minds of those who remained.

On the 12th December Faiztalab Khān of Bajāwar came in person with large levies, and also Ghazan Khān of Dīr, bringing with him 7,000 fresh men, and the Hājī of Kūnar brought 500.

From the 20th November to the 15th December the force held its position in comparative quiet, no serious attacks being made by the enemy.

All the reinforcements having arrived by the latter date, General Garvock was enabled to assume the offensive, and accordingly on that date a force of 4,800 men, formed into two brigades under Generals Turner

and Wilde, left camp to attack the enemy's position at the conical hill, leaving 2,900 men in camp under command of Colonel Vaughan. The enemy's position is thus described by the General Commanding:—

"It was of the most formidable kind. Immediately before us, at a "distance of some six hundred yards, rose a conical hill of considerable "height. Its sides were rocky, precipitous, and scarped by nature, and its "summit, strongly occupied, was strengthened by stone breast-works "offering no ordinary obstacle. The ascent of this hill would be a matter "of considerable difficulty under any circumstances. Below it, and to its "proper left, were a number of temporary huts strongly protected by "artificial defences. Beyond it stretched a narrow ridge terminating in a "hill of lesser elevation, and then came a small picturesque level, backed by "a lofty range, and containing the village of Lālū. On the right of our "position was a deep valley, and on the left several steep descending spurs, "stretching down into the gorge leading from our camp to the valley of "Chamla."

The arrangements for the attack were soon completed, and the whole line of infantry, throwing its right shoulders forward, advanced in admirable order covered by the fire of the mountain guns, which were most efficiently served. The men swarmed up the sides of the conical hill, and, having halted for a moment to recover breath under cover of the rocks near its summit, burst over the breast-works and at once carried the position.

The enemy made a determined attack on the left of the British line, and simultaneously attacked the camp; but neither attempt was successful.

On the 16th the force advanced into the Chamla valley. The enemy, who were chiefly Hindūstānīs, Bajāwarī, and Swātīs, the Būnerwāls holding aloof, abandoned the village of Ambēla, and retreated towards Būnēr. The loss on our side was 24 killed, 148 wounded. The loss of the enemy was 200 killed, besides wounded. With this terminated the operations on the Ambēla ridge.

After this action Faiztalab and Ghazan retreated rapidly, leaving only the Akhūn, the Khāns, and the people of Swāt on the crest of the Būnēr pass,—"not as before," says James, "with flaunting standards, but behind the "hill, out of sight, and all prepared to run in the event of our advancing."

The British loss during the defence of the ridge was 15 British and 4 Native Officers, and 34 British and 174 Native rank and file,—total 227 killed; 21 British and 21 Native Officers, and 118 British and 460 Native rank and file,—total 620 wounded; grand total 847.

Major James reports the loss of the enemy at 3,000 killed and wounded.

The Būnērwāls then agreed to destroy Malka, and Colonel Reynell Taylor was accordingly detached with the Guides under command of Captain Jenkins, accompanied by Colonel Adye, C. B., R. A., Colonel Taylor, R. E., Major Roberts, V. C., Assistant Quarter Master General, Major Johnstone, Survey, Major Wright, Assistant Adjutant General, and Lieutenant Carter, R. E., and a body of levies under Azīz Khān. This party left Ambēla and reached Kūria on the 19th; it halted on the 20th on account of rain, but marched to Nagrī on the 21st; on the 22nd Malka was destroyed by the Būnērwāls and Amazaī. On the 23rd the Guides returned to Ambēla. On the 25th December all the troops returned to Nawa Kila. (For the further operations of the force, *vide* Jadūn s.) (*Allgood, Chamberlain, Garvock, Taylor, Wilde, James.*)

AMBĒLA—

A village in the valley of Chamla, Yāghistān, about 16 miles east-north-east of Rūstam Bazār, situated on some open ground near the head of the valley, and about 700 feet below the crest of the Bunēr pass. It contains about 80 houses. It belongs to the Bunērwāls, who took it from the Amāzāis some 40 years ago. Supplies are procurable, and water is plentiful from a stream which flows from one end of the valley to the other. (*Allgood, Lumsden.*)

AMDĀNĪ—

A village in the Dera division of the Dera Ghāzī district, on the road to Taosa. It is 8 miles from Mahoi, the nearest frontier post. The houses are all built of mud, and flat-roofed. There is a travellers' bungalow and several wells excavated by Government for the encamping ground, it being one of the stages between Ghāzī and Dera.

On the 12th October 1852 a party of 150 Bozdārs came out of the hills and attacked this place; but being pursued by a party of the 4th Panjāb Cavalry, forming the Mahoi post, they fled back to the hills by the Sori Lūnd pass, leaving two dead. The cavalry had one Kot Dafadar, Amīr Khan, wounded and one sowar killed. (4, *Panjāb Cavalry History.*)

AMDĀNĪ—

A Baloch tribe in the Ghāzī district, who inhabit the villages of Manah, Amdānī, Dosa, Dubadūrī in Dēra division, Kot Jamn and Arah Jāfar in Jampūr, and Pardan in Sangurh.

AMLŪK DARA—

A village in the Talāsh valley of Swāt, Yāghistān, in the country of the hill Yūsafzāīs, containing 400 houses of Mālīzais. (*Aleemoola, Bellew.*)

ANĀRĪ—

A hill of the Kālā Roh range, about 20 miles west by north from Chōtī Bālā, in the Dēra Ghāzī Khān district. It belongs to the Hadiānī section of Lagāris, and is frequented by shepherds, as it affords fair pasturage for goats and sheep. It contains one or two small pools of water, the best of which is Kharar ka Thal. Hence there is a route to Chāche ka kot (Khetrans) *viâ* Nilānī ka Sham, distance about 15 miles, the road being difficult for any but mountaineers. The approach to it from the plains is by the Nangar Nala, which is practicable only for footmen; horses, however, can be led, and bullocks lightly laden could go also, but with difficulty. Much snow falls here in the winter.

On the summit of Anāri is a fair plot of cultivation belonging to the Hadiānīs, watered by the Kharar Thal water. (*Davidson.*)

ANĀR CHĪNA—

A village in Mīranzaī, Kohāt district, 3 miles south of Tōgh. It has 57 houses and 100 adult males, and is a 'bānda' of Tōgh.

ANDKHĒL—

A small valley of Tīra, 41 miles from Pēshāwar and 27 from Kohāt, in lower Tīra, where the hills on either side open out and form a small basin. From this there is a difficult road to Marai, in the Kohāt district, over the Zako Kotal. (*Tucker.*)

ANDRĀVĪ—

A ridge in the Būgtī hills, connected by a low watershed with the south of the Gīāndārī mountain. It runs north and south at right angles to the Jangānī and Andravī ravines. (*Davidson.*)

ANDRAVI—

A ravine rising from the lower spurs of Giandārī, and joining the Thola water-course near Barbar. (*Davidson.*)

ANGAPŪR—

A village in the Ashāzāi district, Būnēr, Yāghistān, mentioned by Aleemoola. It is said to contain 2,000 houses, 50 shops, 14 "hujrahs," 2,000 "jārībs" of "lalmī" and 1,000 of "ābī" cultivation. The crops are barley and wheat. The inhabitants live principally on rice, and are at feud with the Salārzaī, and friendly with the Nūrzāī Būnērwals. (*Aleemoola*).

ANGOH KUŁA—

A pass in the Kohāt district, over a spur from the Nara Sir peak in the Afrīdī hills, 4 miles south of Shadīpūr, on the Kohāt and Atak road. The hill is composed of rotten sandstone. The road is passable for carts, having been recently improved. (*Lumsden.*)

ANOKHEL—

A section of the Tarī division of the Khataks (*q. v.*) It is the section of the chiefs of the Khataks. (*Mahamad Hyāt, Ross.*)

AODAL KA GARA—

A village in Tank division of the Dēra district, situated 4 miles east of Shāhbāz. It has 63 houses and a population of 278 souls, of whom 152 are males. The village has 3,055 acres of cultivation, producing chiefly wheat, barley, mustard, bajra, and cotton. The water-supply is good from the Tank Zām. The headman is Anwar Khān. (*Macaūlay.*)

ĀRĀL—

A village in the Land Kamar tract of the Kohāt district, being a part of Kamar. It is situated between two branches of the Lōēghar, with branches at Jhandaki, about 4½ miles above Ārāl. Ārāl is 1¾ miles from Khwarikili. The main branch of the Lōēghar, which flows between them, is sandy, and must be about 1,000 yards wide. The stream is said to come down with force after rain and fill the bed with a torrent knee-deep, against which a man cannot stand.

Ārāl has about 80 houses, of which 30 are in one spot on the right bank of the second branch of the Lōēghar, and 50 more are scattered about the sandy plain. It has a good many fine tamarind trees and a few mulberries. There are two Hindū shops here.

The people are Mīr Hasan Khēl, Tarki Khel—Land-Bāraks.

Water comes from the Dabar tank at Khwarikili or from the holes in Nari nala, 2¼ miles distant. There are wells in the Lōēghar below Tatti of the Nasratis under the hills. In seasons of drought the women are often out all night getting water.

The spring crops are wheat and grain. Wheat is sown in September and October if rain falls and wets the ground well; if not, grain is sown. The autumn crops are "bājrā," "mot," "mang," "dhāl," and a little Indian corn. A little cotton is grown for domestic use. (*Ross.*)

ARANG—

A district of the Ūtmān Khēl hills. See Ūtmān Khel.

ARBĀBS—

The title of the "chiefs" of the Khalīls, Mohmands, and other tribes on the Pēshāwar frontier. Some have believed them to be a separate tribe; for instance, Brigadier Wilde says "there is another description of people to be had here, matchlockmen, named Arbābs, on whom some little dependence

can be placed." He is of course alluding to the services obtainable from the Arbābs of Pēshāwar. The principal Arbābs now are Ábdūl Majīd of the Khalīls, and Sarfarāz Khān of the Mohmand division.

These chiefs have gained during British rule a reputation for possessing a great deal of influence with the frontier tribes. That many of them have this influence cannot be doubted, though, judging from the experience of the Pēshāwar division, its causes will not always bear the light. It arises, of course, from the trust which has always been placed in them by using them to negotiate all transactions with the Afrīdīs. The system is common to the Pēshāwar division, having at first been, in a manner, forced on us by our ignorance of the frontier tribes generally. (*Macgregor.*)

ARBORA—

A village in the Arbora glen of Agror, Hazāra, 3½ miles from Oghī, 2½ miles from the Sūsal pass It is a fair sized village, prettily situated above the road on the side of the hills, surrounded by cultivation, and backed by a dark forest of pine. (*Macgregor.*)

ARGHAR—

A pass on the Derā Ishmail Khān frontier, situated north of the Kot Kirgī outpost, and west of the Chota Chokrā pass, and opens out into the Tank Zām pass.

A road through this pass joins the Zēbi dara, behind the first range of hills. The Kot Kirgi outpost is responsible for it. (*Macgregor, Carr.*)

ARMŪLA—

A pass leading from Lakī, Banū district, into the Vāzīrī hills. It enters by the ravine, called Ūrmūlī in the map, south of the village of Daraki, and goes towards the Gabr mountain. It is called also Karmūlā. (*Thorburn, Macgregor.*)

ARUKHĀN—

A hill in the Khetran valley. There is said to be excellent sport here, 'markhor', &c., abounding. (*Davidson.*)

ASARELI—

A watering place on the Jacobabad frontier, situated in the outer hills of the Būgtis, 16 miles north-north-east of the post of Sanrī, 16 miles south of Gandūī, and 18 miles west of Sūī. The wells are situated in the bed of the ravine of this name, which is enclosed in an amphitheatre of hills, which are practicable to the south, but not to the north, except only in a few places known to guides, and then only for footmen. To the north the hills are called Asarelī ka Drang, and are exceedingly steep, rising straight out of the plain like a wall: on the north the ridge slopes down very gradually towards Gandūī and the Mat plain. The amphitheatre enclosed within these hills cannot be less that 10 miles in diameter. It is mostly sand, but there is some fair grazing on it. Water can be got in several places by digging in the ravine, but it is not very palatable. Camel forage and fuel are procurable, and sheep can be got from the shepherds. From Asareli there are roads to Sorīkūshta, Gandūī, Sūī, and Sanrī. (*Macgregor.*)

ASHAKHEL—

*Vide* Adamkhel.

ASHĀIZAI—

A section of the Iliāszaī Yūsafzāi who inhabit a portion of the plain of Būner, south of the isolated hill Jāfar Koh, east of the Salārzai, and west of the Daolatzai. The sections of the Ashaīzai are Khadīn Khēl, who

live in Angapūr; 200 houses. Yār Khel in Tūrsak, Musara Khēl in Tūrsak, and Khakizai in Ilai. Besides they have as bāndas Daghi inhabited by pedlars, Nawai by various people, and Maira by Mians.

The Ashaizai redistribute (wesh) their land every 10 years. This section of the Būnērwals was drawn off from Ambēla by Ahmad Khān, consequent upon Major James' negotiations. *(Lockwood, Lumsden, Bellew.)*

ASHĪ KHEL—

A section of the Khwāzozāī division of Akōzāī Yūsafzāis. Their villages are Dāghi, Chindakhōr, Kanjugan, Dilāi, Akhūn Kalā, Agārai, Danghar, Nīmgolāi, Gadāi, Alīgrām. This section is also called Shāmīzāī. (*Bellew.*)

ASHŪ KHEL—

See Adam Khēl.

ASHRA—

A village on the right bank of the Indus in Tanāwal territory, 3 miles below Amb. It is unwalled and has 40 houses. Its water-supply is from the river. The stone fort of Kotla situated on a spur above commands it, but it has no water, and is itself commanded by a higher part of the spur. The village might be shelled from the left bank of the Indus, and the hills above it crowned from Amb. There is some cultivation inside the ravine. The inhabitants are Khūdū Khēl, and the headman is Kifāyat Khān. Thence there is a path by Sher ka bastī to Malka, but it is very steep and very difficult for laden animals. There are two villages on the road, Gobasnai and Gobain, inhabited by Syads.

Malka is about 6 miles over the hill from Sherbasti. This road is notable as being the only one which goes to Malka without going through the lands of any hostile tribe. There are two roads from this to Amb, one over the hills, and one by the river. (*Macgregor, Lockwood, Abbott.*)

ASHRAT—

A village in Chitrāl, three marches from Dīr, and three also from Chitrāl, at the south foot of the Datarai pass. It is the resort of Kāfār robbers, who hover about on the look out for travellers. (*Sapper, Mahamad Akbar.*)

ASŌTĀ—

A village in the Khidarzāī division of Yūsafzaī, Pēshāwar district, situated on the sandy bed of the Ūchkhwar ravine, which runs from thence to Isthmaīla in the open country, its lands being watered from 23 wells. It is one mile south of Sheva, and three north-east of Kālokhān. It has ninety-three houses inhabited by Pathāns. There are three shrines in the village and four mosques. The headman is Aval Khān. Zarīf Malīk of this village was hanged on the 3rd July 1857 for his share in the rebellion of the Mahamadzai division. (*Lumsden.*)

ASNĪ—Lat. 29° 1′ 17″. Long. 70° 17′ 37″.

A village in the Mithankot sub-division of Dēra Ghāzī Khān district, 7 miles south-west of Rājanpūr. It is a wretched village, but is the principal place of the Drīshak tribe, and the residence of their chief, Mīran Khān.

In 1851 a cantonment for one cavalry regiment was formed here on the recommendation of Brigadier Hodgson, and the 4th Panjāb Cavalry, under Major Prendergast, was the first to occupy its lines. The buildings erected by Government were a hospital, quarter-guard, main-guard, and harness-room at a cost of Rs 8,781. It was held by the Panjāb Cavalry till November 1860, when the site of the cantonment was changed to Rājanpūr. Among the reasons which led to its abandonment were the badness of the water

and a very fatal disease, called Sarā, which the horses became subject to. The other reasons which led to its abandonment were—disadvantages of the place as a military cantonment, floods from the hill streams, soil impregnated with saltpetre and other deleterious salts, &c.

Mohan Lal visited this village in 1834, and describes it as a poor place, containing about 15 shops. It was formerly, he adds, populated by a Raja Baltri, and was situated in a very rich tract and on a road of trade from Kandahar. This line of trade, if it existed, must probably have come through either the Chāchar or the Sori pass.

Asnī certainly seems better situated for the defence of the border than Rājanpūr, being more central and nearer the hills. (*Mohan Lal, Paget, Macgregor, Davidson.*)

ASPI'NAS—

A salt mine in the Kōhāt district, between Tīrī and Bahādūr Khēl. It covers a space of about a mile, and, though not of very great extent, is capable of any extension. This hill derives its name from being composed of white chalk. (*Carne.*)

ASUNA PAEWAR—

A place on the left bank of the Shuza pass, on the Tank border, about 3 miles from its mouth, where that defile is joined by a path from the Haedara road. It is a very convenient spot for thieves, who collect here in gangs, and branching off by either the Chenai, Ghari Algad, Pūngi, Kāgūl Gadāe, Radim, or Khajuba paths, pounce down on any stray cattle, and drive them up either the Shuza or Chinaī roads. It is in fact one of the most favourite resorts of Mahsūd thieves north of the Zam. (*Norman.*)

ATAK—

A village and fort on the left bank of the Indus, 56 miles from Rawal Pindi, 45 miles from Pēshāwar.

The village is situated close to the bank of the river, about 1 mile to the east of the bridge of boats. It covers a space of about ¼ mile square, and is built on the lower slope of a range of hills. It is intersected by four main streets, which meet in an open space in the centre. Its principal buildings are the tehsīl, situated on the north next the road; the Serae Mūlchand on the south; the police station and dispensary on the west. Quarter of a mile to the west is the kacheri, and 200 yards further the staging bungalow. It has seven wells. It is also called Nawa shahr. The fort is an irregular polygon, built on the crest of the end of a spur running down to the Indus. Its sides are in length roughly as follows—south-west 120 yards, north-west 180 yards, north 600 yards, east 120 yards, south (which is very irregular) 700 yards. It is divided into two parts, an upper and a lower, separated by a wall. The lower portion contains a telegraph office, a commissariat godown, a bakery, a quarter-guard, and a cricket ground, and it has one bastion, the 'water bastion,' armed with seven guns. The upper part has lines and a hospital for the native infantry detachment, and barracks for the European infantry and artillery, as well as officers' quarters. It has also the 'flagstaff bastion' with 10 guns. There are three wells in the upper fort and a reservoir for water.

Outside the fort is the church and an old Sikh serai, now used as a godown for the Executive Engineer, and a mess-house for the garrison.

To the south of the fort, and divided from it by a ravine, is the large village of Malahi tola, and immediately below it is the ferry to Khairabād. The bridge of boats is situated to the north and below the fort, at a point where a large sand bank narrows the river in the cold weather to its smallest dimensions, and 250 yards further up the river is the Indus tunnel. Abo ut 1½ mile from the village of Atak and 2½ miles from the bridge is the encamping ground. The area occupied by the cantonment of Atak, including the fort, is 173·38 acres.

In the last para. of his report on the mutiny of 1857, Colonel Edwardes-says—"as a last word upon the crisis of 1857, I implore the immediate atten-"tion of Government to the imperative necessity of bridging the Indus at "Atak. If it be not done, some day we shall bitterly repent it." Again, in letter No. 1029 of 6th November 1857, he says—"I would only add to what "General Cotton has said that, if I were asked what public work in all India "should be first begun after the conclusion of the war, I would say a bridge "at Atak. It seems almost incredible in the eight years of vigorous "administration almost everything else should have been accomplished in the "Panjāb except this indespensable link in its military communications."

The *Fox*, Indian Navy gun-boat, was brought up to Atak in 1859 for use as a ferry boat, but the strength of the current rendered the experiment quite unsuccessful.

The following extracts from Captain Sandiland's letter No. 121 of 30th June 1862 on the ferry at Atak, etc, are interestıng:—

"At the Atak ferry there are 13 small boats and 32 decked boats actually "belonging to Government. The crews are permanently maintained through-"out the year to the following extent: 13 men compose a crew on ordinary occasions; during stormy weather 15 are required, sometimes even more. The boats and crews are under the charge of the Executive Engineer, Lahore and Pēshāwar Road, at Atak. The boats are "anchored during the flood season partly in Jalālıa Bay, where a spur wall is "being erected for their greater security, and partly in the slack water oppo-"site the Public Works godown.

| | | | |
|---|---|---|---|
| 4 Jemadars on | Rs. | 12 | per mensem |
| 8 Mates on | " | 7 | " |
| 92 able-bodied boatmen | " | 6 | " |
| 8 boys on | " | 5 | " |

"Each ferry boat will contain 60 British or 80 Native soldiers with arms, "or 90 unarmed men; or one nine-pounder gun and two limbers; or 6 artil-"lery horses; or 8 cavalry horses; or 8 mules with loads; or 8 artillery bullocks; "or 12 bullocks with loads, or 8 camels with loads. Six of these boats are "always ready; three others on brief notice; the remaining five are spare, and "a few days would be necessary to repair them; crews for these spare boats, "however, would have to be collected from boatmen's villages between "Kālābāgh and Akora, and would take 15 days.

"A boat can make seven trips in the 12 hours, if it has no return load, "except during high winds or stormy weather, when the ferry is unsafe.

"The 13 boats above mentioned are built purposely for the Atak stream. "At Atak is the most important ferry and bridge of boats over the Indus, "and near the Atak Sarai is one of the best points at which to bridge that "river."

"In 1858 a project for making a tunnel under the Indus at Atak was "submitted to the Panjāb Government by Major Robertson, Executive "Engineer. It met with the approval of Sir John Lawrence, who was willing

"to allow the construction of an experimental shaft, but the sanction of the "Supreme Government was withheld from financial considerations. In "the following year, however, sanction was accorded for an experimental drift "gallery, which was begun by Captain Sandilands in 1860.

"This gallery was worked from both ends, starting from the foot of a "vertical shaft on either side of the river. The depth of the west shaft was "93 feet, and of that on the east bank, where the ground is higher, 168 feet.

"Ultimately the tunnel was intended to be continued from the foot of "these shafts outwards, ascending by an easy slope to the road on either side. "The total length of gallery between the feet of the shafts is 1,505 feet, of "which, at the close of 1862, 235 feet had been executed from the west, with a "tramway laid down, and 153 from the east; in all 388 feet, leaving 1,117 "feet to be completed. This experimental gallery was roughly 7 feet high, "and between 3 and 4 feet wide. Only a small portion required to be lined "with masonry. On the 1st May 1860 the west gallery was 157 feet "under the deep channel of the Indus.

"The work was a good deal impeded on the west side by water, which "made head with greater celerity than could be met by the means at com- "mand. Pumping apparatus, however, was afterwards procured to facilitate "the clearing out of the water. In the east gallery the quantity of water "was at no time large, and there was no impediment to the work. The "material is throughout a dark shale,—at times more hard and compact, at "others more soft and splintery. During the last month of 1860 the "amount of water making its way into the west gallery averaged 930 gallons "per hour; in the east gallery 52 gallons per hour. During the same "month the progress in the west gallery was 52 feet; in the east (where "the rock met with is harder and required all to be blasted) 40 feet; total 92 "feet in the month.

"The work was executed chiefly by the men of the 24th Panjāb Infantry "(Pioneers), under the command and direction of Lieutenant J. Chalmers, "with the aid of six English miners, soldiers of Her Majesty's 94th "Regiment.

"Progress was delayed for a considerable time during 1860, owing to the "large influx of water into the west gallery, which required the work on that "side to be for a time suspended. Of the whole distance between the feet of "the verticle shafts, 1,505, feet, a total length of 1,025 feet of gallery had been "driven on the 1st May 1861, leaving 480 feet to complete.

"In November 1862 the work on the tunnel was suspended until Decem- "ber 1866, when it was re-commenced by Mr. Bean, Executive Engineer. "At this date 285 feet out of the whole length of 1,505 feet of gallery "remained to be finished, and it was completed in June 1868, when work "was again stopped, and has not since been re-continued. The cost of the "drift gallery was Rs. 96,000. The estimate for completing the tunnel with "gradient of 1 in 30 in the approaches is Rs. 14,32,824, but Mr. Bean "thinks that it would cost nearer Rs. 20,00,000."

A table of the traffic passing Atak during the year ending 31st March 1872, furnished by the Panjāb Secretariat, will be found in Appendix I.

During the Sikh war of 1848-49, the fort of Atak was defended in a gallant manner by Lieutenant Herbert, who, on the defection of Sirdār Chatr Sing, was sent by Major Lawrence from Pēshāwar with 200 irregulars, under the Nizām-u-Daola, to take command of the fort, which had

previously been taken possession of by Captain Nicholson's turning out the Sikh guard and provisioning it for three months. Being himself anxious of keeping the field as long as possible, Captain Nicholson, on the 31st August, wrote to Major Lawrence to send reinforcements, and agreeably to this request, Lieutenant Herbert arrived on the 1st September. Throughout this and the next month the garrison was threatened, though never attacked, by the Sikhs under Chatr Sing, who then went to Pēshāwar. On the 11th November Sūltān Mahamad Bārakzai gave up Major Lawrence and Lieutenant Bowie to Chatr Sing at Pēshāwar, and the former officer on the 13th, by request of that Sirdār, wrote to Lieutenant Herbert as follows:—"The Sirdār has sent to me this morning to say that he is most anxious "to save the shedding of blood, and therefore hopes that I will tell you "that he knows, under the circumstances of your position, having no men "on whom you can depend, and already more than 100 having deserted, you "have no chance of holding Atak till relieved by our troops; and that he "recommends you either joining us or withdrawing as best you can. He "even promises that you and the Nizām-u-Daola, Mahamad Ūsmān Khān, "shall be conveyed in safety at once to Lahor.

"Of course, situated as I am, I can give you no orders; you must be the "best judge of your own position and the means of holding it, and will "therefore act entirely on your own judgment."

To this letter Lieutenant Herbert replied.—"With regard to my own "position, I am perfectly confident that with the help of God I can hold "out Atak for a length of time. I have a strong garrison of Mahamadans, "inimical to the very name of the Sikhs, at whose hands they have suffered "severely, and who have all sworn upon the Koran to stand firm by me to "the last.

"I have moreover received a note from the Resident, dated the 2nd of "November, from which I learn that a large force had then crossed the "Ravee, and was moving up.

"We feel confident of the arrival of succour in a few days."

On the 10th November, however, the enemy erected a battery on the opposite bank of the river near the fort of Khairabad, from which they kept up a desultory fire all day, doing, however, no material injury. But it was soon seen that there would be no serious attempt to attack the fort, the efforts of the besiegers being principally directed to tampering with the garrison.

No effort was spared to excite treachery within, and the minds of the men being much shaken by the prolongation of the blockade, and the unexpected delay in the coming of succour, they were only too liable to be tampered with, despite of every effort to prevent the approach to the walls of the enemy's agents.

Though anxious to make a sally upon the enemy's guns, Lieutenant Herbert was prevented from the attempt by being unable longer to place any confidence in his men. Scarcely a night passed without several desertions, and it was impossible to answer for their good conduct from day to day.

A month passed in this state of affairs, and Chatr Sing retired to join Sher Sing in the Panjāb, leaving the fort of Atak to be besieged by Dost Mahamad Khān, who by this time had openly joined the Sikhs against the British. The first step taken by the Amīr was of the same nature as the tactics adopted by Chatr Sing; he tampered with the garrison, calling on

them to join him in a religious war against the infidels. Some desultory firing took place at the end of December between the advance of the Amīr's force under Mahamad Sharīf and the garrison, and on the 1st January 1849 the Amīr with the rest of his force crossed the river by a bridge of boats.

On the 2nd Lieutenant Herbert had a levée of all his officers, and the result was so discouraging as to their loyalty that he determined that night to try to get away from the fort with the Nīzām-u-Daola, Mahamad Usmān, Shāhzāda Jambūr, and the Syad Ala-ūl-din of Kūnar, who remained faithful. Accordingly, having prepared two rafts, they embarked on them at midnight and left the fort, which was at once taken possession of by the Dūrānis.

On the first occupation of the Panjāb, the attention of the authorities was much drawn to the importance of the strategical position of Atak. Both Sir Charles Napier and Sir William Gomm recorded minutes on the subject, and numerous reports were written for the information of Government. The first of these I append, and also a memorandum by Colonel Drummond, Quarter Master General, which embodies the opinions of various officers who were consulted. Sir Charles Napier wrote:

"This town is defended by a mere wall and towers, and is commanded on "all sides, but it is important as being placed on the most suitable position for "passing the river Indus, and for the construction of a bridge, for which this "is generally allowed to be the most eligible place.

"I propose that six martello towers should be placed on the heights "which command this fort and town, and ought to be occupied for that "reason; these I have marked in the plan,* A, B, C, D, E, F.

"A commands the fortress at 1,450 yards distance, and all the other "heights on the left bank of the Indus.

"B commands the fortress at 620 yards distance, and a small tower "there would be necessary.

"C commands the fortress at 540 yards, and a low hill under it, from "which the enemy breached the western side of the fortress, when defended "by Lieutenant Herbert. This is an important place, I think, for a large "tower to hold four or six guns. It commands the road from Rawalpindī "and the gorge G between the heights H, K.

"D.—On this height I would also place a small tower with one gun, because "unless occupied a besieging force would in the night pass a force under "cover of the height D, H., and place a battery to play upon the bridge M. "On the right bank of the river I would place a strong tower at E, which "commands in reverse the whole fortress of Attock at 1,580 yards.

"E.—This height also commands all the others in reach of the fort on the "right bank of the Indus.

"F.—This height commands the town and fortress, and also the fort of "Khairabad, on which the besiegers established a battery against Lieutenant "Herbert. This tower I would make strong.

"I would repair the fort of Khairabad, and fortify the serai on left bank.

"By the foregoing means the passage of the Indus at Attock will be made "safe, whether war should come from Golab Sing on the east, or the Afghāns "on the west, or both together. The vast importance of this passage

* In Quarter Master General's office.

"requires no comment it is obvious, and its importance becomes tenfold if "the Government means to keep the district of Pēshāwar. I also consider "that a large *tête de pont* ought to be thrown up on the right bank. This "need not be expensive; a mere high wall of stone with loopholes would be "sufficient. The stone abounds on the spot, and of that strong slate which "requires no cutting or blasting.

"The whole expense of these works I have requested Lieutenant-Colonel "Tremenhere to estimate, and I will forward it when received to the Gov-"ernor General. I should apprehend that a lakh of rupees would cover "it all.

"I think that barracks should be built here for three regiments of native "infantry, one in the fortress and two on right bank of river. They should "be divided between the fortress, the serai, the *tête de pont*, and the tower."

On the 2nd April 1851 Sir William Gomm wrote:—

"1. The Governor General desires to be furnished with my views and "opinions upon several points, having reference to the military occupation "of the fort of Attock, with a view to His Lordship issuing instruc-"tions to the Department of Public Works grounded upon the notices so "furnished.

"2. The Governor General justly anticipates that I shall not hesitate to "concur in the opinion expressed by my predecessor, and entertained by "officers of experience on the frontier, that the fort of Attock should by "no means be relinquished.

"3. This assurance premised, the points upon which the Governor Ge-"neral desires to consult me on are—

"*1st.*—As to the amount of the garrison and the description of troops which should compose it.

"*2nd.*—As to the quantity and nature of spare artillery powder and stores of which Attock should be made the depôt.

"*3rd.*—The armament of the fort itself.

"4. Having as yet no personal acquaintance with the post, or with the "nature and extent of those places which will immediately depend upon its "magazines for their military supplies, I am constrained to refer to such "notices of authority as I find at hand bearing upon the subject, and to "officers of experience actually on the spot.

"5. Adverting to Sir Charles Napier's report, dated 26th February 1850, "made specially upon Attock, I find him recommending that its garrison "should consist of three regiments, and that these should be native.

"6. But I apprehend that this proposal was intended to be contingent "upon one for giving up the point of Rawalpindī as a station, and con-"centrating the force now held there at Attock, an arrangement which he "considered preferable, in a military point of view, regarding the occupation "of Rawalpindī, only desirable on the score of health, should it continue "to prove itself valuable on that account.

"7. I believe it has done so; and I should hesitate to recommend its "abandonment, even on military considerations, looking upon it as a desir-"able link in the great chain of military occupation of the country, and "connection of Pēshāwar with Lahore.

"8. I consequently think one battalion of native infantry sufficient to "furnish the garrison of Attock, and of points, presently to be adverted to, "connected with its defence.

"9. With regard to the second query, it is indispensable that I should "consult the heads of the principal Military Departments actually on the "spot before I can venture to offer an opinion.

"10. Under the third head of enquiry, I find Sir Charles Napier recom- "mending that the fort should be placed under the protection of six martello "towers, varying in dimensions and armament, the proposed position of each "of which he proceeds to point out, assigning his reason in each instance "for the allocation he proposes.

"11. Assuming that we are in the neighbourhood of a power or powers "capable of readily taking the field against us in force, furnished with respect- "able armament of field and breaching or battering artillery, and that there "do exist such powers, as would appear to have been the impression upon "Sir Charles Napier's mind when he projected his plan of defence for Attock, "I cannot imagine a better mode of overcoming the difficulties of the posi- "tion than that proposed by him.

"12. Under any circumstances, the resort to the martello tower, judi- "ciously planted, would appear to me, judging from the data which I have "before me, to be the best mode of providing for that important but unwieldy "military position, and of all that it is destined to cover, the stores for the "supply of the advanced stations in Kohāt and the Derajat, and the bridge "over the Indus, at its principal point of passage.

"I should add that I consider the *tête de pont*, as recommended by my predecessor, on the right bank of the Indus indispensable."

On the 2nd June 1851, Colonel Drummond, Quarter Master General, submitted the following :—

*Memorandum regarding the garrison, stores, and armament of the fort of Attock, containing an abstract of the opinions of Brigadier General Sir Colin Campbell, Commanding the Trans-Jelum Division, and of Lieutenant-Colonel Tremenhere, Superintending Engineer, Punjab Circle, on the subject.*

"The first point is—the amount of the garrison and the description of "troops which should compose it.

"2. The Commander-in-Chief has already expressed his opinion, judging "from the data then before him, that one Regiment of Native Infantry is "sufficient for the garrison of Attock.

"3. Brigadier General Sir Colin Campbell, after stating the present "garrison of Attock to consist of

1 company of Native Artillery,
3 companies of Native Infantry,
1 company of Sappers and Miners,

"thinks the Infantry barely sufficient for the protection and interior duties "of the fort, and that there should be an increase to the Infantry, little "short of a whole regiment.

"4. Lieutenant-Colonel Tremenhere thinks 3 companies of Infantry "sufficient for the body of the place, and about 2½ companies for the detached "works and martello towers on both banks,—total, 5½ companies of "Infantry, with Artillery in proportion.

"5. The second point is the quantity and nature of spare Artillery powder "and stores of which Attock should be made the depôt.

"6. Brigadier General Sir Colin Campbell does not consider it likely "that spare Artillery will be required at Attock either for the fort or its

"neighbourhood, nor can he anticipate the likelihood of that arm being wanted "at Attock for service on the Peshawar frontier (including the Derajat), "which could not be more conveniently and equally securely held in the "fort at Peshawar. He thinks, however, that it would be desirable to "maintain in the fort of Attock a supply of ammunition and stores for "the field batteries now being organized at Kohat and Bunnoo, and of "musket ammunition for the Irregular Infantry at those places; and he "recommends that all ammunition in store at Attock should be placed in "*bullock boxes.*

"7. Lieutenant-Colonel Tremenhere concludes that the quantity of "ammunition likely to be required, under all circumstances, for the Peshawar "force will continue to be kept at Peshawar itself. But he thinks that "500 rounds per gun and 1,000 rounds of musket ammunition per man "for the irregular troops in the Derajat might be stored at Attock.

"An estimate for a large powder magazine has already been ordered, which, "when built, will give the necessary recommendation.

"8. Colonel Tremenhere also thinks that a few spare field-pieces, to "provide for wear and tear of the batteries Trans-Indus, might be lodged at "Attock, but beyond this he sees no necessity for keeping spare Artillery in "the fortress.

"9. The third point is—the armament for the fort itself. This naturally "involves the consideration of the outworks to be constructed.

"10. The Commander-in-Chief, judging from the data then before him, "considered the martello tower, judiciously planted, to be the best mode "of providing for the protection of Attock and all that it is destined to cover. "Sir William Gomm also considered the *tête de pont* on the right bank, as "recommended by Sir Charles Napier, indispensable.

"11. Brigadier General Sir Colin Campbell cannot speak with confidence "as to the nature and amount of armament desirable, but he gives a detail of "the ordnance left at Attock by General Gilbert in 1849 for its defence, and "for the protection of the bridge or passage of the river, *viz.*, four 18-pound-"ers, two 8-inch mortars, four 5½-inch mortars, and he gives a return of the "ordnance and ammunition in store on the 13th May 1851.

"12. Lieutenant-Colonel Tremenhere recommends the following addi-"tional military works:—

"Eight martello towers with seventeen guns, as follows :—

| | | | | |
|---|---|---|---|---|
| 3 towers with | two 12-pounders each | ... | ... | 6 pieces |
| 4 ditto | two 9-pounders " | ... | ... | 8 " |
| 1 tower | one 9-pounder " | ... | ... | 1 " |
| Serai with | two 9-pounders " | ... | ... | 2 " |
| | | TOTAL | ... | 17 pieces |

"These works would require to be garrisoned by 60 Artillerymen and 228 "Infantry, and the cost of their erection, if formed of substantial masonry, "would be about half a lac of rupees.

"13. This arrangement, however, Colonel Tremenhere adds, is what would "be proper in European tactics. But, looking to the prolonged defence recently "made under every disadvantage to the besieged, the above might be consi-"dered too large an expenditure for a post not on the immediate frontier.

"14. In Lieutenant-Colonel Tremenhere's opinion, the nature of the "above ground is such that no one or two of these towers could be put up "for any particular purpose on either side of the river, to be of any service, "without necessitating the construction of all the rest. If built, they must "be strongly held, as their possession by an enemy would materially en-"danger the safety of the place.

"15. For the body of the place, Colonel Tremenhere recommends two light "field guns (9-pounders) and two 24-pounder howitzers, equally divided be-"tween the upper and the lower batteries, as in those positions they would "effectually control the town.

"16. Colonel Tremenhere makes no allusion to the *tête de pont;* but its "position on the slope of a hill, with the bridge looking upwards, does not seem "adapted for Artillery, nor would it be necessary, when both it and the bridge "are so completely commanded from both sides of the river. The *tête de pont* "therefore may be considered as an Infantry post only.

"17. Colonel Tremenhere thinks that two 18-pounders, in addition to the "four already at Attock, would make the position as strong as circumstances "would admit.

"18. From all that has been stated above, it may perhaps be said in "reply to the 1st query that the garrison of Attock should consist of 1 regiment of Native Infantry, 1 company of Native Artillery, and 1 company of Sappers and Miners.

"19. To the second query, it does not appear necessary that Attock "should be made a depôt for spare Artillery powder or stores, except for 500 "rounds per gun, and 1,000 rounds of musket ammunition per man for the "irregular troops at Kohat, Bunnoo, and the Derajat; also a few spare "field-pieces to provide for wear and tear of the batteries at those places.

"20. The third query, as to the armament of the fort itself, naturally "involves the consideration of whether the martello towers ought or ought "not to be constructed. It may perhaps be observed on this point that three "martello towers, one on the right, and two on the left bank of the river, "each tower carrying two guns, with a garrison of 20 men and provisions "and water for three months, would be sufficient; and if to these were added "two light 9-pounder guns and two 24-pounder howitzers for the body of "the place, to overlook the town, the armament for Attock would stand as "follows:—

"Six 18-pounders (including four already there), two 9-pounders, and "two 24-pounder howitzers. The 5½-inch mortars now in Attock may "be sent to Pēshwāar.

"21. The passage of the river Indus, both up and down, between Attock "and Kālābāgh is always alluded to with difficulty and danger, particularly "the upward passage, which at the most favorable season cannot be accom-"plished in less than eleven days, and when the river is in flood, that is, "from April to November, it is doubtful whether laden boats could be "brought up at all.

"22. In regard to salubrity, Attock has been pronounced by the medical "officers who accompanied Captain Paton on his survey last year to be "unexceptionable, whether as regards the fort, the serai, Khyrabad, or the "ground for the *tête de pont* on the right bank.

"Nothing more is required than a thorough cleansing out and the levelling

"of the houses and ruins, particularly those on the south side of the fort." (*Edwardes, Sandilands, Bean, Panjāb Reports, Herbert, Napier, Gomm, Drummond, Tremenhere, Campbell.*)

ATARĀN—

A pass in Yāghīstān, leading from Rānīzaī Swāt to Talāsh. It is a short day's journey from Sarai to Badwān in Rānīzaī, and the road is practicable for laden cattle.—(*Lockwood.*)

ATARJOD—

A village in the Mohmand country, on the Karapa road from Shabkadr to Lālpūra, 12 miles from Gandao, consisting of some scattered huts of Halīmzaī Mohmands. Water from a tank. Here the road separates; the right, which is a gun road, goes by Mūsajod to Gōshta; the left, which is not, goes to Lālpūra, 14 miles. (*Leech.*)

ATASHI—

A village in the Lakī division of the Banū district, on the left bank of the Kuram, 5½ miles north of the new Laki tahsil. It is inhabited by Michan Khēl Shekhs, and contains 104 houses. Water is plentiful, being obtained from the Kuram, but supplies are scarce, unless due warning is given. It is the "Tushee Khēl" of Walker's map. (*Norman.*)

AŪTAR CHAPAR—

A low hill on the Rājanpūr border, on the left bank of the Nathil branch of the Zangi ravine, and a few yards from its bank. It is about ½ mile below the Rānī watering place; near it water will usually be found at the Hilani wells. It is an insignificant hill, not many feet high. (*Davidson.*)

AWĀNS—

A tribe found scattered in Yūsafzāī and the Kohāt district, as well as in Hazāra and other districts on the left bank of the Indus. In Yūsafzāī they are said to number 3,000 souls, but I have no information regarding their numbers in other districts. They are rather looked down upon by Pathāns, but with what justice I do not know. There are 128 of them enlisted in the regiments of the Panjāb force, and some also in the regiments of His Excellency the Commander-in-Chief. They are said to be emigrants from the Panjāb.

In Cracroft's report of the settlement of the Rawal Pindi district, I find the following notice of this tribe:—

"The west of the district is entirely held by a tribe called the Awāns, "who have probably not been here 250 years; they are said to have come "from Herāt, and may possibly be the descendants of the Bactrian Greeks "driven south from Balkh by Tartar hordes, and turning from Herat to "India. They came as a conquering army under leaders of their own, "and soon overran the ilaquas of Tallegung, Pukkhur, Miyal, Jubbee, "Soon, Khubbukkee, Noorpoor, Kullur, Kuhar, and a large portion of the "Thul, east of Ahmedabad, driving out the Junjooah Rajahs, who were "now so divided that each fell easily unaided by the others. The Awāns "maintained a sort of organization under their chiefs, called Muliks, "who gradually attempted to imitate the talookdars of Dhunnee and "obtain the proprietary right each of his own village or ilaqua. They "never succeeded in this; the Awāns were too determined; but the Bibkal "Muliks of Lawa, Peera, and Thoha, and the Mulikal of Noorpoor were "at one time powerful chiefs. The Mulik of Kuhar raised a revolt against "Runjeet Singh, but was conciliated by a jagheer, and his son died fighting

"by the Kardar Sheikh Gholam Hassein's side against one of the Chuckoo-"wal Chowdrial. The Thoha Mulik was murdered just before our rule to "check his claims. The Noorpoor chief, called Sheal, was ejected by the "Seikhs after considerable fighting; he was allowed a jagheer and hon-"orable service, but finally lost everything for joining the Seikhs in "the insurrection of 1849."—(*Bellew, Beckett, Cracroft.*)

AWAR—

A small valley on the Mangrota border, Dērā Ghāzī Khān district, a few hundred yards square, belonging to the Dostnāni Bozdars, situated on left bank of the Drūg, a short distance from where it joins the Sanghar, and producing a fair crop of wheat. It is surrounded by low hills of the Bagā ranges. (*Davidson.*)

AZĀD GHŪNDĪ—

A village in the Chaontera plain, Kohāt district. It is a collection of 40 or 50 houses scattered over knolls and hillocks in the south of Chaontera, in the stony raviny country at the foot of the Loeghar or Shīnghar range.

The water-supply is from a well, two gunshots below the village, and also from the Jān Shāh well, about 3 miles westwards in the highlands above Sarrat Khēl, between the Pīr Kūī and Sangīni nalas.

The inhabitants are Manzai Khataks. This is the head-quarters of the Mirā Khān Khēl section of the Mahamad Khēl clan of Manzai Bāraks, and the chief, Malik Haibat, lives here. The place is named after his father Azād. Haibat has a good house. Some 'bher,' mulberry, and wild olive trees are scattered about the hillocks, which, although stony, are all cultivated. There is a Hindū shop here. (*Ross.*)

AZA KHEL—

A village in the Mohmand division of the Pēshāwar district. It has 433 houses, built of mud. The population amounts to 1,974 souls, and is composed of Pathāns. It has sections Mahmūd Khēl, Lalū Khēl, Ghalib Khēl, Zangi Khēl, Sado Khēl, Jalāl Khēl. The water-supply is from wells, and is good in quality.

The produce consists of cotton, 'maki,' wheat, and barley. Supplies are procurable here in quantities after due notice. The stock of the village embraces 20 horses, 660 cattle, 518 sheep and goats, 101 camels, and 952 other animals. The headmen are Dostī, Jalāl, &c. (*Hastings.*)

AZI KHEL—

A section of the Baizai Akozai Yūsafzāis, who reside on the left bank of the Swāt river, which bounds them to the west, and between the Jinkī Khēls, who bound them on the north, and the Matūrizais, who bound them on the south. They are bounded on the east by the Gadwa hill, which separates them from Ghōrband. They are sub-divided into three clans, *viz.*, 1, Khudo Khēl; 2, Bārā Khēl; 3, Mīrali Khēl.

They live in two glens on the river bank, and have the following villages :—

| | Houses. | | Houses. |
|---|---|---|---|
| Landai ... | 60 | Chāliār ... ... | 100 |
| Gāshkor ... ... | 100 | Kotanaī ... ... | 40 |
| Bāndai ... ... | 100 | Asāla ... ... | 40 |
| Khwaza Khēla ... | 200 | Khora ... ... | 100 |
| Jikdarai ... ... | 200 | | |

In the northern glen they have the following villages :—

| | Houses. | | Houses. |
|---|---|---|---|
| Pānpitai ... ... | 40 | Tāngū ... ... | 40 |
| Titābut ... ... | 40 | Rāmbekai ... ... | 40 |
| Chinkalai ... ... | 100 | Tishar ... ... | 40 |
| Shālpin ... ... | 200 | Langar ... ... | 120 |
| Pakira ... ... | 100 | | |

In the southern glen they have :—

| | | | |
|---|---|---|---|
| Pānu ... ... | 100 | Chamtalai ... ... | 200 |
| Babu ... ... | 60 | Bihā ... ... | 50 |
| Mash Kānai ... | 100 | Urdum ... ... | 60 |
| Taragai ... | 60 | Topsin ... ... | 60 |

The village of Shamozai, in the Baizai division of British Yūsafzāi, is also inhabited by this clan. The Azi Khēl communicate with Ghōrband by the Tosin and Karorai passes. (*Bellew, Lockwood.*)

AZIM KILI—

A hamlet of 10 or 11 houses on the Nasrati Thal, Kohāt district, 4¼ miles west of Kīlū Beg Kilī, on the road to Adhami. It belongs to the Ganda Khēl clan of Nasrati Khataks, the same who are chiefly in Zerki. Azim Kilī has a few young shisham and tamarisk trees growing up. Near it is another Ganda Khēl village called Abibolaki. These have a tank between them, and when it is dry they go to the Tūr watering place in the "Loēghar" nala, about 2 miles above its junction with the Kashū. The Tūr is about 2½ miles from Azīm Kilī. (*Ross.*)

AZIM KILĀ—

A village on the Thal, Banū district, about 7 miles east of Adhami and 10 miles west of Inzar Tālāb. It used to be the residence of Azīm Khān, Hati Khēl Vāzīrī, but he moved his village 2 kos off when the Government put down a police post here about 1864. This Azīm is now possessed by Khataks, among whom are Nasrati, Lānd, and Ujhdah (Māshī Khēl). The village consists of about 50 small houses on sandy ground, among a few bher, tamarisk, and shisham trees. Its water comes from the Tūr watering place, about three-quarters of a mile off. The police post is a small walled fort held by a Jemadar and 6 foot, with a Dafadār and 2 horsemen. It has a lock-up.

There is a 'baniah' for the police garrison, and 4 'baniahs' in the town. All round are the crops of the Hati Khēl Vāzīrīs. (*Ross.*)

# B

BĀBĀKĀRA—

A village in the Utmānzaī division, Yūsafzāi, Pēshāwar district, situated in the open, 1 mile from north bank of the river Indus. (*Lumsden.*)

BĀBĀKĀRA—

A district of Yāghistān, called also Salārzai. Its villages are—Pashat 200, Dāgār 10, Sangūdērī 60, Gakhar 100, Kūī 150, Ghwondar 50, Sīdara 80, Charg 90, Kākakhēl 40, Ketkai 60, Taralaī 60, Kanbat 50, Asmar 120.

One of my authorities says Arsala Khan is the chief, but Creagh says Hamīdūla Khan is.

It is difficult to make out on which side of the range dividing Kūnar from Bājāwar this district is. I am inclined to think that the drainage of the Bābākārā valley is to the Panjkora, but that the district itself extends down to the Kūnar river. Kanbat, mentioned as one of the villages above, is certainly on the east of the range, as the Sapper passed through it, but then Pashūt and Asmar are as certainly on the west.

The chief takes as revenue one-half the produce of irrigated land and one-fifth that of rain land. (*Creagh, Sapper, Macgregor.*)

BĀBAR-KA-SHER—

A small Vazīrī settlement of 30 houses in the upper Dāwar valley, at the west end of the Tograī pass; it is peopled by the Sīkandar Khēl section of the Balikhel sub-division of the Bora Khēl Ūtmanzaīs. The village is not walled, but possesses one small tower for defensive purposes. (*Norman.*)

BĀBARS—

A tribe who inhabit the Kōh-i-Dāman of the Dēra Ishmāil district round Chaodwān, south of the Mīān Khēl, and opposite the Sangao and Dahīna passes. Their boundaries are—on the north the Chaodwān pass, on the south the Gajistān ravine and Kot Taga Khān, on the east the village of Kowree Jamāl Khān, on the west the watershed of the first range of low hills. The boundary given by Edwardes is—on the west by the hills of the Ūstarānās; on the south by the Sherin ravine, south of Kot Thaga; east they extend as far as the boundary between the Kolāchī and Dera Ishmail sub-divisions; on the north they are bounded by a line drawn from the point where the Kaora stream, after leaving the hills, branches into two, to the point where these two join and re-form one stream. This was the boundary settled by Edwardes; but before that there had been a blood-feud raging for nearly 100 years between the Bābars and the Mīān Khēl, the former claiming the northern branch of the Kaora, and the latter the south branch of the same stream, as the boundary; and on the ground between these two branches they had each year fought out their quarrel. Captain Grey informs me that this dispute has since broke out again.

The Bābars have the reputation of great bravery, but the tribe is scattered; a great portion of them still remain in Khorasān and Kandahār, some living at Shikārpūr, in the Dera district, and close to "Siluj" in the Mandū Khēl country; there is a large town of the Bābars called "Girdah," said to contain some 600 houses, and Grey says the head-quarters are in Vazīkhwāh.

The Bābars first came down into the plains from the hills, when Khān Zamān Khān, chief of the Daolat Khēls, occupied with the Mīān Khēls and Maorats the Dēra Ishmāil border, and for assisting Khān Zaman Khān to fight with and expel the Mīān Khēls and Maoratīs, the Bābars were given by him a portion of his land, which is called Chaodwān, or the ¼th share, to the present day.

The Bābars are of the same tribe as the Shiranīs, and are descended and divided as follows :—

- Shīran.
  - Ūmr.
    - Shirānis.
  - Bābar.
    - Mahsūds.
      - Bahādin Zaī.
        - Moche Zaī.
        - Tūka Zaī.
        - Gūra Zaī.
      - Mūsa Zaī.
      - Ahmad Khel.
      - Mardān Zaī.
    - Ghwara Khels.
      - Ishmail Zaī.
        - Khidr Zaī.
        - Shakr Zaī.
      - Safa Zaī.
      - Yāsīn Zaī.
  - Mīānī.

Of these sections, amongst the Ghwara Khels the "Yāsīn Zaī" is the largest, and amongst the Mahsūds the "Bahādīn Zaī."

The malik of the Bahādīn Zaī section is Mūla Mir Khān; of the Mūsa Zaī, Dur Mahamad Khān; of the Safa Zaī, Alī Mahamad Khān; of the Yāsīn Zaī, Mahamad Hūsen.

The present Akhūnd-Zāda, Mahamad Gūl, who lives at Chaodwān, is greatly looked up to by the Bābar tribe, and has done good service for the British Government.

The principal towns of the Bābars are, 1, Chaodwān; 2, Kot Taga Khān; 3, Mat.

The passes into the Bābar country from the hills are, 1, Bābar Zām; 2, Tor Zoi; 3, Kāk Zoi.

The land of the Bābars is cultivated by rain water and by a perennial stream of water from the Chaodwān Zām.

The number of fighting men the Bābar tribe could collect in the Dera district is numbered from 6 to 700.

Elphinstone found the Bābars a civilized tribe, much addicted to merchandise, and the richest and most flourishing, quietest, and most honest of the tribes of the Dāman; and Edwardes, writing forty years after, agrees with this eulogium, and says he considers them the most superior race in the whole of the trans-Indus districts. In complexion, too, they are the fairest, showing evident traces of northern extraction. Their bravery has been sufficiently established by their blood-feud with the powerful Mīān Khēl, whom they almost rival in commerce also, and their general intelligence as a tribe has given rise to many proverbs—among others, that "a Bābar fool is a Gandehpur sage."

Elphinstone also mentions some Bābars in these terms.—The space between the border of Zhob, that of Borā, and the Sulimān affords room for the lands of the Harīpāls and Bābars. The Shīrānīs do not plunder in Bābar territory, partly owing to their reputation for bravery, and partly to the admirable position of their chief town of Chaodwān, to the rear of which they must pass before they can reach the cultivated lands.

Elphinstone gives their numbers at 4,000 families, but it is probable they have increased since his day. The census returns of the district give no information on this subject. A large division of them inhabit Lehra, beyond the Sulimān mountains. It is contiguous with the country of the Shirānīs, with whom those Bābars are connected, and whom they resemble much in their manners and customs. (*Elphinstone, Edwardes, Taylor, Mahamad Gūl, Carr, Grey, Macgregor.*)

BABAR—

A section of the Khatak tribe who reside chiefly in Kānī, on the left bank of the Indus, and between it and the Sohān river. Their grazing grounds are on the right bank, in the territory between the Babar ravine, 3 miles below Rokwān and the mountain of Dingot, below the Kharjuān ravine. This territory is south-east of Bangali Sar, and is in Bangi Khēl limits, although the Sāghrīs claim part of it as far as the Kharjuān ravine.

The Babar head quarters are at Kānī, on the left bank of the Indus, some way inland, which is under the Raīs of Makhad (the Sāghrī). On the right bank their chief villages are Khahaki, Mera, and Starga Mela, which are under the Malik of Kālābāgh. These villages lie between the Mūlīwālā and Kharjuān ravines. There are Babars also in the Lakarghar.

The Babars are now associated with the Bangī Khēl, who count them as a thirteenth division of their tribe. They are said, however, to be of the Tari section, and not of that of Bolāk, like the Sāghrīs and Bangī Khēl, and to have come originally from Khwara, where some still remain.

The Babars have large flocks of sheep and goats, and large herds of cows, bullocks, buffaloes, and she-camels. They keep male camels only for breeding purposes. They live largely on their flocks, and they drink camel's milk as well as eat the flesh. They have a few small boats for crossing the river, which they do generally at Babar Patan—a strand at the mouth of the Babar ravine. They usually put the sheep and goats in the boat, and swim their camels and larger herds across. (*Ross, Mahamad Hyat.*)

BABINAI—

A village in the Utmān Nama division of Pēshāwar, one mile from the Jadūn border, two miles north of Mainī, one mile from the Jad. Its

sections are Yākhel, Daolatkhel, Shekhan, Khādikhel, Taūskhānī. Its lands are round the village, and are irrigated from wells, which also supply drinking water. The houses are made of stone. It has 4 mosques. The headmen are Dostam Khan, Azim Khan, &c. There are roads to Manērī direct and to Malka Kadal. A deep dry ravine runs through the village and joins the Kandal ravine. (*Lumsden, Lockwood.*)

BABINAI—

A village containing 127 houses, in the Kamālzai division of Yūsafzāi, Pēshāwar district, 5 miles north of Hotī Mardān, situated on the banks of the Gadr ravine, which is generally dry at this point. There are 3 wells in the mosques which supply good water for the people, and a pond for the cattle. The country around is open. The land is entirely dependent on rain for irrigation. There is no bazar in the village, but there are 5 shops and 2 mosques; 81 houses are inhabited by Pathāns, 12 by Tanaōlis, 14 by Swātīs, 5 by Awans. (*H. B. Lumsden, Hastings.*)

BĀBŪ DERI—

A village of the Utmān Khēl country, Yāghistān, one mile from Nawa Dand. It can turn out 40 fighting men. (*M. Turner.*)

BABŪZAI—

A section of the Baizai Akozai Yusafzāis, who live on the left bank of the Swāt river, between the Āba Khēl, who bound them on the west, and the Matūrizaī, who bound them on the east; they are bounded on the north by the Swāt river, which separates them from the Naikbi Khēl, and on the south by the Ilam and Doserai hills.

They are sub-divided into—

| | | | |
|---|---|---|---|
| Abā Khēl | 240 fighting men | Sardad, Hamāyūn, | Maliks |
| Barāt Khēl | 160 ,, | Ahmad, Mīr Afzaī | ,, |
| Bāmi Khēl | 160 ,, | Arsala | ,, |
| Aka Khēl } Mārūb Khēl } | 160 ,, | Abdūla | ,, |

They have the following villages in Swāt:—

| | | | |
|---|---|---|---|
| On the river bank ... | Tindo dāghar } Nawai Kili } ... | ... 300 | Aka Khēl |
| | Panjigrām ... | ... 200 | Ditto |
| | Gogdara ... | ... 100 | Ditto |
| | Odigrām ... | ... 400 | Ditto |
| | Balogram ... | ... 200 | Ditto |
| | Kambar ... | ... 300 | Barat Khēl |
| | Kātelai ... | ... 200 | Ditto |
| | Nawaikili ... | ... 200 | Aba Khēl |
| | Mingaura ... | ... 1,000 | Ditto |
| In the Jambīl or Mingaura glen ... | Kukarai ... | ... 100 | Bāmi Khēl |
| | Jambil ... | ... 100 | Ditto |
| | Dugram ... | ... 100 | Aba Khēl |
| In the glen leading to the Jawārai pass ... | Syadūgān (3)... | ... 100 each | Barat Khēl |
| | (Residence of Akhūn of Swat.) | | |
| | Guligram ... | ... 100 | Barat Khēl |
| | Batora ... | ... 50 | Ditto |
| | Kūkārāi ... | ... 50 | Bami Khēl |
| | Salāmpūr ... | ... 100 | Mians |
| | Safalbānda ... | ... 100 | Ditto |

| | | | |
|---|---|---|---|
| In the northern or Minglawar glen ... | Guratai | ... ... | Bami Khēl |
| | Banj Kot | ... ... | Ditto |
| | Minglawar | ... ... | Ditto |
| | Sangota | ... ... | Ditto |
| | Shakhorai | ... ... | Ditto |
| | Sardārai | ... ... | Mians |
| | Harak | ... ... | Bānda of Minglawaar |

They inhabit also Babūzai, in the Baizai division of British Yūsāfzāī.

They inhabit 3 glens which run up to the Ilam and Dosera hills; the most southern leads to the Jawarai pass, the northern to the Kalel.

There are two roads over the Gadwa hill into Ghorbond—Gadwa and Yakh Tangai. Babūzai is 3 days' march from Mardān by the Mora pass.

They "wesh" amongst themselves every 15 years, and the next comes off in 5 years. (*Lockwood, Bellew.*)

BĀBŪZAI—

A village in the Baizai division of Yūsāfzāi, Pēshāwar district, about 8 miles north-east of Kātlang, situated under the hill called Kāsima, a spur of the Pajar range. The position of the village is strong, being placed between two spurs of Kāsima which almost join the gorge, and being closed by a stone wall. It is supplied with water from a spring immediately above the village, and from a tank in front which has water in it the greater part of the year. It has 240 houses, half belonging to Abā Khēl, half to Barāt Khēl. It has 6 "hujras" and 5 mosques. The village is built in terraces at the foot of the hill on the rock, and is commanded in the most complete manner by it; but the spurs are so rugged that infantry could only with the greatest difficulty get up them. The spring is a very fine one, of most excellent water; the cultivation is all "lalmi," but there are a few gardens watered from the spring. The houses are all built of stone, with flat mud roofs. It has about 300 houses, but these seem more numerous, as the village is spread out a good deal along the base of the hill, and there are small fields and gardens between many of the houses. There are some fine clumps of trees, especially at Akbar Shāh's "hujra." The highest house, which looks like a fortlet, belongs to Miāns. There is a good path over the hill immediately behind Bābūzai connecting it with Sūdūm. It is open to an attack from the rear, having been thus assaulted and destroyed by a company of the Guides, under Fateh Khan, in 1852; another path goes to the west of Sīnawar and comes out at Nansar. The Gada ravine runs about 1 mile from the village towards Kātlang. The inhabitants are Babūzaī-Baīzāi Swātīs.

The chief men of the village are Bahram and Mansūr, and they receive an annual allowance of Rs. 22-8 each from Government.

The sections of the village are Abakhel, Barāt Khel. A road for footmen goes from the west by Gaoz Dara and Kashmīr Smas to the east of Sīnawar, and thence on to Sar Banda Bīoner. (*Lumsden, Lockwood, Macgregor.*)

BADA—

A village of the Jadūns in Yāghistān, 2 miles north of Bīsak. It has 200 houses, inhabited by the Sulimānzai-Salār section. (*Lockwood.*)

BADABHĪR.

A small post 7 miles south of Pēshāwar. Supplies are procurable on due notice; water is plentiful; the surrounding country is level, open, and well-cultivated. On the 9th February 1855, Lieutenant Hamilton, Assistant

Engineer, encamped with a small guard opposite the thāna at this place, and was attacked by 150 to 200 Aka Khēl Afrīdīs, who, rushing in sword in hand, killed 16 and wounded 30 of its inmates, only one of the assailants being shot by Lieutenant Hamilton himself; the rest escaped. They carried off property amounting to Rs. 10,121; and all the property belonging to them in our territory being seized realized Rs. 4,077. The tribe was, however, blockaded for this piece of impertinence, and suffered pretty heavy pecuniary losses.—(*Vide* Aka Khel.) (*Edwardes.*)

BĀDHĪ—

A pass in the Khetrān country, traversed en route from the valley of Bār Khān to Raknī, in the march between Isāni or Lanjāni and Rothar.

Its entrance (west) is situated about 1¼ mile, and bearing 112° from Khanarkot (Lanjāni).

Shortly after entering the defile at an angle of 135° it becomes very narrow, commanded by high hills on either side: to the north is Dekha, to the south Kalva. The hill to the south (right) is scarped down to the water's edge, and is about 150 feet in elevation; to the left it is accessible to footmen. The road, which is here very rocky and difficult for a mile or so, follows the left bank of the Badhi stream; at the end of half a mile the direction is 190°, at 2 miles 140°; here the pass opens out a little and is practicable for infantry movements, the hills being at some distance from the rivulets, and the road improving considerably and becoming free of large stones. At 2½ miles the direction is 165°, at 3, 110°; here there is an open space of several hundred yards to the (right) south, up to Ūcharī Sham, a watershed between the Badhi and Gazi; the hills here for a mile or so are very easy and at a distance of some hundred yards from the road. At 4 miles the pass enters the Raknī valley; the chief prominent points here are Dekna peak 341°, Mazara peak 238°, Rothar 63°, new fort of Dūbba 141°. The pass is impracticable for Artillery, unless carried on elephants. It is very difficult for the first mile or so for laden camels, but they are said to carry full loads here. The pass can be turned by taking the Chūri, which lies a short distance north of this, leaving the Dekha hill on the south. It is very easy throughout. A stream of good pure water runs the length of the Badhi, a few yards wide, and generally from 6″ to 18″ deep, but forming in places large pools and water-falls. The road crosses it several times. (*Davidson*).

BĀD-I-SIĀ—

A village in the Gandao valley of the Mohmand hills, Yāghistān, about 15 miles north of Michnī, on the left bank of the ravine, and nearly in the centre of the valley. It has about 300 houses, and the headmen are Mahamad Dīdār and Ahmad Sher. (*Lewis.*)

BĀD-I-SAMBŪR—

A village in the Nawagai division of Bajāwar, Yāghistān, situated about six miles north of Nawagai; it has about 300 houses. (*Creagh.*)

BADEZAI—

A village in the Khalīl division of Pēshāwar, situated 6 miles north-west of Pēshāwar. (*H. B. Lumsden.*)

BADLĪ—Lat. 28° 45′ 59″. Long. 70° 7′ 19″. Elev. 276.

A village in the Rājanpūr division of Dera Ghāzi, on the road between Rājanpūr and Rokiān. It is a wretched place of grass hovels. It was

formerly inhabited by Chāndīas, and takes its name from one Badlī Khān they, however, were ousted by the Mazārīs about 200 years ago. There is a small enclosure here. (*Bruce.*)

BADNAK—

A tract of the southern Tanāwal country, in the district of Hazāra, situated south of the Bahingra peak. It is bounded north by the Amb territory, east by the Sīran, south by the Torbela tract, and west by the Indus. It is divided into two parts, Maidān Badnak and Dhāka Badnak. It is everywhere a maze of rugged hills, except to the south-west, where it consists of an undulating valley 8 miles long and 2 miles broad. This latter is Maidān, and all the rest Dhāka. The villages in Maidān are Pīnd Khān Khel, Mūrādpūr, Syadpūr, and Langar. The soil of this part is good; that of Dhāka is arid, there being very little water, but the air is very fine and inspiriting. The area of Maidān is 6,845 acres cultivated and 14,659 uncultivated, and 8 villages; that of Dhāka is 5,027 cultivated and 17,112 uncultivated, with 30 villages; total of both 54,477. The inhabitants are Palal, Tanāwalīs, and number in the first 4,962, and in the last 2,572. They are well-disposed and, though industrious and hardy, are very poor. They own 2,605 cattle in Maidān and 7,987 in Dhāka. (*Wace.*)

BADRA-IKHWAR—

A stream of Yūsafzāi, Pēshāwar district, which rises at the west foot of the Mahāban, above Kandgali, and passes through Jahāngīrdara, the villages of Dandar, Shaīdōh, Gūrgūshti, Kalī Kala, Bam-Khēl, Tōtalai, Salīm Khan, Manēri, Swābī, Kala Dara, Panjpīr, Kanda, Zēda, and finally falls into the Indus between Hūnd and Hariān. It is dry during the summer months, but is impassable after a fall of rain in the hills, seldom, however, remaining so for more than two days. (*Bellew.*)

BADR ALGAD—

A stream in Vazīristān, which has its source in the Pīr-ghal mountain, and after passing Kanigūram and Maidān joins the Tankzām at Dwa Toi. The Bādr, or Bahadur Khēl section of the Manzai sub-division of Alizaī Mahsūd Vazīrīs, dwell on its banks; this clan can turn out about 250 fighting men. The ground in the vicinity of the stream is well cultivated. (*Norman.*)

BADRAKI—

A hamlet of 5 houses on the border of the Nasrati Khataks and the Pirbakhel section of the Hati Khēl Vāzīrīs. Badrak belongs to Kuli Beg's clan, the Badin Khel Nasratis. It is 4½ miles west of Kilē Kuli Beg, and 5½ miles east of Azīm kilē on the road to Adhami.

The Vāzīrī fields begin immediately beyond Badraki. (*Ross.*)

BADSHĀH—

A village in Gadaizaī Būnēr, Yāghistān, containing 400 houses. (*Aleemoola.*)

BADŪ—

A village of Tūppī, in the Kohāt district, lying between Makhad and Rokwān, on the right of the Indus. It stands in the middle of the Budū ravine on ground higher than the sandy course of the stream, and is about 2 miles from the Indus. The Badū ravine rises at Badū Sar, between Rokwān and Pakka, and joins the Indus a short way below Makhad on the right bank. The country between the various ravines that join the Indus is hilly.

The village, which contains 16 or 18 houses, is surrounded by large 'bher' trees, the fruit of which is famous. It is gathered, dried, and sold in

Shakardara and Makhad. It is large and sweet. The people are of the Walīd Khel section of the Taghal Khel clan of Sāghrī Khataks.

Drinking water comes from springs in an adjacent ravine, in which are enclosed garden plots with vines trained on trees, and with small groups of banyan, pipal, and mulberry trees.

A road from Shakardara comes to Badū, leaving the Makhad road at the beginning of the stony plain above the Khekmānī ravine. If camels go from Makhad to Rokwān on the right bank, they must pass through Badū. The people of Tūppī graze their flocks in the hot season in the hilly tract between the Badū and the next southern ravine by the Jaggiwāla. Badū is 2 miles from Makhad and 4½ miles from Rokwān. (*Ross.*)

BAERAM DHERI—

A village in Hashtnagar, Pēshāwar district, situated on the frontier, 5 miles north-east of Ganderī. It is built on a plateau, and surrounded by ravines at the foot of the low range of Jābagāi, which completely commands it to the north. The houses have flat mud roofs, with stone walls and thorn enclosures. There are about 80 houses of Gagiānīs and 30 of Uimān Khēls. The headman is Gūlbāz. Their cultivation is all 'lalmi.' The water-supply is from a 'Karez,' brought down from the hill to the ravine below the village in this direction; it is perennial, and of very good quality.

This village forms the "jagīr" of Mīr Hasn of Tangī, and was founded about 80 years ago by Sārgan Khan. (*Macgregor.*)

BAFA—

A large village in Pakli Hazāra, situated on the right bank of the Siran, 3 miles below Shinkiārī, and about 9 miles north from Mānsera. It has 891 houses, 125 shops, 14 mosques, 4,193 inhabitants, of whom 2,577 are Swātīs, 18 Syads, 361 Hindūs, and 1,237 of other races. Its water-supply is from the Siran, and is good and plentiful. The produce is wheat, barley, rice, 'makai.' Supplies are procurable in considerable quantities after due notice. The stock of the village consists of 34 horses, 1,887 cattle, 59 flocks of sheep, 28 donkeys, and 12 mules. The headmen are Hamīdūla, Mahamad, etc. It is a considerable mart for the trade between the independent valleys to the north and the Hazāra district. (*Macgregor, Wace.*)

BAGĀ—

A high hill north-east of Hingūr, and about 15 miles from Giandāri. At its foot is situated Tasso, the present residence of Gorām, chief of the Shambāni Bugtis. It is said to abound in game, deer, and markhor. (*Davidson.*)

BĀGH—

A large village in the British district of Dera Ghāzī Khan, situated 12 miles south-west of Mitankōt, and 1½ mile from the right bank of the Indus. Its inhabitants are Balochēs of the Drīshak tribe. (*Raverty.*)

BĀGH—

A small pass on the Gomal border, situated between the Tarobi Tānd and Samūdar passes, north-west of the outpost of Mīrtiza.

A road for cattle goes through this pass and joins the Ūrmān dara behind the first range of hills. The Mīrtaza post is responsible for this pass. (*Carr, Macgregor.*)

BĀGH—

A village in the Jawākī Afrīdī hills, 29 miles from Matanī, in the Pēshāwar district, and 20 miles from Kohāt, on the Jawaki road, between those places.

This village is divided into two parts by a dry ravine; one part is called Tandāī. Both parts are situated on hills, and defended by towers, and are supplied with water from the ravine and wells. (*Miller.*)

BAGHDADA—

A village in the division of Yūsāfzāī, Pēshāwar district, situated near the right bank of Kalpānī ravine, in the open country, about half a mile from Mardān fort. Water is supplied from wells. It has 130 houses, of which 58 are inhabited by Gūjars, 8 by Pathāns, and 35 by the families of the men of the Guide Corps. The roads from Kātlang and Jalāla meet here. (*Lumsden.*)

BAGHAO—

The water-shed between the Giālar, a small branch of the Lūnī, and the Kahā, on the Dera Ghāzī frontier. It is situated about 15 miles west of Ek Bhai, and is considered as a spur of the Kala Roh or Siah Koh. A continuous water-shed between the Kaha and the Sebi Lūnī can be traced south-westerly between this hill and Jandrān.

The drainage of Baghāo, which, fertilising Isāni lands (Khetrān), falls into the Kahā near Hajī ka kot, is known for the first few miles of its course as the Nari. (*Davidson.*)

BAGHAO—

A village in the Khetrān country, two days' journey from Bori, on the main road to Thal. The Sanghar and Barkān roads join here. (*Macgregor.*)

BAGHAO—

A village in the Domar Kākar country, 22 miles from Thal, on the road to Kandahār.

It is a fair-sized village, containing about 100 houses and a few Hindū shops. It is situated in a somewhat elevated spot, with much cultivation round it, at the head of a valley running east and west, and shut in by low hills on the north and south, from which a small supply of water flows, which is expended in cultivation. The headman of this village is one Sadīka, Domar Kākar. (*Macgregor*).

BAGHĀR—

A small ravine on the Rājanpūr border, rising in low and easy sloping hills, and draining northerly to the Baghāri, which it joins at about 4 miles from where it enters the plains. It is an insignificant water-course, but, after rain, contains some pools of water for several days, and has good pasturage on its banks. It is in the Lashārī country, and there is a road thence by Bihishto to the Chāchar. (*Davidson, Johnstone, Macgregor.*)

BAGHĀRI—

A ravine on the Rājanpūr border, rising in the Taso, a high hill or range some 15 miles west of Rūm ka thūl. Its course is easterly till it enters the plains (7 miles west of Rūm ka thūl), when it takes a circuit southerly and is lost in the plains, shedding its waters near the Mahamadpūr outpost, and deluging that plain.

At first it runs through high, rugged, steep, and jagged hills, extremely difficult to climb, and its bed is covered with big rocks and boulders; but after some 5 or 6 miles the hills become much easier of access; its course is straighter, and its banks slope gradually down from low hills, containing excellent pasturage for cattle; sometimes an open space of several yards will be found on its banks covered with grass.

It receives the following water-courses from the hills through which it passes; they are all insignificant.

| | |
|---|---|
| At 1 mile from its source, Sofēthal. | At $3\frac{3}{4}$ miles from its source, Gāpīn. |
| " $1\frac{1}{4}$ " " " " Sortop. | " $4\frac{1}{4}$ " " " " Aldumāra. |
| " 2 miles " " " Jhanda and Badu. | " 6 " " " " Kotu. |
| " $2\frac{1}{2}$ " " " " Bhandiar. | " 7 " " " " Samma. |
| " $3\frac{1}{4}$ " " " " Bighār. | " $7\frac{1}{2}$ " " " " Asha. |

half a mile or so after which it enters the plains. Of the above, the Sofēthal, Jhanda, Bhandiar, and Gīpān are from the north; the others from south. It contains two watering places, one close to Botiū, water from two wells, brackish; and one at about 3 miles further up-stream, water brackish.

A road leads to the Sham plain *viâ* the Baghāri from Rūm ka thūl, but it is impracticable for camels, and horse-men have to lead their horses some part of the first march.

As a pass, the Baghāri has on one occasion been used for a formidable raid; *vide* Drīshaks. The scene of the fight in which Bijar Khan was killed, though now unfortunately left without a stone or any mark as a memento, is at the foot of a low spur jutting out to the plains, 7 miles west of Rūm ka thūl.

A mile or so before the Baghāri enters the low plains, it passes by a level plateau just within the first low range of hills (the Samma), sandy, but covered with splendid pasturage, for about $1\frac{3}{4}$ mile.

The water of the Baghāri is brackish throughout, but it is used for cultivation near the Mahamadpūr outpost. From this pass there is easy access to the Bihish to mountain, a favorite retreat of the Lashārī, and thence to the Chāchar at Būsh ka Bet, practicable for horses. This must be the road Raverty alludes to when he says there is a road by it to Thal Chotiālī. (*Davidson, Bruce, Johnstone, Raverty, Macgregor.*)

BĀGHOBĀNDA—

A village in Yūsāfzāī, Pēshāwar district, situated on the left bank of the Kalpani ravine, on the road from Naoshahra to Torū, and distant from the latter about 4 miles. Its lands are watered from 11 wells, as well as from the Kalpani ravine, which passes within a few hundred yards west of it. Thence is a road to Yārhūsēn. (*H. B. Lumsden, Lockwood.*)

BĀGHŌCH—

A pass which leads from the village of Narinji, in Yūsāfzāī, east over the Bāghōch hill, to Chinglaī, a village in the Khūdūkhēl country. This is said to be a difficult tract, used only by footmen. The pass is about 6 miles from Narinji. (*Bellew, Lockwood, Macgregor.*)

BAGRĀ—

A village in the Harīpūr division of the Hazāra district. It has 285 houses, 56 shops, and 7 mosques. The population amounts to 1,278 souls. The inhabitants are composed of 214 Sadūns, 45 Awān, 30 Syad, 999 others. The water-supply is from a spring and from a water-cut, and is good and plentiful. Supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 16 horses, 403 cattle, 711 sheep and goats, 172 donkeys, and 28 mules. The headmen are Sher Khan and Inayatūla.

BĀGĪARAIKHWAR—

A ravine in the Yūsāfzāī district, Pēshāwar. It rises above Kāldara in Rānīzāī, midway between Malakand and the Hazārnao mountain, and passes

by the villages of Kharkāi, Dargāi, Mirdeh, Sangar, Shāhkōt, Dobandī, Songrā (of Rānīzāī), and Shērgārh to Jalāla. Below Jalāla, except after floods, it does not contain any water in the hot season. Above Shāhkōt the Bagīārāī receives a number of ravines on either side. Those on the west bring down the drainage from Hazārnao, and those on the east that from Malakand. Between Shāhkōt and Jalāla it receives three or four ravines that drain the Totāi hills. From Jalāla it runs south to Kot Jūngrā, there receives a small branch from the east, and then, passing through a low ridge of rocks, joins the Kalpānī on its west, about two miles above Gūjargarhī. (*Bellew.*)

BAGNOTAR—

A village in Hazāra, situated on a level plateau above the right bank of the Dorh river, 10 miles from Abbottabād, on the Mari road. It has 100 houses. There is a small travellers' rest-house here. (*Macgregor.*)

BAGRA—

A village in the Panjpāī division of the Būnēr valley, containing 600 houses. (*James.*)

BAGRA and RAJUIA—

A tract of the Hazāra district, which occupies the valley of the Dorh, between Harīpūr and Dhamtawar, commencing from 6 miles above Harīpūr. The valley runs from Hazāra plain north-east, and extends 15 miles to where the Dorh issues from the Dhamtawar hills. On the north it has the Sarban and Shīngrī hills; on the south Karāl hills. The Dohr runs on the northern side between high banks. Bagra contains 17 villages, and is the lower portion of the valley; Rajūia, 26 villages, and is the upper portion. The climate is slightly cooler than that of the Hazāra plain, and rain is more frequent. The crops are wheat, barley, maize, rice, 'bajra,' tobacco, 'gūr,' turmeric, cotton, &c. The areas according to area settlement of 1868-69 are:—cultivated 5,779 acres, uncultivated 11,410. Rajūia, cultivated 16,938, uncultivated 23,709. Total area, 57,836.

The population is as follows:—

| | Bagra | | Rajūia |
|---|---|---|---|
| | ... 5,793 | | .. 13,664 |
| Number of families | ... 1,188 | ... ... | ... 2,769 |
| Souls per family | ... 5 | ... ... | ... 6 |
| Souls per square mile | ... 215 | ... ... | ... 217 |

The inhabitants of Bagra have 5,710 cattle; those of Rajūra 9,245. (*Wace.*)

BAHĀDŪR-KHĒL—Lat. 33° 54′ 13″. Long. 72° 3′ 12″.

A village and fort in the Kohāt district, 53 miles south-west of Kohāt, and 31 miles north-east of Banū.

The village is situated on a high ridge in the centre of the valley, and is a long straggling place of 200 houses, without walls, and built of rubble and mud with flat roofs.

The inhabitants are Ujdā-Bārak-Khataks; and the headmen are Zaota, Murtaza, Shah-ūl-dīn, etc. There is also a 'thanadar' in the village on the part of the Khan of Tīrī.

The fort is situated to the south of the village, and is a pentagon with bastions: the length of the curtains is 169 feet. There is also an attached horn-work with bastions, the length of the flanks of which are 250 feet long. The walls are 24 feet high and 18 thick at bottom, with a parapet of 3 feet. It is faced throughout with masonry; part has been excavated from solid rock. The ditch is 50 feet wide and 10 feet deep. The

fort requires 408 men to man the walls, and the horn-work 270. There is accommodation for 800 infantry and 100 cavalry, and a house for officers. The water-supply of the post is from a ravine to the west about 300 yards off, commanded by a hill called Chak Gūndaī. The water here is sweet, and is used instead of the wells in the fort, which are brackish.

The fort was built in 1851 under the superintendence of Lieutenant Garnett, R.E., and cost in construction Rs. 70,000. The 4th Panjāb Infantry under Lieutenant Wilde were engaged on the works a good deal.

The road from Kohāt to Banū passes through this place, and is very good and practicable for artillery. The old road went over the hill between the village and the mines, but in November 1865 a tunnel was cut by the Public Works Department through the hill. The dimensions of this tunnel are—length, 426 feet, of which 174 feet is lined with masonry casing; breadth, 16 feet; height, 16½ feet. It was completed in June 1870, and cost Rs. 32,763.

From Bahadūr Khēl there is a fair road by Narī to Daūd Shāh Bānda, a footpath over the hill to Gūrgūrī, and also a path direct to Thal; but this is not safe for small parties on account of the Vazīrīs.

About 2 miles from here on the Latamar road is a large salt mine situated in the bed of a small water-course about 300 yards in breadth, on each side of which run craggy blades of hill, the north-west range of which divides the mine from the village. The mine is accessible by three roads,—*viz.*, from Latamar, from the village of Bahadūr Khēl, and from Narī. It consists of a space about 4 miles in length, and perhaps a quarter of a mile in breadth, which is one mass of exposed salt, the hill on both sides being salt, as is all the ground round. The mode of excavation of the salt is most simple and easy. A small pick is used to make an incision about 1 foot down each side of the rock, and the same distance above and below the depth of about 8 inches, when an iron wedge is driven in the upper incision, which by degrees cracks the salt to the depth and size of the incision, producing a slab which weighs about 18 or 20 seers Lahore weight. It takes 20 minutes' hard work to detach one such slab, and each, as it is cut, is piled and carefully watched by its owner; and these are generally sold as fast as they are cut.

The control and working of the mines is in the hands of Government officers. The salt is excavated and sold at the mine at a fixed duty of 2, 3, or 4 annas per maund of 80 lbs. This rate is very moderate, and does not evidently press on the hill people nor affect their comfort, as is shown by the yearly consumption and proceeds as shown below.

| | | | | |
|---|---|---|---|---|
| Years | 1849-50 | ... | Rs. 28,289 | |
| „ | 1850-51 | ... | „ 82,470 | (including arrears of 1849-50.) |
| „ | 1851-52 | ... | „ 52,522 | |
| „ | 1852-53 | ... | „ 69,849 | |
| „ | 1853-54 | ... | „ 66,125 | |
| „ | 1854-55 | ... | „ 74,925 | |

In 1851 there was considerable dissatisfaction among the Vazīrīs accustomed to get their salt at this place, and this culminated on the morning of 10th November 1851, when the Vazīrīs, about 400 strong, attacked the village of Bahadūr Khēl. The intelligence reached Colonel Sobhān Khān, commanding at Narī, about 8 o'clock on the same morning, and he immediately marched with five companies, a gun, and the detach-

ment of the 1st Panjāb Cavalry, towards Bahadūr Khēl, where he arrived about 11 o'clock on the same day. He sent on the cavalry in advance, and they arrived about 10 o'clock. The Vazīrīs fled on their approach, and the whole of the villagers pursued them. The cavalry, however, came up with the enemy, 11 of whom were killed; amongst the killed were a Malik called Ghar and his son; a horse of the Vazīrīs was killed and one captured, and the rest fled to the hills. At this time Sobhān Khān arrived with the infantry and gun.

After this attack Major Coke went with two guns, No. 1 Panjāb Light Field Battery, the 4th Panjāb Infantry, and No. 2 Company of Sappers, to Bahadūr Khēl, and, in communication with Lieutenant Garnett, proceeded to select a site for a fort. They found Major Taylor had already arrived from Banū, and Sobhān Khān with five companies of his regiment and two guns from Narī.

Sobhān Khān's regiment was intrenched on the edge of the ravine to the west of the village which contained the supply of water on which the village depended. The Kohāt detachment was posted on the opposite edge, and intrenched to command the water. Two strong pickets were intrenched on the two high mounds in front of the position.

The ground in the vicinity of the village of Bahadūr Khēl was carefully examined, and two sites selected as most desirable for the position of the fort: one on the plain to the north of the village which had good open ground all round for a distance of from 600 to 800 yards, no ravines or obstacles of any kind within distance, but water had to be supplied by wells.

The second position was a mound to the west of the village. This site has a commanding view of the country: it commands the village and the principal road to the mines, but has the disadvantage of a very deep and difficult ravine, which approaches it within 250 yards. The bottom of this ravine, which contains a supply of water, is out of sight from the top of the mound. A good supply of water could be obtained at the foot of the hill, as the springs which supply the village with water rise within 100 yards from the foot of the mound.

Under these considerations Major Coke decided the proper site for the fort to be the plain to the north and west of the village. Although its command over the roads to the salt mines and the village was not so complete as on the mound, yet the increased safety of the position more than compensated for the less commanding position over the village and the roads, and in this he was influenced by the consideration that the post being on the extreme frontier and holding control over the salt mine principally visited by the Vazīrīs, with the close vicinity of the hills in possession of this tribe and the very difficult nature of the ground in front, where large bodies of men might assemble in a few hours, rendered it indispensable that the most secure position should be selected for the fort, which might be liable to be attacked by great numbers with little or no previous notice, and the communications from the rear cut off. The erection of this post was regarded with great disfavor by the Vazīrīs and also by some of the Khatāk villagers: however, no further overt act of hostility took place.

In April 1852 the charge of the Bahadūr Khēl salt mines was formally transferred from the Deputy Commissioner, Banū, to the Deputy Commissioner, Kohāt.

But at the commencement of June the inhabitants of this village, on hearing exaggerated reports of the operations in the Ranīzai valley, and led by Maliks Kakar and Awez, deserted to their 'bāndas' of Ghol and Chandghar, close to Bahadūr Khēl, but on the Vazīrī border, and sent word to the smaller villages of Nahar and Mahamadzai, on the Totakhi road to Kohāt, that if they did not close the road and desert their village, they would come and destroy it. Major Coke then ordered them to return within two days. To this they replied that the terms on which they would consent to return were—the unconditional release of the son of Malik Awez, in the Kohāt Jail, awaiting the sentence of the Board; the release of Raza, a Sūrdāk man, in the Kohāt Jail, under trial for murder; and two other prisoners of Latamar, in jail for cattle-stealing; that the Latamar deserters should come in with them; and that no past offences should be enquired into. That the Shāhzāda Jambūr and Khoja Mahamad Khān should be sent to them.

To this Major Coke replied that he would make no conditions with deserters till they came in and made their submission, which being done, any reasonable request on their part should be attended to. Thinking that it was possible there might be some treachery on the part of the messenger, he sent a man in whom he could place confidence with a letter to them, and gave them another day to consider the matter. On the 7th June he received a reply, that they would listen to no terms save those they had first offered, and that, thinking themselves not safe at the Bānda of Ghor, they moved to Chandghar beyond our border in the Vazīrī country. On the 11th, Khoja Mahamad was sent to try and detach the villagers of Sūrdāk, Gūrēzai, and Latamar from the rebels, and on the 14th he returned, bringing back their headmen, who agreed to give security and no further cause for displeasure.

On the 10th Major Coke had also set the well-disposed headmen of the village—namely, Dilasa, Mand, and Dīr Khan—to rebuild the village on the site of two 'bandas' belonging to it, which were in the open and under command of the fort.

On this the men of Darwēsh Khēl, a village in the vicinity, asked that their claim to a restitution of their former share in the salt mines might be considered. The Bahadūr Khēl maliks stated on their part that if the Darwēsh Khēl men would join them for the defence of the mine and the border against the Vazīrīs, they would willingly divide their fourth share of the salt mine granted them by Government with them; and on the 16th an agreement was drawn up between them, which being approved of, the whole of the 'maliks' went down to the ziarat with the Shāhzāda Jambūr and swore faithfully to observe the conditions of the agreement.

On the morning of the 8th Major Coke commenced pulling down the village of Bahadūr Khēl as he had threatened; and on that day and the following the village was nearly destroyed, and on the 9th some Vazīrīs and Darwesh Khēl men, who had gone for salt to the mines, were driven out with threats that if they came there again they would be attacked. On the 10th Major Coke, collecting all the merchants who had come for salt, with some 500 bullocks, and placing Lieutenant Sladen's guns so as to cover the advance to the mine, directed Lieutenant Wilde to move down into the mine with all his disposable force, leaving sufficient to hold the fort. This was done; the hills round the mine were crowned without opposition, and a body

of infantry moved into the mine with the salt merchants' cattle: by 11 o'clock the whole were laden, and the force was withdrawn.

The agreement entered into by the Deputy Commissioner of Kohāt and the Maliks of Bahadūr Khēl and Darwēsh Khēl on the above occasion is as follows:—

"We, the Mullicks of Bahadūr Khēl and Darwesh Khēl, have this day "sworn on the Koran at the Ziarat of Shekh Nekī that from henceforth there "shall be no enmity between our two villages, but that the friends of one "party shall be the friends of the other, and the enemies of one the enemies "of the other.

"That we will together fulfil all duties that the 'Sirkār Angrez' may call "on us to perform, and that the friends of the 'Sirkār' are our friends, its "enemies our enemies. If either of our villages shall commit any offence "against the 'Sirkār' from that day, that village shall become our enemy to "the life and property, and we will not make terms with that village. We "promise to keep our respective boundaries free from thieves and robbers.

"If the Vazīrīs or other inhabitants of the hills, who are not subjects "of the Government, make any raids or commit murder within the 'Sirkār's' "territory, and come through our boundary, we will, to the utmost strength "of our village, resist and pursue the tribe so offending: if any of our men "join the Vazīrīs or other tribes, or act as spies, we will seize them, and their "property shall be confiscated.

"Whatever orders are given us by the 'Sirkār' we will obey them fully.

"Whenever we have a request to make, it shall be made in a petition, and "we will by no means again desert our villages. We will permit no man of "our villages, who has offended against the 'Sirkār,' to return thereto "without permission being granted.

"We hope the 'Sirkār' will also treat us with the consideration and kind- "ness that it does to its other 'ryots.'

"We, the men of Bahadūr Khēl, agree from this day to share one-fourth "profits of the mine given us by the 'Sirkār' in equal shares with the men "of Darwēsh Khēl, half to each village.

"The protection of the 'Sirkār's' boundary shall belong half to the men of "Bahadūr Khēl and half to the men of Darwēsh Khēl. The men who have "now deserted from Bahadūr Khēl, and who are ashamed of having done so, "we petition that the 'Sirkār' will allow them to return, and for the future we "will be their security to the 'Sirkār' for their good conduct and for not "again deserting their village."

After this the Bahadūr Khēlis rebuilt the village on Major Coke's site, and have not since given any trouble. The fort was also finished after some delay, the work being principally performed by the 4th Panjāb Infantry and Sobhān Khān's Regiment.

A whole regiment was stationed here at first, but the garrison was reduced, till now it only consists of 16 cavalry and 30 infantry. (*Coke, Sim, Garnett, Sobhān Khān, Aitchison.*)

BAHĀDŪR-KHĒL—

A village in the Khatak division of Peshawar district, situated 11 miles south-west of Akora, containing 8 houses. (*H. B. Lumsden.*)

BAHADŪR SAM—

A hamlet of Akoris of 3 houses and some fields in a wild rugged country between Spīna in the Spīna range and the Landa Chkaht valley. It is

on the road from Spīna to Landa, and is $4\frac{1}{4}$ miles from Swvarg, and $5\frac{3}{4}$ from Landa Kalleh Khel.

Supplies are very scanty, and water is procured from a spring in an adjacent ravine. (*Ross,*)

BAI—

A village in Gadāizāī division, Būnēr, containing 400 houses and 3 hūjrās. (*Aleemoola.*)

BAĪN—

An outpost in the Banū district, situated on a rock at the mouth of the Baīn Dara Pass, $6\frac{1}{2}$ miles north-north-west of Ama Khēl, and 6 miles north-east of Mūlazaī.

Its dimensions are 52 by 40 yards, and it has two bastions and a watchtower. It is garrisoned by 6 cavalry and 40 infantry of the Frontier Militia.

Two small posts are detached from this outpost,—one some 800 yards up the pass, in which there are 6 infantry, and one at a mile and a half from Pahār Khēl in the Banū district, in which there are 7 infantry.

The Baīn Dara with the Mūlazaī outpost is responsible for all the passes between the Baīn and Tān Chīnai Passes. The post was built in 1861 under the superintendence of the Tehsīldar of Lakī, and cost Rs. 5,036. (*Edwardes, Taylor, Carr, Macgregor, Paget.*)

BAĪN DARA—

A pass in the Banū district, situated east of the "Lā Sār Kūrm" Pass, 15 miles north-west of the Pēzu Pass. The frontier road goes through the Batani range of hills by this pass.

There is no water in the pass, but it is a good road, by which laden cattle and artillery can be taken. The Baīn Dara Post on the Dera Ismail Khan border is responsible for keeping this pass open to Banū District. This pass, though so far in British territory, is frequently the scene of raids by Vazīrs, who can come and go through the Batani hills into it without entering British bounds. It is therefore not safe to go through it without an escort. (*Macgregor, Carr.*)

BAĪZĀĪ—

A division of the Kohāt district, which extends from Kohāt south-east to the Khatak boundary along either bank of the Kohāt Bāra. It is about 20 miles long, and has an average breadth of 6 miles. The inhabitants are Sūnīs, and could turn out 1,200 fighting men. The villages included in Baīzāī are—Kohāt, Pīr Khēl, Garī Mīān-Kalān, Bezadī, Mīr Ahmad Khēl, Shekhan, Kāghazī, Nasrat Khēl, Mahamadzai, Bar Kamr Dand Sūrzāi Jāba, Jarmu, Shāhpūr, Tōgh, Tīrī Tang, Kharmatū, Thatī, Gandiāb, Sīāh Tarī Khēl, Gadū Khēl, Dhodā, Shadī Khēl, etc. This is also one of the divisions on the Bangash. (*Agha Abbas.*)

BAĪZĀĪ—

A section of the Akozāi clan of the Yūsāfzāīs, who mostly inhabit the south bank of the Swāt River beyond British border.

They are sub-divided as follows:—

| | | |
|---|---|---|
| Babūzāī ... | Abā Khēl ...<br>Barāt Khēl ...<br>Banū Khēl ...<br>Aka Khēl ... | These sections reside between Abā Khēls and the Matūrīzaīs. |

| | | | | |
|---|---|---|---|---|
| Suhel | Abā Khēl | Khasī ...<br>Khān Khēl ...<br>Shkhālī Khēl ...<br>Smel Khēl ...<br>Shergha Khēl... | | Reside between the Babūzai and Mūsa Khēl. |
| | Sūlimān ... | Matūrīzaī ... | Abā Khēl ...<br>Balol Khēl ... | Reside between Jinkī Khēl and Babūzai. |
| | Azī Khēl ... | Ahmad ... | Jinki Khēl ... | Reside between the Shamīzai and Azī Khēl. |
| | | Khado ...<br>Bara ... | | Reside in the Azī Khēl division between Jinkī Khēl and Babūzai. |
| | | Mīr Alī ... | | Descended from son-in-law of Azī. |

Their country is much scattered in extent. They extend from the Lūnkhor valley, in the Pēshāwar district, through Swāt on the left bank of the river, and along the north slopes of the Ilam and Dosara mountains, into the highlands of Ghōrband, and throughout the valleys draining from these into the Indus. Collectively, the Baīzāi clan is reckoned at 38,000 souls, and they are able to muster 6,000 matchlockmen. The Baīzāi villages in Swāt are:—Thāna, Barikot, Galegī, Nawakala, Panjigram, Ūdigram, Gozdara, Balogram, Kambar, Katelaī, Mingara, Saida, Chārbāgh, Gūlibāgh, Alamganj, Khwaza Khēla, Thikdarai, etc.

The name Baīzāī is also applied *par excellence* to the following villages of Swāt and their inhabitants:—Thāna, 1,000 houses inhabited by Khān Khēl Pathāns; Nal, 80 houses of Fakirs; Bakhta, 80 of ditto; Haibatgram, 80 of ditto; Jalālā, 80 of ditto; Guniār, 30 of Miāns. These belong to the Abā Khēl division, but are separated from them by the Mūsa Khēl, and the inhabitants are known as Khān Khēl. (*Bellew, Lockwood.*)

BAĪZĀĪ—

A division of Swāt, situated south of the Mora range and north of Lūnkhor. It is called Sam Baīzāī in distinction to the Baīzāī in the Swāt valley, and comprises the following villages:—Pali, Shērkhānā, Jalālpūr, Zormandāī, Bāzdara, Mora Bānda.

The Khāns of Baīzāī are Amīrūla Khān of Pali, Khorasān Khān of Zormandai, Habīb Khān and Mokarab Khān of Shērkhānā, and Amīrūla Khān of Bāzdara.

These villages are some little distance from the hills, but situated in a country much intersected by ravines. Each village has its separate Khān, but all belong to the same family, though of different branches, and hold land in Thāna, as well as on this side of the Mora Hill. The Khāns of Sherkhānā, Bāzdara, and Zormāndai are of one branch of the family; and though not friendly, at least to the Pāli Khān, who is of a different branch, yet keep together for purposes of mutual support against their relations at Thāna.

The revenue of the Khāns is derived from fees at betrothals and marriages, and from a share of produce varying from $\frac{1}{10}$ to $\frac{1}{3}$ on half the lands of the village. Another source of revenue to the Khāns of the Barkhor section (*i. e.*, Shērkhānā Bāzdara, and Zormāndai) is from the Gūjars living in small hamlets scattered over the Mora mountain. These keep up large herds of cattle and cultivate a little: the tax on these hamlets may be reckoned at about Rs. 700 or 800 per annum, which is divided into three shares according to fixed boundaries on the hill; in addition to this a seer of ghee is levied on every rupee's worth sold. Gūjars are also made to perform services and supply milk, kine, &c.

In the warm months the Gūjārs go to the other side of the hill, which belongs to the Muwa Khēl, who similarly tax them.

The undermentioned fees are also levied by the Palīwāls, and half divided among the other three villages. It is generally collected in Palī if the persons on the look out happen to be together, otherwise each village collects its own.

A similar fee to that taken in the Bāzdāra valley is also levied per bullock load at Thāna, thus :—

| | Thāna. | Palī, &c. | TOTAL. |
|---|---|---|---|
| | As. | As. | As. |
| Ghee ... ... ... | 4 | ... 4 | ... 8 |
| Rice ... ... ... | 2 | ... 2 | ... 4 |
| Iron ... ... ... | 1-6 | ... 1-6 | ... 3 |
| Cotton ... ... ... | 4 | ... 4 | ... 8 |
| Cloth, &c. ... ... | 8 | ... 8 | ... 1 |
| Fruit ... ... ... | 1-6 | ... 1-6 | ... 3 |
| Indigo ... ... ... | 2 | ... 2 | ... 4 |

If a man accompanies the merchandise, it is let through at half the usual fee.

Traders with mules generally make one march from Thāna to Kāsima, and bullocks from Thāna to Palī or Ghāzī Bābā, and *vice versâ.*

The Kāsima people are friendly with the Palīwāls, but lately the Kūī and Khārkai people have been on bad terms with them, and men of any standing cannot go by the ordinary route in consequence; but as this enmity is with Palī only, they get into Bāzdara by going round by the Dūkhanī hill. The Khārkai men having business in Swāt generally go round by the Malakand route.

Of the villages in the Bāizaī valley, the Palī men alone cultivate in British territory, and they hold a considerable quantity of land belonging to Surbi.

Palī is saīd to contain about 156 hoūses, Sherkhānā 80, Zormāndai 40 Bazdāra 60.

The following information regarding the late history of the Bāizaī chiefs is extracted from a report by Major James :—

"Frequent changes have occured among the chiefs of Bāizaī, who, when "circumstances forced them to leave their possessions on one side of the hill, "retreated for a time to the other till in a position again to assert their rights.

"On the British Government taking the country, Nūr Alam Khān was "chief of Palī and Amīrula Khān resided there with his consent.

"Quarrels arose between them, and Amīrūla succeeded in expelling Mīr "Alam Khān, who took refuge in Zormāndai with Pasand Khan.

"About this time a re-distribution (wesh) took place among the Khāns, and "Pasand Khēn from Zormandai went to Sherkhāna, Amīrūla Khān (son of "Abdūla Khān) from Shērkhāna to Bāzdara, Mohsam Khān and Faiztalab "Khān from Bāzdāra to Zormāndai. Soon after Mīr Alam had taken refuge "with Pasand Khān, a quarrel, caused by some injury to a Hindū, a de- "pendant of Pasand Khān's, led to that chief attacking Amīrūla Khan in "Palī: the latter had the best of the fight, and Pasand Khān was mor- "tally wounded. He was succeeded in the Khānship by his son, Shāh "Nāzīm Khān, who, with Khōrasān Khān, nephew of the deceased Khān, "sent to Būner for assistance, and attacking the village of Palī in force "burnt it and reinstated Mīr Alam Khān.

"Amīrūla Khān then fled to the British village of Kūī, where he ob- "tained an asylum, but he was subsequently allowed to return to Palī.

" He again contrived to work up a party; and coming privately to the " village, Mīr Alam Khān's nephew had to flee.

" In Bāzdara the changes have not been so frequent. Amīrūla Khān (the " son of Abdūla Khan), who came there in the redistribution, " wesh," from " Sherkhānā, remained for a time, his cousin Zārdād Khān being with, but " subordinate to him. The latter was soon obliged to flee, and, going to " Thāna, was made Khān of the Bāzdara division in the course of about a " year at the intercession of the elders.

" For about three years the two Khāns remained together in Palī, when " dissensions again sprung up and Amīrūla was forced to retreat to Thāna, " where he was installed in the Palī estate; but the Thāna elders soon became " dissatisfied with him and sent for Mīr Alam Khān, who at once proceeded " there, leaving a nephew to look after his interests in Palī, and Amīrūla Khān " again became a fugitive, on this occasion taking refuge in Aladand. In about " six months he became sufficiently strong with Shāh Nazīm Khān's assistance " to expel Amīrūla and establish himself in Bāzdara, which he held for six " months, when Amīrūla Khān, assisted by the Thāna men, expelled " him."

Captain Shortt in a memorandum on this district says:—" Pali and the " neighbouring villages in the Bāzdara valley have given trouble at different " times from our earliest acquaintance with them.

" The valley was the head-quarters of a band of some 80 horsemen, " who committed depredation over the whole country up to the Peshawar " and Lahore road.

" In 1847 they appear to have aided the refractory village of Babūzaī " in resisting a force of Sikh troops under Colonel G. Lawrence; and when " punishment had been given to the latter village, the force proceeded and " destroyed Palī.

" This was not sufficient, and two years afterwards, in 1849, Colonel " Bradshaw's force visited the valley, and Pali, Zormandaī, and Shērkhānā " were burnt.

" Crime was not to be stopped at once, and Hindūs were carried off, pro- " perty stolen, and outrages committed; Lieutenant Hodson, then in charge " of Yūsāfzāī, demanded security for the future. One Gholam Shāh Baba, " who seems to have been held in considerable estimation, and who owned " property in our territory and in the Bāzdara valley, became responsible for " them, and security was also given to the Palī people by the Baīzaīs that " they would refrain from injuring them.

" The arrangement seems to have been successful to a great extent. No " open aggression was offered, but occasional affrays and some cases of " exaction occurred, when parties who had received some real or fancied injury " would endeavour to right themselves by seizing the person or property of " one of their neighbours.

" This was not more than might have been anticipated, as the terms on " which the Palī men were with their immediate neighbours varied a good " deal.

" With the village of Kharkai there have always been disputes about the " right of grazing, cutting grass, wood, &c., from the hill, which forms the " boundary between the two.

" The interference of the Ūtmān Khēl in disputes beyond the frontier has " also led to bad feeling on one or two occasions.

"In 1855 the Kūī people, having given an asylum to a number of refugees "from Palī, nearly led to an attack on Kūī by the people of Shērkhānā, "Zormandai, &c., assisted by a force from Būner.

"Captain Cripp's arrangements prevented a breach of the peace, and he "effected an amicable settlement; he recorded that the headmen bound "themselves by oath to abstain from all acts of aggression, and, should cause "of complaint arise, to refer the matter for the decision of the civil authority "at Mardān.

"Gholam Shāh, who was security for the Paliwāls, died some years ago, "and of late a bad feeling has existed between the Paliwāls and our villages "of Kharkai and Kūī, with the former on account of alleged trespasses, and "with the latter in consequence of a quarrel commenced by Amīrūla Khān "levying a heavy fee from a Hindū proceeding to Swāt under the safeguard "of the mallicks of Kūī.

"Mutual acts of retaliation have followed, and heightened this ill-will, but "when proceedings of this kind have been established against British sub-"jects punishment has followed. On the other hand, acts of aggression "became much more numerous on the part of the Paliwals and men of "the neighbouring villages, and warnings sent to the Khān of Pali were "disregarded, and in some instances he flatly refused to give up property "he had seized till an alleged claim on a British subject should be satisfied.

"This state of affairs was reported to the Commissioner, and a list of "offences since May 1861 furnished in a letter to the address of the Deputy "Commissioner, Peshawar: it was desired that the Palīwāls might be called "on to give satisfaction."

Major Shortt also remarks that should it become necessary to blockade the people of the Baizai valley, there would be no difficulty in doing so. The people of Kūī and Kharkū would give efficient aid in doing so, and a small detachment might be left to see that people in the Lundkhor valley gave assistance.

The Pālīwāls would feel a blockade. They come to Lundkhor, Mardān, and Gārhī Kāpūr for numerous articles, and they also bring rice, ghee, &c., for sale. The land cultivated by the Pāli people in our territory is an additional hold we have over them.

Mr. Beckett in his memorandum of Bāizai says:—"The ruling "class are the Khāns of Thāna in Swāt, of both the Kūzkhōr and "Barkhōr factions; each village is governed by a representative of this "clan; they re-distribute their lands periodically. They levy dues on traders "through the pass, and themselves are great carriers. A great deal of the "merchandise of Swāt is carried on bullocks belonging to the Mora pass "people. They fear a blockade because, when the pass is closed, they lose "their dues, and their cattle remain idle. I have had occasion twice to block-"ade Palī, the chief village; both times the Khān gave in. A seizure of "pass bullocks can always be made in British territory. As far as grain "and the other necessaries of life are concerned, the pass villagers are quite "independent of us; but their villages are all in the open, and they fear "attack." (*James, Munro, Shortt, Beckett.*)

BAIZAI—

A subdivision of the Yūsafzāi division of the Pēshāwār district, consisting of a bay which runs into the hills between the Paja and Malakand ranges at the extreme north-west corner of the division. It is bounded

on the north and west by Swāt, east by the Paja ridge, and south and south-west by the Takht-i-Bahī and the Bagiārī ravine. Its length is 20 miles, and its breadth 12 miles. The appearance of Bāizai is that of a dry plain interspersed with villages, in which are a few trees, while in every direction communication is difficult and interrupted by the number of ravines which traverse it in every conceivable direction.

It is surrounded on the north-west, north-east, and south by hills: those to the north are the spurs of the Malakand and Mora mountains, and on the east and south are the Paja and Takht-i-Bahī. These are all, so far as they touch Lūnkhōr, of a very precipitous, barren and parched nature.

There are no rivers in Bāizai, but the drainage of the surrounding hills is carried off by a series of ravines, the principal of which are the Bagiārī, Barwāza, Landai, and Gadar.

The upper part of the Baīzai is open and easy for cavalry and artillery. The ravines are not generally difficult to cross, with the exception of the Kalpani. The soil is rich, free from stones, and much under cultivation, which, however, all depends upon rain. The ravines about Kasima, Tazigram, and the village of Lūnkhōr appear the most difficult in the valley for artillery. The villages are few and far between, many of them being of considerable size. Water and fuel are scarce, as also grass; *bhúsa* is procurable in abundance in all the villages.

Bāizai is inhabited by (1) Bāizai Swātīs, (2) Ūtmān Khēls, and (3) Khataks; a 4th may be added, such as Momands, Rowānries, &c.

(1).—The Bāizai Swātīs have three villages, Mātā, Shamozai, and Bābuzai; all three to the east, and close under the Paja spur from the Sīnawar hill. These are the remnants of the real Yūsāfzāis, this being the battle ground between the descendants of Yūsaf and Mandan in their numerous conflicts. Mercenaries were called in on both sides, who eventually succeeded in taking the valley for themselves.

(2).—The origin of the Ūtmān Khēls is not known. Major James says they are a branch of the Afrīdīs, who as mercenaries joined with the Khataks. Another account makes out that they are the aborigines. They themselves claim to be the original stock of Arang Barang.

The clan is divided into three sections, which are again sub-divided thus—Ishmailzai, Daulatzai, Sisada.

| | | | |
|---|---|---|---|
| Sehsada ... | Yūsafzaī ...<br>Torzai ... | | Inhabit Kharkai. |
| Daolat Khēl ... | Mehtar Khēl ... | Balārzai ...<br>Abukhēl ...<br>Bagikhēl ... | Inhabit Pipal. |
| | Ubāra Khēl ... | Achu Khēl ...<br>Mīr Wais Khēl ...<br>Maskin Khēl ... | Inhabit Mīān Khān. |
| | Barmi Khēl ... | Daolat Khēl ...<br>Sarbadāl ... | Inhabit Sangao. |
| Ishmail Khēl ... | Haibat Khēl ...<br>Painda Khēl ... | | Inhabit Kūi. |
| | Ūmar Khan Khēl | | Inhabit Barmūl. |

The Ūtmān Khēl villages are Kūī, Barmūl, Mīān Khān, Sangao, Pīpal, Kharkai, and Ghazi Bāba. Barmūl was formerly a separate village, and now, though amalgamated with Kūī, still has its separate sections and maliks.

Kharki is the most powerful and best behaved village of the clan; it is inhabited by the Seh Sadą section. It is doubtful if this section are Utmān Khēls, or if they are a separate race who afterwards joined them.

(3).—Khataks. The Khatak villages in Lūnkhor are divided into two sets, Lab i Rūd and Lūndkhor. The Lab i Rūd villages are as follows, Kātlang (including Balandai, Odigrām, Māmulai, and Azi Khēl), Sawalder, Jamāl Gāri, Charchor, Derai, Ligpani, Kāsima, Alo, Sarobai, Tazagram.

The Lūndkhor set has the following villages—Lūndkhor, Miān Isa, Dūndia, Dāgi, Kālu, Shergār, Kūtabgar, Pīrsada, Jālāla, Kotkai, Jangider, Shamshai, Syadabād, Kuligari, Kot Jūngra, Madī Bāba Ziārat (the holy place of the Pīrs of Mardān). The Khataks came into this country as mercenaries during the fights between the descendants of Mandan and Yūsaf.

(4).—The Rawānris live mostly in Jalāla; their origin is obscure; they themselves claim to be Pathāns, but the Pathāns won't acknowledge them, and say they are the original inhabitants of the country, like the Dilazāks. The Mohmands are interlopers, and as yet don't own any of the soil, but merely cultivate. There is a prophecy among them that some day British Yūsāfzaī will be inhabited by Mohmands, and certainly they are spreading eastwards, and have settled in many villages both in Baizai and Kamālzai as cultivators.

These is no great family of Khans in Baizai. At the annexation we collected the revenue through two Maliks, Sada and Ghulām, whose sons, Mahamad and Hamīd Khan, are now alive, and both draw a money allowance of Rs. 250 per annum. A third man who did good service for us at the annexation was Malik Taūs of Jamālgari, whose son, Barkat, is now alive, and who has a dispute with Afzal Khan, Khatak, now settled at Jamālgāri. Afzal Khan is the great-grandson of Sarfarāz Khān, chief of the Akora Khataks, and was confirmed in his father's position (head of the Akora Khataks) by Dost Mahamad Khan, Amīr of Kābal; eventually he was dispossessed by the other branch of the family under Jāfar Khan. Afzal Khan fled to Jamālgāri, and was protected by Malik Taūs, who permitted him to settle there ever since; he has bought up land on every opportunity, and is intent on driving out the descendants of his benefactor Taūs; he has been described by Major James as a cruel, cowardly man, and little esteemed throughout the country.

The people of this Baizai division never paid revenue to former governors, and after annexation they were disposed to continue this course, but a force under Colonel Bradshaw moved into the valley and soon brought them to terms. This force consisted of two troops of horse artillery, one company of sappers, one regiment of irregular cavalry, 500 British infantry, and one regiment of Native infantry. Lieutenant Lumsden with 200 of the Guides went on ahead to lay in supplies; at his approach nearly all the recusant villages waited on him and paid up their revenue. But as it was wished more to choke the spirit of resistance than collect revenue, the expedition, on the 11th and 14th December 1849, attacked and destroyed the villages of Sangao in British Baizai, and Pali, Zormandaī and Sherkhana in Swāt Baizai, notwithstanding that they were aided by Būnerwāls and Swātīs to the number of 5 000 to 6,000. These last were so severely handled by Colonel Bradshaw, that they fled like sheep over the frontier, leaving their dead in the field, and the road into Swāt completely undefended.

During the Ambēlā campaign the Ūtmān Khēls of the Baizai division flocked to join the combatants, and gave a great deal of trouble by cutting up stragglers between the British position and the rear. Major James recommended that a force, destined by Sir Hugh Rose for a diversion against Swāt, should be sent to punish these people, but it was not done. After the campaign a fine of Rs. 2,500 was imposed upon them by the Commissioner of Pēshāwar.

The settlement of the shares to be borne by the different sections led to quarrelling. Between the 21st September and 21st October 1865, a series of petty conflicts took place between the contending factions of a group of five villages of the Ūtmān Khēl tribe. In five conflicts which took place 22 men were killed and many wounded.

It then became necessary to take decisive measures, and accordingly the Deputy Commissioner summoned, and detained in default, 21 of the maliks or influential men of the offending villages. The Commissioner, at a later period, proceeded to the locality, and after a full investigation inflicted a fine of a year's revenue on three of the villages, retaining some of the principal men of the two worst as hostages for the good conduct of the inhabitants. He urged on all the necessity of making up their quarrels, and by his arrangements order and quiet, it was thought, had been restored.

However, at the close of 1865 the old feuds broke out afresh in the villages of Kuī, Barmūl, Miān Khān, and Sangao. A party, aided by the Khāns of independent tribes, forcibly expelled the members of the rival faction, and a recurrence of strife and bloodshed was anticipated. After fruitless resort to considerate measures, it became necessary to take decided steps for the enforcement of the authority of Government; accordingly a requisition was made for the assistance of the military authorities. As the position of these villages was a strong one, and the probability of assistance from Swāt and the border tribes was great, it was deemed expedient to employ a considerable force; accordingly 3,000 men from the Pēshāwar brigade, with a mountain train and a battery of horse artillery, under command of Brigadier-General Dunsford, C. B., was despatched on the 15th January to the Lūnkhor valley. The refractory villagers, overawed by the presence of so large a force, offered no resistance, and by the 21st of January the villages of Miān Khan, Sangao, and Barmūl were levelled to the ground. The Khāns of the independent tribes who had taken part in the disturbances then came and made their submission, and on the 23rd January the force returned. The villages have been now rebuilt upon the plain, where they are no longer inaccessible, or in the way of assistance from independent tribes. It is satisfactory that no aid was given to our refractory subjects by parties from beyond the border, and that the Akhūn of Swāt, recognizing the justice of the measures taken from first to last, proclaimed that the duty of subjects was "to obey their rulers, and to abstain from internecine strife"—a commendable sentiment, but doubtless prompted to some extent by a reminiscence of the Ambēla campaign. *(Bellew, Lumsden, Edwardes, Munro, Panjāb Reports, Bradshaw, Lawrence, Allgood, Beckett, James.)*

## BAĪZA

A section of the Mohmands, who inhabit the country between the Halīmzāī section of that tribe and Bajāwār, and the valleys to the west of

the Kābal Sapar range towards the Kābal river. Their chief place is Goshta, and their country has the reputation of being very fertile. The Baizai Mohmands also have the reputation of being more civilised than the other branches of that tribe. They can, it is said, turn out from 12,000 to 13,000 fighting men; but this is surely a great exaggeration.

Tāj Mahamad and Syād Mīrkhān, own brothers, are the chiefs of this clan, and are said to receive Rs. 18,000 per mensem from the Amīr of Kābal; Zamīn Khān and Jyamūla Khān are also men of rank and influence.

Scarcely anything is known of the Baīzai Mohmands, and we have no dealings with them. Ommaney gives some little information regarding the customs of this section. "In the cases of abduction of married "women, a fine of Rs. 1,200, called 'Neyk,' is taken from the abductor. "Of this fine two-thirds are given to the husband, and one-third to the "chiefs. If the fine cannot be paid, the abductor is expatriated. The "relations of the abductor have to pay Rs. 100, called 'Mukh,' which is "paid to the husband, and part of it expended on feasting the council. By "payment of this sum, the relations of the abductor free themselves from "responsibility for the action of their relative. Widow abduction is pun-"ished by half the amount of 'Neyk,' but the full amount of 'Mukh.' "Abduction of an unmarried woman carries the same punishment as that "of a married woman.

"The following fines are levied by them for injuries—

| | | | | | | |
|---|---|---|---|---|---|---|
| Sword-cut | ... | ... | ... | Rs. | 100 | |
| Dagger-stab | ... | ... | ... | " | 50 | |
| Blow with a stone | ... | ... | ... | " | 25 | |
| Blow with a hatchet | ... | ... | ... | " | 50 | |
| Gunshot | ... | ... | ... | " | 600 | |
| Theft ... | ... | ... | ... | " | 9 | for every rupee's worth. |
| Arson ... | ... | ... | ... | " | 100 | |
| Mischief to cattle | ... | ... | ... | " | 9 | for every rupee's worth. |

"Murder is punished by the same fine as that levied for the abduction of "a married woman." (*James, Ommaney.*)

BĀJĀ—

A village in the Utmānzai division of Yūsafzāi, Pēshāwar district, 5 miles east of Swābī, situated on the open plain, and supplied with water from four wells. Maini is 6 miles east of the village, and the road to it passes along the foot of the hills. It has 62 houses, 8 of Gūjars, 8 of Awān. Bamkhel is within gunshot to the westward. Baja is inhabited by Bizād Khēl Khūdū Khēls, and can turn out 50 fighting men. The sections are Khasam Khēl, Mūsa Khēl, Lāl Khēl, and Ūsmān Khēl. Some pottery is made here. The inhabitants sell wood and grass at Mardān. (*Lumsden.*)

BAJĀWAR—

An independent district of Yāghistān, bounded north by Panjkora, east by the Ūtmān Khēls and Mohmands, south by the Mohmands, and west by the Kūnar range.

Bajāwar is divided into the following districts, *viz.*, Baraūl and Maidān under Faiztalab; Jhandaul under Faiztalab; Bābakāra or Salārzai under Abdūla Khān; Mahmūd under Mahamad Akram; Charmang and Nāwagai under Haidar Khān. The 'Sapper,' however, says there are only three divisions, Jhandūl, Nāwagai, and Shahr. For list of villages in these divisions see their titles.

According to Elphinstone and others, Bajāwar is an undulating plain, about 25 miles long, from 2 to 7 miles broad in its upper end, and 8 to 10 in its lower end. In the centre there is a stream which falls into the Panjkōra. But Bellew, though he gives no account of it, seems by his map to make it a number of valleys draining south into a larger stream, which eventually falls into the Panjkōra.

The southern part of Bajāwar, according to Creagh, is a fine open valley, varying from 3 to as much as 15 miles in width, and about 35 or 40 miles in length, the northern portion is very hilly, and consists of 3 or 4 valleys, narrow and much cut up by ravines.

Bajāwar is chiefly a pastoral country, the inhabitants possessing large herds of cattle, sheep, and goats, for the grazing of which the country affords extensive and excellent pasturage.

The shepherds generally pass the summer season in structures of wood and mats (made from the 'missere' grass), called 'kudies;' a collection of these forms a hamlet belonging to some large village, and around each is to be found a few acres of cultivated land. Most of the cultivated land in the country is dependent for water on rain, but there are also considerable tracts of land irrigated by "karez." Wheat is the chief product, of which in average seasons two maunds are sold for one rupee, considerable quantities also being exported.

The chief villages in Bajāwar are Bajāwarkhās or Shahr and Nawagāi. Bajāwar is not subject to the Kabāl Government, but it pays tribute whenever forced to do so. Aleemoola, whose information, if indistinct, is worthy of some credit, says that the area of Bajāwar is 125,000 jarebs, and its revenue Rs. 2,00,000. The chief has 13 guns, 40 shahins, 700 large jezails, 8,000 foot, 2,000 horse (?), 6 pairs of state drums, 12 state horns and standards. He has absolute authority over his people, even extending to their wives and daughters.

Faiztalab, the chief of the best part of Bajāwar, is said to be the most powerful of all the chiefs around. He is styled Hāji Sahibzādā, as he has made the pilgrimage to Mecca, and his influence extends beyond his own province. He is also known as the Bādshāh and Bāz. His rule too seems to be popular, though severe, and is consequently well-suited to the wild tribes he has to deal with.

Eighty-six Bajāwaris are returned as serving in the ranks of the Panjāb force, and 98 in the line regiments.

The Bajāwaris have always been hostile to the British. During the Afghānistan campaign, the chief of Bajāwar was present with a contingent at the siege of Jālālābād, and both Mīr Alam Khān and Faiztalab Khān, chief of Jhandūl, joined the attack on the British position at Ambēla in 1863 with a large body of Bajāwaris, these being the only occasions on which it was possible for this clan to show their disposition. It is not probable that there would ever be any call to attack the Bajāwaris in their own valley, but if it ever became necessary, it would be advisable to obtain the co-operation, or, at all events, the neutrality, of the Mohmands, as the best road to Bajāwar goes through their country, and there is no other road which does not go through the lands of other tribes. This road goes by the Karapa route as far as Pitao, and then through the Metai valley. There is also a road which goes through to Dānashkol, and thence to Bajāwar. The first starts from Shabkadr, and the stages are

Regmena, Gandao, Kamāl, Nāwagāi. The stages of the other road are Regmena, Būrhān Khēl, Langar Khēl, Sūrkamr, Nāwagāi. A road also goes from Mata to Būrhān Khēl, and is known as the Alī Kandī route. There is besides the road to Bajāwar through Swāt, the camel marches of which are, 1, Malakand; 2, Khār; 3, Ūch; 4, Shagi; 5, Bajāwar, Mayar, and Miān Kālā.

A great supply of iron from Bajāwar is exported to Pēshāwar, being brought for sale in a half-wrought state, consigned to merchants of the Miān class. Most of it goes through the Mohmand hills, but some also by Swāt. It is carried on mules and bullocks; the first of these are generally sold at Pēshāwar, but the latter are nearly always used to take back salt, sugar, indigo, and spices. The last return of trade for 1872 shows that 45,588 maunds, of the value of Rs. 1,91,876, were imported into Pēshāwar from Bajāwar, and 10,055 maunds, of the value of Rs. 92,008 were exported to that place,—total 55,643 maunds, valued at Rs. 2,83,884. Elphinstone mentions that the hills surrounding Bajāwar are covered with a dense forest of oak and pine. Lord says that some specimens of copper ore were brought to him from Bajāwar. They were principally malachite and peacock ore, and seemed rich in metal. Iron of good quality is found in the Biraul district. The ore is not obtained by mining, but in a pulverized state, mixed up with black earth washed down by hill streams; it is collected by the people and imported to Pēshāwar and other neighbouring markets, where it is sold after it has undergone the process of smelting. This process consists of mixing the black earth containing the ore with coal, and burning them together until the iron becomes a consistent mass, from which pieces are disposed of as may be necessary. The value of the ore mixed up with earth, as it leaves its native hills, has not been accurately ascertained; but it is believed the cost in its pristine state is very small. The carriage hire on donkeys and mules to Pēshāwar and other markets adds to it, and after smelting it sells, according to its quality, at Rs. 3 to 6 per maund.

The climate of Bajāwar is described as being very much like that of Kābal, and the country is covered with snow for a month or two in the year. The prevailing wind in the summer is from the east, and in the winter from the west and north, the last being productive of great cold. Bajāwar is inhabited by the Afghān tribe of Tūrkolānis (which see), but it also contains other races, *viz.*, Hindkis and a mongrel race called Rūdbārīs, who number 30,000 souls. The Tūrkolānis number 10,000 to 12,000 families, and can turn out, according to Lumsden, 15,000 fighting men. Mīr Alam Khān of Bajāwar Khas can turn out 6,000 men and 16 guns. They have a feud with their southern neighbours, the Mohmands. This arose from the Mohmands having on one occasion invited them to fight the Sikhs at Shabkadr, and when they were beaten, having turned on their allies, plundered them of all their property, and sent them home with scarcely a rag on their backs. (*Elphinstone, James, Bellew, Creagh, Powell.*)

BAKAR-KA-THŪL—

A small but fairly flourishing little village in the Jampūr division of Derā Ghāzī Khān, situated about 4½ miles south by west of Harand, in the centre of several acres of fair cultivation irrigated from the Kāha, which belongs to the Pitafī Gorchānis. It is surrounded by a mud wall 11 feet high and a few inches thick. The entrance is through a gate in its east wall. Its water-supply is from the Kahā, a few yards off the village.

Half a mile east of it, the Kalgari and Mīrlar ravines meet the Kahā. (*Davidson, Macgregor*).

BAKHSHĀLĪ—

A village in the Daolātzaī division of Yūsāfzaī, Pēshāwar district, situated on the open plain on the right bank of the Mokam ravine, about 6 miles below Chārgolai and 10 miles north-east of Mardān fort. It has 13 wells and 198 houses, of which 55 are inhabited by Pathāns, 55 by gardeners, 16 by weavers, 9 by Hindūs, and 33 by Gūjars. It is divided into the following sections—Tordhēr Khēl, Jalsī Khēl, Miāra Khēl, and Sōrdhēr Khēl. The country in the vicinity is open and well cultivated, being irrigated from the ravine. (*Lumsden, Lockwood, Macgregor.*)

BAKHTIĀRĪS—

A tribe who inhabit a portion of the Derajāt round Drāband. They are said to be a branch of the Bakhtiārīs of Persia, but are now almost amalgamated with the Mīān Khēl, with whom they are one in all their feelings. They number about 800 houses, besides some 500 in Margha in the Ghilzai country, but there is little or no intercourse between these branches of the tribe. Some of them are engaged in the trade between Hindūstān and Khorasān. (*Mahamad Hyat.*)

BĀLĀGARHĪ—

A village in the Daolātzaī Amazaī division of Yūsafzaī, Pēshāwar district, situated on the right bank of the Mokām ravine, opposite Shāhbāz Garhī, about 2 miles north of Garhī Kapūr and 8 miles east-north-east of Mardān fort by the upper road. It has 108 houses, of which 17 belong to Pathāns, 10 to weavers, 6 to Awāns, 60 to gardeners, 5 to Jats, and 5 to Hindūs. It is supplied, with water from the ravine, and has 13 wells. (*Lumsden, Hastings.*)

BALAKOT—

A village in the Mansera division of the Hazāra district, 46 miles north-west from Abbottabād, on the right bank of the Kūnar river. It has 1,301 houses, 25 shops, and 15 mosques. The population amounts to 10,683 souls. The inhabitants are composed of 98 Syads, 1,007 Swātīs, 7,826 Gūjars, 1,752 others. The water-supply is from two water-ducts near the village and the river, and is very good and plentiful. The produce consists of 'makai' and rice. Supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 43 horses, 5,423 cattle, 145 sheep and goats, 6 donkeys, 98 mules. The headmen are Mahamad Abās, Safdar Alī, &c.

BĀLAKOT—Elevation 3,285 feet.

A sub-division of the Mānsera division of the Hazāra district, situated between Garhī Habibūla and Kāghān. It lies on both banks of the Kūnhār river. The inhabitants are Swātīs, and live in 13 villages, of which Balakot is the principal. The area of its lands is 49,003 acres, of which only 9,318 are cultivated. The principal crops are wheat, barley, mustard, cotton, and rice. The inhabitants are very rich in cattle, owning as many as 203 per 100 souls. The number of inhabitants is 14,360, or 186 to the square mile. The climate is hot in summer, but severe in winter. Grazing is plentiful on the surrounding hills. The inhabitants have considerable trade with Kāgān and Kohistān on one hand, and lower Hazāra and Rāwal Pindī on the other. Gold-dust, butter, and skins are received in exchange for tobacco and cloth. The village of Bālākōt is situated on the end of a spur above

the river. The position is a strong one against an Asiatic enemy, but it is commanded to the north and west within musketry range. The thāna is situated half a mile from the village on the edge of the river bank. (*Wace.*)

BĀLANDI—

A small village in Lūnkhōr, Pēshāwar district, about half a mile south of Kātlang, situated on the right bank of the Gadaī ravine, whence it is supplied with water. About one mile south-east is a large Ziarat, through which a road runs on through a pass to Sūdūm, which might with little labor be made passable for guns. (*Lumsden.*)

BALĀR-KANDĀ—

A ravine of the Pēshāwar division, Yūsafzaī, which commences on the plain between Dandoka and Dāghī, and passing Yākūbā, Bazār, Dobiān, Gūmbat, Gīdar, and Kandarā, joins the Mukam Rūd a couple of miles above its junction with the Kalpānī. It does not run more than eight or nine miles, and carries off the drainage of the country south of Yār Husēn; but sometimes after heavy rain it comes down with great force, sweeping away men and cattle. (*Bellew, Lumsden.*)

BALOCHES—

A race who inhabit the hills to the west of the north-west frontier from the Vihowa pass on the north to the extreme limits of Jacobabad on the south and west. They are divided into numerous tribes, quite independent of each other, and, in the case of those on the hills, of any authority but the precarious one of their chiefs.

These tribes, commencing from the north, are:—

| *Within the border.* | *Beyond the border.* |
| --- | --- |
| Kasrānīs (part.) | Kasrānīs (part.) |
| Nutkānīs. | Bozdārs. |
| Lūnds of Sori. | Hadiānīs (Lagāris.) |
| Kosahs. | Durkānīs (Gorchānīs.) |
| Lagārīs. | Pitāfīs (ditto.) |
| Gorchānīs. | Būgtīs. |
| Lūnds of Tibi. | Khetrāns. |
| Mazārīs. | Marīs. |
| Drīshaks. | |
| Kosahs of Sind. | |
| Būrdīs, Dūmkīs. | |
| Jamālīs, Jatūīs. | |
| Rinds, Jakrānīs. | |

The country and sections of each of these tribes will be found described under their own titles. Their general history and manners and customs it would appear to be more convenient to describe under one head.

Pottinger divides the Baloches into three great tribes, the Narūīs, Magzīs, and Rinds, and among his sub-divisions of the latter are the Rinds, Jatūīs, Dūmkīs, Kosahs, Būgtīs, Marīs, Gorchānīs, Mazārīs, Drīshaks, Laghārīs, Lūnds. The Būrdīs and Jakrānīs are Magzīs. No mention is made of the following—Kasrānīs, Nutkānīs, Bozdārs, and Khetrans, but this last is confessedly not a Baloch tribe.

A full account of the Baloches will, however, be found in Part III of this work, meanwhile the following short account of the origin of the Baloches is taken from Bruce's report:—" Few races have got less to go

" on in support of what they believe to be their ancient history than the
" Baloches. They are altogether an illiterate race, and there are no books
" at present in existence written in their language. Their traditions are
" taken from the songs of their tribal musicians (which tell of the
" wanderings and the warlike deeds of their forefathers), and some old
" books written in the Persian language."

According to an old Persian book in the possession of Mr. Bruce—

"The country of the Baloch race was formerly Aleppo. They
" are descended from Mīr Hamza, son of Abdūl Mahtāb, who lived in the
" time of Hazrat Imām Hūsen, to whom they looked as their spiritual
" guide.

" In those days Yaziz fought with Hazrat Imām Hūsen, and by the
" order of God, Imām Hūsen was killed; after which the Baloch people
" left Arabia to go into other countries. Yaziz pursued them, and overtook
" them, and fought with them, and by the help of God a small number of the
" army of Yaziz was killed. After this the Baloches collected their clansmen
" and went against Yaziz, and were victorious. They then took their depar-
" ture, and went in the direction of Persia. Yaziz, with an innumerable
" army, again pursued and overtook them on the way; a fight ensued, in
" which Yaziz was again defeated. The Baloches arrived in the hill country
" of Kirmān in Persia. Shamsudīn was at the time the ruler of Kirmān,
" and gave them a most kind and honorable reception, and bestowed on
" them some land. After a short time Shamsudīn fell ill and died, and his
" son, Badrūdīn, succeeded his father and governed in his stead. In those
" days the Baloch people were divided into 44 tomans (taken from the Persian
" word 'toman,' ten thousand, a tomandār being the head of 10,000 men),
" and Badrūdīn ordered them to consult amongst themselves and give him
" one girl in marriage from the head family of each of their several tomans,
" and that if they refused he would fight with them and take them from
" them by force.

" Being indignant at this demand, as the Baloches had never before
" contracted marriages with people of other races, after consulting together,
" they came to the following decision, namely, that they would take
" one full-grown boy from each of these 44 tomans, and dress them up in
" female attire and present them to the governor. According as they agreed,
" so they carried out the deception. Of the heads of the 44 *paras* (sections
" or sub-divisions) there was one which occupied the place of Sirdar over
" the others, and from his house they chose a young man named Fīrōz
" Khān, and from the others 43 boys younger than him, and dressing
" them all in female attire, they made them over to the attendants of
" Badrūdīn. Fearing the result of their deception becoming known, as
" they were not powerful enough to stand against Badrūdīn, they fled
" from Kirmān and took refuge in Mekrān.

" A small portion of the country was cultivated, and the greater part
" was lying waste. To provide themselves with the necessaries of life, the
" Baloches devoted themselves to the cultivation of the soil, and they
" settled in Makrān, where they lived for 500 years. After this time the
" Rinds and Lishāris (Baloches) fought amongst themselves, and several
" contests ensued between them. On account of these quarrels the Lishāris
" left Makrān and went to live in Kalāt and Khorasān. The Rinds soon
" followed the Lishāris, and as the Amīrs of both tribes were brothers, they

"made up their quarrels and lived at peace. When the Rinds and Lisharīs "came to Kalāt and Khorasan, the country was in the possession of the "Nōmra people, and the Baloches fought with them, turned them out of "the country, and took possession of it.

"There were many sections of the Rinds and Lishārīs. The chief of "the Rinds was Mīr Shāhak Khān, and the chief of the Lishāris was Mīr "Ghorām Khān. They were both powerful and of one mind, and established "their rule and order in the country. Mīr Shāhak Khān had a son, Mīr "Chākar Khān, and Mīr Ghorām Khān had a son, Mīr Rahmān Khān. "These two chiefs set their affections on the countries of Sēbī and Kāchī "and plotted to take possession of them. With this end in view, they collect-"ed their armies and went and encamped at the town of Kirta in the Bolān "pass. The country of Sebī and Kachi was in the possession of the Ubera "people, and Mīr Chākar and Mīr Rahmān sent a messenger to their chief, "Jam Nindū Khān, to tell him that they had come to take possession of his "country, and were encamped at Kirta, in the hills of Maknais, near Dadar "and the Bolān pass, and that if he was going to contest it with them, they "were ready to fight with him; otherwise that he should leave the country "at once, or they would come against him and take his head.

"As Jam Nindū had not the power to stand against them, he fled from "Sebī and Kachi with his followers, and went to live at Nagar Fata, or "Sind Mefeta.

"The two chiefs then divided the country amongst themselves—Mīr "Chākar Khān governing in Kachī, and Mīr Rahmān in Gandawa.

"From the preceding gleanings from the ancient history of the Baloches, it "may be gathered that up to the time of their leaving Makrān they were "under one head, and after that they became divided amongst themselves, "and took distinctive names.

"Their subsequent origin and history may be traced from their old ballads "and traditions.

"It appears that a short time previous to their leaving Makrān their chief "was Jalāl Khān, who had four sons and one daughter,—Rind, Hoth, Lashāri, "Korai, and Masamat Jatū. From Rind was descended Mīr Chākar Khān, "and from Lishārī Mīr Rahmān Khān; and at the time of their appearance "in Kalāt and Kachī they were in two sections—Rind and Lisharī (called "after the sons of Jalāl Khān),—and under the leadership of Mīr Chākar "and Mīr Rahmān.

"The Hoth and Korai also became known as distinctive tribes; but for the "time they joined the standards of Mīr Chākar and Mīr Rahmān.

"Masamat Jatū is said to have been the foundress of the Jatū tribe.

"After the Baloches settled in Kalāt and Kachī, a quarrel arose between the "Rinds and the Lishārīs. Rehan Rhind, a cousin of Mīr Chakār, and Rahmān "Lishārī raced their mares for a wager; Rahmān's mare won the race, but it "was disputed by Rehan, who refused to pay the bet. Rahmān in a rage "went and killed a camel belonging to Masamat Gohar, a concubine of "Mīr Chākar's. On this the quarrel became more serious, and Mīr Chākar "and Mīr Ghoram, Rahmān's father, collected their armies, and a battle "ensued, in which Mīr Chākar's cousin and 700 of his followers were slain, "and the Rinds were completely defeated.

"Mīr Chākar sent for assistance to Sūltān Shāh Hūsēn, King of Persia, "who sent an army under the command of Zamī to his aid. A fight took

"place, in which the Lishārīs were beaten, and Mīr Rahmān (Ghorām's son) "with 500 of their army were killed.

"After their defeat the Lishārīs, finding that they could not hold their "own in Kachī, fled to Nagar Tata and Haidrābād in Sind, where their de-"scendants are said to be living at Chul, in Kachī, under their chief, Mīan "Khān, subject to His Highness the Khān of Kalāt.

"When the Lishārīs fled towards Sind, the soldiers in the Persian army "seized their women, who were afterwards released by the order of the King, "on the Lishārīs giving all the good mares in the tribes as their ransom. "After the return of the Persian army, Mīr Chākar had the country in his "own hands, and committed Kalāt to the charge of his two cousins, Mahad-"mad and Brahīm, from whom are descended the Mahamdānī and Brahmani "Dūmkīs. They got the name of Dūmkīs from the Dūmraksuja (stream), on "which they settled.

"After Mīr Chākar had committed the country to the care of his lieuten-"ants, it appears that he, with a number of his followers, joined the standard "of Hamāyūn Shāh in his attempts to recover the kingdom of Hindūstan, "and went with him to Dehli. Other reports say that he took Dehli from "Hamāyūn Shāh, and afterwards tendered his submission.

"It appears from the history of India that about A. D. 1542 (Hijri 959), "when Hamāyūn Shāh was driven from his throne, he went to the King of "Persia, Tamasp Shāh, for help, who assisted him with an army of 10,000 men; "after defeating his brother Kāmrān, who had set himself up against him in "Kābal, and rescuing his son, Akbar, from him, he again directed his steps to "Dehli to try and recover his throne from Sīkandar Sūr. He had a large "army, and was joined by many people from the Panjāb. It is very pro-"bable that he may have returned through the Bolān pass and been joined by "the Rinds under Mīr Chakār.

"Be this as it may, it appears that after Hamāyūn Shāh recovered his king-"dom, he bestowed on the Baloches a grant of land in the Barī Doāb, and "Mīr Chakār and his family settled at Sātgara in the Montgomery district, "where they died, and where it is stated their tombs are still to be seen. It "is said that there are traces of the Baloches in the Mūltān, Gūgaira, Jhang, "and Leia districts, which support these traditions. There are also numer-"ous Rinds residing in the Montgomery district.

"They then separated from one another, and, under petty leaders, spread "themselves through Kalāt, Sind, and along the Derajāt frontier, and driving "out the former inhabitants of the country, took possession of their lands.

"This will account satisfactorily for the origin of the several Baloch tribes "now existing. The distinctive names by which they are now called were "derived by them in different ways, generally either from the name of some "distinguished leader, or from the name of the lands on which they settled. "Thus the Gorchānī tribe are called after their ancestor Gorish, while the "Būtīs take their name from the Būg lands on which they settled.

"The fact of the musicians having been themselves from ages attached to "the tribes, would make the songs, which they state they have brought down "from their ancestors, more entitled to credit. If these traditions are true, "it would make the exodus of the Baloches from Aleppo in Hijri 61 (A. D. "646), or 1,223 years ago, and their advent in Kachī in Khelat territory "between 1540 A. D. (955 Hijri) and 1550 A. D. (965 Hijri), or about "320 years ago.

"During the Afghan monarchy, says Mackeson, the Baloch tribes held jagirs "from the governors of Derā Ghāzī Khān, on condition of rendering military "service for the protection of the dependency of that place from the "predatory inroads of the Baloches of the Brahoi country more to the west-"ward. They also paid revenue in kind to the governors of Derā Ghāzī "Khān in the proportion of one-fourth or one-fifth of the whole produce, but "this was seldom realized to the whole amount. Their general character "was predatory. They engaged little in cultivation, depending for support "chiefly on their flocks and herds, and on the plunder of the neighbouring "districts on either side of the Indus. That portion of their country which "was irrigated by the waters of the Indus was rich, while the hills which "they inhabited, comprising the first low range of the Sulimān mountains, "were barren and rocky, and for the most part destitute of water; grass and "a few stunted trees, including mines, from which is extracted an inferior kind "of alum, comprehended all their natural productions. Scanty crops of wheat "and of the smaller kinds of grain were sometimes raised after a fall of rain "in the cold weather, and after a favorable monsoon. On these occasions "the plains skirting the hills were abandoned by the Baloches, who retired "into the hills, where they remained till their supply of water was exhausted. "Owing, however, to the paucity of rain which fell in these countries, these "temporary absences occurred but seldom, and when pressed by the governors "for arrears of revenue, or called on to restore plundered property, it was also "a custom with them to retire into the hills, where they were often suffered "to remain unmolested until obliged by their own wants to descend again "into the plains. Owing to the constant change of governors at Derā "Ghāzī Khān, they by these means not unfrequently escaped with impunity "after being guilty of the most flagrant acts of rebellion and plunder; but "when, as sometimes happened, they had to deal with a resolute governor "determined on punishing them for their misdeeds, the movement of a small "body of troops in their hills, where they had no strongholds or means of "defence, beyond the barren and difficult nature of the country, obliged them "at once either to come down and sue for pardon, or to throw themselves for "protection and assistance into the hands of the tribes of the Brahūī country. "They usually preferred trusting to the clemency of the governors to having "recourse to their neighbours, between whom and themselves strong feuds "always existed; but in case they pursued the latter course, their appeal for "assistance was never made in vain, and the consequence was a sudden "inroad of five or six thousand men into the plains, which, from the gov-"ernors being unprepared to resist so large a force, were generally laid waste, "the villages plundered and destroyed, and the cattle and other moveable "property carried off by the plunderers. In this respect the Baloch tribes to "the westward did not differ from them. When assembled at the call of their "chief, it was the custom for each man of a tribe to take with him "provisions for four or five days, and as soon as these were exhausted he "returned to his home. The chiefs, unable themselves to provide them with "necessaries, had no authority over them to prevent their dispersing. Their "avarice, which is not less proverbial than their poverty and their habitual "treachery towards each other, made the task of controlling them compara-"tively easy.

"It was only by leaguing themselves with these freebooters, and by their "sudden predatory inroads as above described, that the Baloches of the plains

"and hills subject to Derā Ghāzī Khān could ever render themselves in any "way formidable to the ruling power. Their desperate internal feuds, not "less than the extreme poverty of their chiefs, prevented all chance of exten- "sive combination among them.

"After the decline of the Afghan monarchy, the territory dependent "on Derā Ghāzī Khān was taken possession of by Mahārāja Ranjīt Sing, "but it is necessary here to remark that many portions of it, such as the "districts of Dhaka, Sīlpūr, Mithankot, and Naoshahra, were farmed from "the governors of Derā Ghāzī Khān on the part of the Afghan kings by the "Daūdpūtras of Garhī, a branch of the Bahāwalpūr family, long before they "came into possession of the Lahore government. In A. D. 1819, when "Derā Ghāzi Khān itself was wrested from the hands of its governor, Zamān "Khān, by Mahārājā Ranjīt Sing, it was then made over in form, with the "whole of the territory dependent on it, to the Nawab of Bahāwalpūr, "Sādak Mahamad Khān, under whom, and his successor Nawāb, it remained "until 1831, when the troops and officers of the latter were driven across the "river, and the country occupied by the Lahore troops under General "Ventura.

"The Baloch tribes were well affected towards the Bahāwalpūr Govern- "ment, and while under its rule the country near the Indus suffered com- "paratively little from their excesses. This was owing more to the "knowledge of their character possessed by the Bahāwalpūr officers than to "the strength of the Government itself. By artfully fomenting their internal "differences, they left them less leisure to prey upon their more peaceable "and industrious neighbours; but it will be readily conceived that while in "this disturbed state little revenue was realized from the Baloches themselves. "None whatever reached the Government, while its subordinate officers "enriched themselves by taking a fourth share of all plunder, a tax willingly "paid by the Baloches for the liberty allowed them of indulging in a mode "of life every way congenial to their habits. On one occasion, to punish an "inroad of the Barohī Baloches, Nawāb Sādik Mahamad Khān sent a force "of two hundred horsemen and some infantry into the hills, and established "an outpost at Bārkhān, where there was a small fort. Finding, however, "that the expense of supporting the detachment was not balanced by the "benefits derived from it, it was withdrawn after having been kept there "upwards of a year.

"On General Ventura taking possession of Derā Ghazī Khān, the chiefs "of the Baloch tribes before described as holding estates dependent on that "place came in at his invitation, and on acknowledging submission to the "Lahore Government were confirmed in their possessions. By a well-direct- "ed liberality and conciliatory measures, he made himself extremely popular "among them; and the large force he kept up, while it effectually checked "the incursions of the more westerly tribes, enabled him also to put a "stop to the internal commotion prevailing among the tribes in the Derā "Ghāzī Khān territory, and to realize a revenue from them with little "difficulty.

"On Diwān Sawān Mal's succeeding to the government of Derā Ghāzī "Khān, in compliance with the wishes of Maharaja Ranjīt Sing, he obliged "the Baloch chiefs to enter into engagements to pay their revenue in money "instead of in kind. This measure, which was received by them as a direct "innovation on their rights, created great dissatisfaction at the time, and

"though a fifth of the Government share of revenue was afterwards remitted "in consequence, they never became reconciled to it, and frequently appealed "against it, but in vain. In other respects the Diwān's rule was mild, and "owing to the strict regard he paid to his engagements, and the rigid super-"intendence he exercised over all the revenue officers under him, could not "but have been popular. Notwithstanding the difficulties he had to contend "with in the outset, he succeeded in preserving internal tranquillity among "his Baloch subjects without suffering them to fall into arrears in the "payment of their revenue. He was not, however, so fortunate in preserv-"ing his frontier from the inroads of the Baloches more to the westward. On "General Ventura's recall to Lahore, a large proportion of the force stationed "by him on this frontier was withdrawn also; but what was a greater loss, "the moral check of his name, which had hitherto contributed so much to "restrain these rude and ignorant people, was no longer present. Added to "this, Diwān Sāwan Mal, though a most active and able officer, owing to the "immense extent of territory which he had under his charge, was frequently "obliged to be absent, settling affairs at one extremity when his presence "was required at the other. These causes combining emboldened the Baloches, "and especially the Mazārī tribe, to shake off what had been felt by them "as an intolerable restraint and to return to their predatory habits; and "although the Diwān took measures to check them by ordering forts to be "constructed at Dajāl Harand and Umarkōt, he could not altogether prevent "his subjects suffering from their aggression. On two occasions be assembled "a force and marched into the territory of the Mazāris, and, but for the "known objections of the Lahore chief, would have destroyed their town "Rojhan. On the last of these occasions, in the cold weather of 1833-34, "Bahrām Khān, chief of the Mazāris, came himself to the Diwān, who "not only made him restore the cattle stolen from his Mithankot subjects, "but exacted from him, under the name of a tribute to the Lahore chief, the "payment of a sum of money besides a number of camels, horses, and cattle, "and at the same time made him enter into an engagement under a heavy "penalty to refrain from all future aggressions."

The Baloches are divided into tribes or 'tomans,' each under a chief or 'tomandar.' The tribes are divided into clans, 'paras,' each clan having its own headman or 'mokudam.'

These are again sub-divided into sections of clans, 'pali,' under a headman, which are sometimes again sub-divided into sections of families. The offices of tomandar and mokudam are hereditary, but often, from incapacity, the next of kin performs the work, and an allowance is given to the rightful head, or he is set aside altogether.

The constitution of the Baloch tribes is a sort of limited monarchy. The heads of sections and sub-divisions of sections are responsible to their 'mokudams,' and the mokudams are responsible to their chiefs. Thus there is a system of responsibility running through the whole body. From ancient usage the Baloches look up to their chief or sirdar, and if he is a man of common energy and ability, he has immense power over his tribe. Too often, however, from incapacity or from laziness, they do not exercise their power, and the consequence is, that the tribe becomes disorganized. When the general interests of the tribe are at stake, they cannot act with impunity contrary to the wishes of the mokudams or council of the tribe. Still, even when he is in the wrong, they seldom try and coerce their sirdar

in the tribe, but the injured party or parties leave the tribe for the time, and go and join some other tribe, where they try and carry out their revenge until the quarrel is made up.

Baloches always pay to their chief one-fifth share of plunder, and of the produce of their fields, called "panjak." This enables him to maintain his position, and to exercise that hospitality without which he would quickly lose his influence and his prestige. Panjak means one-fifth, but it must not be supposed that the chief's share is always so much. This varies in each tribe or even section, and one-tenth or one-fifteenth would represent the average amount paid for.

According to Sikandar Khan Khosa, the following is the system of divisions of plunder amongst Beloch tribes. The chief first takes one-fifth (panjak) of the plunder; then the heirs of those killed receive next; the wounded receive according to the severity of their wounds; then the leaders of sections receive their shares. Horsemen also receive 1 share, matchlockmen $1\frac{1}{2}$, and those who ride their own horses and have matchlocks get $2\frac{1}{2}$ shares.

The Baloches are a hardy, warlike race; their style of fighting is peculiar, and much more deadly than that of their neighbours, the Pathāns. The Baloch dismounts and pickets his mare, and then enters the *melée* sword and shield in hand, while the Pathān engages with his matchlock from a distance, if possible under cover, and seldom closes with his adversary.

Their prevailing faults are pride, over-sensitiveness, and indolence. They look down with contempt on the Jats and other inhabitants of the country; they think it beneath their dignity to labor; and although they are getting out of this by degrees, and now within our border thousands of ploughs may be seen daily worked by Mazāris, Kosahs, Laghāris, and others, still it takes a long time to wean them from their old habits; and it is only from custom, and their tasting the profits derived from cultivation, that they will cease from their marauding practices, or from looking back with regret to the attractive adventures of midnight raids, cattle-lifting, and reprisals.

There are many good points in their character which render them very valuable subjects or feudatories. They are not bigoted, and have no fanaticism, nor any hatred against us on religious grounds (and these remarks refer to the hill tribes as well as those in the plains); and should ever another crisis occur like that of 1857, or should there be a combination of Pathān tribes against us, they would prove a most valuable aid.

The language of the Baloches is either a corruption of Persian, or a distinct language of their own, mixed with corrupted Persian. Their alleged long residence in Persia might account for this. Their years of wandering amongst nations of other languages is, perhaps, the cause of their having no written record of their own.

The courage of the Baloch is certainly of a sterner kind than that of the Pathān, and this is shown not so much in their encounters with us—though, all things considered, they have fought better against us than the Afghāns ever did—as in their tribal feuds, and in the infinitely bolder manner in which they carry out their raids on our territory. An Afghān at feud with his neighbour gets into a tower, or behind a rock, and waits till he can murder him in cold blood; a Baloch collects all the wild spirits of his clan and attacks his enemy in force and sword in hand, generally losing

very heavily. The determined gallantry of the 700 Būgtis who refused to surrender to Merewether's horsemen, though escape was hopeless, but allowed themselves to be shot down till more than two-thirds had fallen, is worthy of a page in history.

They are very jealous of their women, and if they find them holding intercourse with any other man, they generally murder both parties. In the hills it is a common custom to murder the man, and tell the woman to go and hang herself, which she does. Thus the Baloches under British rule consider that the greatest grievance they are subject to are our laws about adultery; and that in this one matter it is very hard that they should not be allowed to take the law into their own hands, as from their customary sensitiveness or shame, "nang," they are precluded from bringing their cases into our law courts. So long as the misbehaviour of a woman remains unknown to the community she may escape, but whenever her crime becomes a public scandal, as a rule the husband kills her at all hazards, and neither her father, mother, nor sister will move a hand to save her. Pollock mentions an instance in which a woman was detected by her own son in the act of adultery, and was made by him and her own father to hang herself on the spot; the paramour was cut to pieces. To a Baloch, our laws regarding adultery appear quite incomprehensible, and so strong is this feeling that on one occasion, when talking to a Baloch chief about it, he wound up saying they were quite satisfied with us in every other respect but this, that we would not let them kill their women. I replied, I was sorry, but that would never be allowed. This he would not agree to, but said, "I don't know that; the thing seems to "me so wrong that I am sure if the Queen only knew the rights of the "case,—if you Sahibs would only carefully explain to her,—she would let us "kill our wives when they misbehaved."

They are averse to all labor and to all instruction, and consider it an indignity to have to learn to read and write.

They are nominally Mahamadans of the Sūnī sect, but are particularly lax in their religious observances, and pay little attention to fixed times of prayer, pilgrimages, alms, tithes, fasts, &c., which orthodox Musālmāns set such value on. A Baloch, on being asked why he was not keeping the Ramzān fast, naively replied that there was no necessity for his doing so, as his chief was keeping it for him.

They are superstitious and believe in omens, such as particular days, particular stars, flights of birds, &c.; also in charms and jins, and tell the most ridiculous stories about the latter, which they firmly believe to be true.

There are some other characteristics in their character which give them a decided superiority over their neighbours, the Pathāns; these are, faithfulness, truthfulness, and their custom regarding their women. The Afghāns swore not to molest our troops when retiring from Kābal, and the result is known; the Baloches (Maris) swore to keep faith with Captain Brown and his garrison in Kāhan, and escorted them safely to the plains of Kach, although quite at their mercy, and dependent on them even for water.

Bruce, who has a very high opinion of the race, says: "They are in "their independent state decidedly a truthful race. One reason of this "is, the little advantage to be gained by deceit; but there is a custom "which they have got amongst themselves called 'Khabar,' which

"also accounts for it in a measure. When two Baloches meet, they "invariably ask one another for the 'khabar' or news, and they consider "it a point of honor to tell everything they have heard of the news "of the day truthfully, as a lie would soon be found out. It is to be "regretted that the more they are brought into contact with our courts "and people, and find how deception is made to pay, they gradually fall away "from their old custom. If a Baloch commits an offence, he seldom or ever "thinks of denying it to his chief, who, he knows, has heard the 'khabar.'"

The Baloch of the present day has degenerated a good deal from the above high standard, and has nearly as good an idea of protecting his own interests or injuring those of others by falsehood as most other Asiatics. To say, therefore, they are a decidedly truthful race is to miscall them. By comparison with any European race, of course, they are more entitled to be termed liars than truth-tellers, yet relatively to Pathans, they may fairly be said to speak the truth nearly always.

In all their wars and blood-feuds, which they carry on with the most implacable enmity, they never molest women or children. When the alarm is given in a village that the enemy is near, the men fly with their flocks up the nearest hill, while the women and children remain in the village. Finding their prey flown, the invading party enter the hamlet, have a conversation with the women, smoke their 'hookahs,' and then return without committing any outrage. When circumstances on the frontier prevent the Baloches inside the border from going into the hills, they have no hesitation in sending in their women, and at all seasons of the year large parties of Baloch women are found wandering fearlessly about the hills, pulling the dwarf palm, or collecting fullers-earth.

It is a remarkable fact that, although as a race they are very poor, living from hand to mouth, they will not be induced to take regular service, as they will not wear uniform or undergo discipline, and are impatient of control. They are glad to take irregular service in the frontier militia, in which they are most useful.

This disinclination, however, of the Baloch to service is fast being got over. I don't mean that many of them do enlist, but that a fair number of them would, if lightly treated as to their prejudices, do so. I took some trouble in going along the Baloch border to get at the opinions of the chiefs as to military service under Government. The Baloch is really a fine fellow, fond of the dash and excitement of the glorious profession of war, and always ready to indulge his passion when possible. I believe I am fairly stating the objections of Baloches to our service when I declare them to be as follows:—1*st*, they are afraid of their hair being cut; 2*nd*, they object to any but white or rather dirty-white clothes; 3*rd*, they do not wish to leave their homes. These objections will, I think, be allowed to be very much those which any wild race would advance to putting their neck under the yoke for the first time. I can fancy the wild Būnerwāl saying much as the unclaimable Vazīrī says now, that he would serve but he must not go beyond Pēshāwar, or wear aught but blue, or be obliged to wash; yet how many Būnerwāls have we (or rather had we before the Ambēla campaigns) who had served at Delhi, Lucknow, or China, who had not only been washed but liked it, and were clad in all colors from khaki to scarlet. It is, in fact, with the Baloches as with all wild races at first,—they require careful handling and

they will wear any thing, go any where, and do any thing they are asked. Unless, indeed, it be advanced that it is necessary for a soldier to have short hair, or wear red, I can see no reason why Baloch recruits should not be as numerous in our ranks as they would be valuable; for I really think they would be valuable, and I am of opinion they are just one of the races of India who should look for encouragement from us, being comparatively weak in numbers, and cut off from all other Mahamadans, as much by their total want of bigotry as their liking for us. The experiment to my thinking is worth trying, and were an officer who was really fond of Baloches entrusted with the task, I think we might raise several Baloch regiments that would more than justify their entertainment in the hour of trial. I am sorry, however, to see Mr. Bruce justify their enlistment in our service by the proverb, 'set a thief to catch a thief,' for used in this way Baloches would be no more trustworthy than are other thieves in the same circumstances. I would rather try to raise the wild Baloch marauder from the level of thiefdom, by teaching him the meaning of the words faith and honor, than by seeking to degrade him lower even than his lawless yet independent brethren.

The dress of the Baloch consists of a turban, generally twisted rope-like, before being tied on; a sort of night gown reaching from the neck to below the knees, and taken in at the waist by a number of plaits, and loose trowsers, together with a white sheet or sort of plaid, also of white material, which is generally thrown over their shoulder, or often used to carry their shields by. Coloured material for apparel of any sort they eschew; the consequence is, that they generally are to be found in dirty-looking clothes.

Cleanliness with Baloches appears to be considered as the reverse of a virtue. In habits they are very dirty, seldom troubling themselves with ablution, which they appear to consider a mark of effeminacy. Baloches may always be known by their long curly black hair, which they wear in ringlets, and as they never by any means cut it, it will be generally found to reach several inches below their necks. These long curls being constantly oiled render their coats dirty in a very few minutes after first put on, and add to their general dirty appearance.

Every adult Baloch has a beard and bushy whiskers; these they cultivate at an early age, and consequently a youth of 20 to 25 is often mistaken, from the luxuriant crop of hair about his face, for an elderly man.

The ornaments usually worn by Baloch women are thus described by Jamāl Khān Laghārī. The necklaces are—*hassi*, a *torque* of stiff, solid metal; *chamkalli*, a necklet, consisting of a string of twisted silk, on the edge of which a number of long narrow and pointed gold beads, like the pointed buds (*kalli*) of the jessamine (*chamba*) are fixed. The effect is of a collar or fringe of gold rays or spikes. *Kath-māla*, a necklace consisting of four rows of gold beads about the size of small peas; they are tied round the neck with a silk chain ending in tassels. The handsomest neck ornament is a thick twisted silk chain, from which hang, by a number of silver rings (which fit tightly over the silk), three *takhtas* or flat amulets, one large one in the centre and a smaller one on each side; attached to the lower edge of the amulets is a fringe of little silver bells. This ornament is called *patri*. For the arms there are the usual bāzuband,—a flexible band of gold tied round the upper arm by silken ends and tassels. A pair of *dasti* or *ponchis* being just like bāzaband in style, only worn on the

wrists, and consisting of a number of long gold beads strung on silk and ending in large colored silk tassels. *Kangan*—small bracelets on the arms, which open with a hinge, and are fixed together by a rude sort of stud and pin. These are the *karas* of other parts. On the feet there are *Kars*, a huge pair of hollow rings, which are bent round the ankle, and the two ends where they meet end in square pieces. *Tora*—apparently the same as *jhangar* of the plains—are hollow rings of silver, which open by a hinge, and are fixed by a stud, worn round the ankle. The peculiarity is that inside the hollow, small bits of metal are placed so as to rattle when the wearer moves. These rings are sometimes worn on the arms towards Sind and Shikārpore. *Pontha* are a pair of ornaments for the ankles, worn by children; they are stiff silk thread circlets, to which are fixed all round, small hollow pomegranates in silver, with metal inside, that they may tinkle like bells.

Baloch habitations are of the poorest class. Those in the hills live in thatched huts, sometimes in caves, or under large rocks; they are essentially a nomadic race, and boast of no towns or villages, the only exceptions being the towns of Dera Bibrak and Kāhan, the Bugtī and Marī capitals, which, too, are merely dirty villages. The nature of their life (living, as they do, from hand to mouth, their sole worldly possession being a few animals which they graze wherever opportunity as to freedom from danger and pasturage throws them), prevents their settling down quietly to cultivate and establish villages. A Baloch will often lead you to what he calls his "city," which means a collection of three or four squalid huts, in which men, women, children and cattle may all be seen living together.

It has been said before that the Baloches never, in their most deadly quarrels and feuds, raise a hand against women or children. 'Banias' even are allowed in these raids to go unmolested, and all male children who have not donned trowsers are considered as children, and are, therefore, left unmolested. Consequently youths on whose lives a great value is placed are often unadorned with their "manly" clothes till long after the period when they would otherwise commence wearing them.

The Baloches are celebrated for a small class of mares which they breed. They are principally found among the Khetrans, and generally run from 13·2 to 14·1 in height. They are well built, singularly free from defects, such as spavins and other constitutional blemishes, and remarkable for their hardiness, being able to perform long journeys of from 50 to 70 miles, carrying their rider, his roll of bedding, food for man and beast, besides often a matchlock, thus making a total weight of upwards of 13 stone. It must be remembered, however, that these long journeys are performed at little over walking pace, say, almost invariably, except when emergency requires it, at under five miles per hour. Mr. Hurford, Principal Veterinary Surgeon, writes of the Baloch mares:—

"They are spare as greyhounds in the flanks, but very wiry, possessed "of great powers of endurance; their mode of feeding is much grain, "little grass, very little water, which will account for the lank appearance "of the majority. The horses are not shod, yet the feet have a broken, "ragged appearance, as they are never pared or rasped, but they are strong, "and capable of bearing the rider and animal over the stoniest hills."

Baloches almost invariably kill all colts as soon as born, rearing only fillies, the reason given being that the care of their cattle often devolves

upon their women, who are unable to manage others than mares; but more particularly because in their raiding expeditions mares are more tractable and able to be managed by the few men they can afford to leave in charge of them; also that in surprises, where silence is required, horses from their neighing and fighting are more likely to betray their whereabouts than mares. They have a custom with regard to their mares;—as a rule, two or three sharing in each mare. In such cases, when the mare is ridden on a plundering expedition, the shares of the plunder which she has been the means of carrying off or securing to her owners are thus divided—(supposing there are three shares). The Baloch who rides her on such expedition receives one-half plus one-third of the remaining half, the other half being divided evenly between the three shareholders in her. Thus the rider would receive $\frac{1}{2} + \frac{1}{6}$ as his share of plunder, giving one-fifth to his chief. The Baloches never shoe their mares, no matter how rough and stony the country they live in may be. They appear generally to have the same sort of fondness for them as Arabs are said to have, and only part with them regretfully when pressed for money. As remounts for our Native Cavalry regiments these mares are much sought after, but as they generally are considerably under the size at which remounts are admitted, they are difficult to obtain. In former years their value as remounts was usually estimated as under Rs. 200; now, however, they can rarely be procurable at so low a rate. The best show of Baloch mares is to be seen at the annual Sakhi Sarwar fair. In April 1872 some 900 or 1,000 were present; out of this large number it would have been difficult to have picked out 20 unsound ones.

Baloches appear to prefer breeding small horses to large ones, probably because the smaller ones are easier to feed, and keep their condition better on such bad fodder as they are often obliged to be content with. They do not, as a rule, prefer Arab stallions for their brood mares, but generally select them from such as they know to have peculiar qualities which find favour in the eyes of Baloches, such as long ears, long neck, well known turn of speed and endurance.

Strange to say, though the Baloches possess such a fine class of horses, they are despicable as riders. This may be attributed to the peculiar saddle in which they ride, which is little more than a tree, with high pommel and cantle, so narrow as to inconvenience a rider greatly, and which may be warranted to prevent a rider clinging to his horse with his knees or legs, which are thrown away from the sides of his horse. When in difficulties a Baloch invariably clutches with his hands the high pommel of his saddle.

Baloches are invariably armed with a sword and shield. It is exceptional, however, to see them carrying matchlocks; this may be partly that fire-arms are not considered national weapons with them, but chiefly on account of the scarcity of powder. Fighting in bodies with firearms they despise as un-Baloch, their only mode of fighting being with swords on foot.

In constitution, Baloches are singularly hardy and able to undergo astonishing privation in heat and cold, often lying out exposed on the face of a hill at night, when it is freezing hard, with little or no covering over them, and the same in a broiling hot summer's day.

Out-of-door life seems to agree with them, for it is very rare indeed to meet one afflicted with illness or ailment except what may be the result of an accident.

As may be expected from their simple and nomadic mode of life, their ceremonies, such as funerals, marriages, &c., are of the simplest nature. Mūlas and priests are almost unknown amongst them. Baloches are allowed the same number of wives as other Musalmāns. They never, however, excepting the richer class, exceed one. On a woman being left a widow it is customary for her eldest brother-in-law to marry her after a space of about a year from the demise of her husband. Their marriage ceremonies are the same as of any other class of Musulmāns: funeral ceremonies are entirely dispensed with (except by the best families), and the Janāza or funeral service is never read, the dead body being merely buried by the friends of the deceased and left.

It would be difficult to say what their chief amusements are: they are a stolid race, not much given to amusements of any kind. Those who live in the plains are fond of racing, which is usually one of the accompaniments of all marriages in the better-to-do families; at these races camels are generally given as prizes.

I know that doubts exist as to the wisdom or justice of placing the Baloch with power and influence at the head of his tribe, but these doubts would not be entertained were it fully understood that by the constitution of the tribe, the Baloch Sirdar cannot, of his own action, become a despot, for if he attempts to become one he is neglecting the tribal custom of the commonwealth, the peculiarity of which, as it were, is his inheritance, and nothing more. The constitution of the Baloch commonwealth is perfectly known and understood among the entire Baloch tribes, whether hill or plain, and their customs bear with them the force of law, and are obeyed with a willingness and respect that must to all acquainted with the matter command admiration.

A comparison of the present condition of the tribes within our border with those beyond at once speaks for the immense improvement which the former have undergone under our rule; and it is only necessary to go about amongst them to know that they thoroughly appreciate the change, and would be sorry to revert to their former state of anarchy.

Still, even for those tribes within our border, much remains to be done; while the condition of the hill tribes beyond presents a field for improvement which has hardly as yet been entered; and it must be acknowleged that the amelioration of the condition of some 50,000 Baloches on a frontier like this, and enlisting their services on the side of order, are objects well worthy of the aim of the great and beneficent British Government, and is a policy which, while bearing in itself the fruits of peace, would prove most useful in times of war. (*Pottinger, Mackeson, Van Cortlandt, Pollock, Wood, Minchin, Bruce, Davidson, Macgregor, Seikh Kandar Khan, Jamal Khan, etc.*)

BALOKH KHAN GARA—

A village in the Tank division, Dera Ishmail district, 2 miles south of Tank. It has 74 houses, with a population of 344 souls, of which 119 are men. It has 1,421 acres of culturable land, and the produce is wheat, barley, bajra, mustard, etc. Water is taken from the Tank zam and is good. Supplies are procurable after due notice. The houses are all of mud except the mosque. The village belongs to the Nawab of Tank. (*Carr.*)

BALYAMĪN—

A village in Mīrānzai, Kōhāt district, situated immediately under the hills of the Rābiah Khēl Orakzāis. Its hamlets are Pūl Darband, Lora Mela and Shagho.

On the 1st August 1853 Major Coke reported that the Orakzai tribes of Alīsherzai, Mamūzai and Rābia Khel, about 2,000 strong, came down about 2 o'clock and attacked the village of Balyamin. Major Coke, however, had placed about 400 Khataks footmen, and 60 horse, with some men of Mahamad Khoja, also directing the Kai men to give aid in case of an attack. The ground about this village is much covered with jungle, and the hills come close up to the village, thus offering many opportunities for attack which the Orakzai availed themselves of. The Khatak horse and foot made a charge on the Orakzai, and the Kai coming up at the time, the Orakzais were driven over the hills. The Khataks had one man wounded; one horse shot dead; and the Kai men one man wounded. (*Coke, Plowden.*)

BÁMĀ—

A small village in the Kohāt district, 6 miles south-west of Kohat. It has 50 houses and a population of 250 souls, of which 76 are adult males. The land of this village at one time belonged to men of the Aladadī section of Kohātīs, but these having all died, the land lapsed to the State. Revenue was formerly collected in kind, but since 1850 it has been farmed out. The country round used to be but little cultivated owing to the depredations of border tribes, who squatted about this valley in the winter. Drinking water is obtained from two wells, and for irrigation from the Khāk ravine. Its revenue is Rs. 600. Forty armed men can turn out on necessity. (*Hastings.*)

BAMBAR—

A tribe of Hazāra, who inhabit the range of mountains behind Bāragalī,* north-east of the Jadūns. They are a portion of the Bambar tribe of Mozafarabād. They have no sympathies with any of the Hazāra tribes. (*Mackeson.*)

BAMKHEL—

A village containing 224 houses, in the Ūtmānnāma division of Yūsafzāī, Pēshāwar division, situated close under the Azmīr hill, about six miles east of Manerī on the road to Topī. Close to it is the village of Bājā, and these two are usually named together Bājā-Bām Khēl. Khash Alī says that this village formerly could turn out 300 fighting men. The inhabitants are Khūdūkhels. The sections of the village are: Jāfarkhel Madakhel, Badlakhel and Yūnaskhel. Its lands are partly dependent on rain and partly irrigated from wells. The water-supply is from wells. It has eight mosques. The headman is Ahmad Khān. Beds and chair-legs are made here. The inhabitants take grass and wood for sale. (*Lumsden, Lockwood.*)

BAMLI—

A large straggling village in the Jāmpūr division of Dera Ghāzī Khān, about 3 miles east of Lālghar, and 600 yards from the Kaha, which runs north of it, taking a circuit close to the town, in a southerly direction. Its water-supply is from wells in the Kaha. It has the appearance of anything but a flourishing condition, and is situated in a jāl jungle. Its cultivation, which is dependent on the Kaha for irrigation, lies to the east of it. A foot path connects it with Chitōl (4 miles east of it,) and with Naoshahra and Dājal, which is situated north-east, at a distance of 8 miles. (*Davidson.*)

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* Mackeson's handwriting is not clear, so I do not know whether he wrote Baragali or Birangali.

BAMPOKHA—

A village in Salārzāi Bunēr, Yāghistan, said to contain 200 houses and 'hūjras.' The inhabitants are owners of large flocks and herds. (*Aleemoola.*)

BÁNBOR—

A high range of hills in the Marī country, running from the north to the south, and forming the eastern boundary of the Kāhan valley. There are the following passes over it: Dol, Dadi, Parhēn. (*Davidson.*)

BANDA—

A village in Bajāwar, Yāghistān, situated on the boundary between Dir and Barāwal. It has a fort. (*Sapper.*)

BANDA BORKA—

A village in the Kohat district. It has 57 houses with a population of 339 souls, of which 168 are adult males. The land of this village was wholly uncultivated up to 1851; from 1851 to 1856 the revenue was collected in kind, but since 1857 it has been farmed out. Water is obtained from tanks. It has 1,199 jaribs of land entirely unirrigated, and its revenue is Rs. 150. (*Plowden.*)

BANDŪWALI—

An outpost of the Panjāb Frontier Force, situated in the southernmost portion of the Rājanpūr district; 11 miles W. N. W. of Rojhān, 7 miles N. E. of Shekhwali, 19 miles S. S. E. of Toziānī, 39 miles S. E. of Rājanpūr, 37 miles N. N. E. of Kasmor, and 2 miles from the hills. It is garrisoned by 47 sabres and 25 bayonets from the Rājanpūr garrison, and 3 Mazāri sowars.

It is an important post, guarding the entrance to the Zangī and Jabarī passes, which debouch into the plains near it.

It is situated in a fairly level plain, but is surrounded by a number of sandy hillocks, from which the sand constantly drifts against the sides of the post, which, when it nearly reaches the height of the wall, has to be removed to a distance, at a large annual cost to Government.

To the west of the post is a low range of hills, or rising ground, which shuts the view westerly for more than 3 miles.

North of the post the country is deep sand, that to the east arable, producing fair autumn crops, being irrigated by the Zangi and Jabari.

The outpost (which was erected in 1856, and cost Rs. 9,548 in construction) is a rectangular building, built entirely of unburnt bricks, with sides of 120 × 60 yards, and walls 14 feet high. It is divided into an inner and outer fort by a wall 11 feet high. The inner fort is 35 × 60 yards, the outer one 75 × 60. The entrance is a massive wooden gate at the east face. There are six bastions, one at each corner, and one at the corners of the inner fort.

The inner fort, which is garrisoned by the infantry detachment, contains three rows of barracks, 77′ × 15′ × 10′ each; a small hospital 36′ × 15′ × 10′; a magazine and store-rooms, and a good officers' house. A native doctor, six kahars and a dooly are furnished to the post from Rājanpūr.

The outer fort is held by the cavalry; it contains two rows of barracks, 208′ × 15′ × 10′; four rows of stables, each 95′ × 40′, capable of holding 80 horses, a shop, and quarters for a native officer and troop servants.

The post contains two wells—one in each fort—each 9′ in diameter, the outer one worked by a Persian wheel, the inner one by rope and bucket. Water is found at a depth of 54′, and each well contains a supply of about 4 feet.

It is somewhat brackish, especially in the summer months, but is on the whole fair. Water is said to be found nowhere in the vicinity.

The Mazārīs who live near Bandūwalī are of very nomadic habits. They seem to be very impoverished, and may generally be found in small thatched huts, living by twos and threes, scattered over the plain and at the foot of the low hills.

Fevers, which sometimes (as in 1870-71) disabled nearly the whole of the Rājanpūr garrison, are almost unheard of here; in fact, it is quite the exception to see any man in hospital at the outpost.

During the autumn months, men suffering from fever are constantly sent with good effect here for a change from the district head-quarters.

The outpost contains the following stores: wheat 117 maunds, salt 3 seers, barley 300 maunds, bhoosa 312 maunds, wood a large supply. Except these no other supplies are procurable from Rojhān.

It is important to note that the hills to the front of this post are almost everywhere practicable for cavalry, and there are several good roads leading into the Sorī pass as high up as Mandū kūnd, so that any marauders attempting to retreat by this pass might, on due notice, be cut off by the detachment at this place making for it. (*Davidson*, *Macgregor*, *Knowles*.)

BANGALI SAR—

A hill crest and water-shed in the Kohāt district. It is 13¾ miles from Kālābāgh by Torkna, 13½ miles from Shakardara by Chashmeh, 13 miles from Makhad by Chashmeh, and 13½ miles from Rokwān by Chashmeh, on the roads between Kālābāgh and Rokwan, Makhad, and Shakardara respectively. The road from Kālābāgh by the Lūn and Torkna ravines crosses to its crest, and thence descends to Chashmeh, whence roads branch to Rokwan, Makhad, Shakardara, and to the Mālgin valley by the Laghāri, Karnogha and Hākī Nākī pass. The crest is marked by a few trees. The ravine runs up to the crest and assumes an oval bowl-like form. The hills have flat tops and long ridges, and slope away to the ravines in regular and handsomely-shaped spurs. The view is very extensive. On an adjacent and higher peak called Zingi is Colonel Walker's survey tower; elevation, 3,022 feet above the sea. Grass and camel forage are plentiful, and below, in a hollow, is a tank called Waggi. Signs of encampments of traders are plentiful on the crest.

The Mūliwāla ravine that joins the Indus below Rokwān, and the Kharjūan that joins a little below the mouth of the Sohān, rise here, as do the Chashmeh, which joins the Laghāri, and the Torkna which joins the Ghasoi, and becomes the Lūn.

This is the regular and usual camel route to Kālābagh from Shakardara, Kohat, Pēshāwar, Shadipur and Makhad. (*Ross.*)

BANGASH—

A tribe of Pathāns, who inhabit the Mīranzāi valley, the valley of Kohāt in British territory, and also the valley of Kūram in Afghānistān.

The name is said to be derived from 'ban,' a root, and 'kashtan,' to tear up, meaning that the Bankash were such thorough-going radicals that they exterminated, or tore up by the roots, all who interfered with their interests, or possessed what they coveted.

However this may be, Plowden states that they are descended from one Ishmail, who earned the Pukhto surname of Bankash or Bangakh.

Mahamad Hyat's genealogical tree of the Bangash is as under:—

- Gārū ...
  - Amīr. ...
    - Baizai ... Masūrī; Shingi K.; Izat K.; Daolat K.; Gūl Shāh
      - Gul Khān Khēl: Kamāl K.; Shādī K.; *Doda K.*; Mandar K.
        - Shūghti K.; Mastu K.; Faleh.
    - Umr ... Mīr Ahmad; *Alisherzai*
      - ... Mardo K.; Azi K.; Shāhū K.; Lodī K.
  - Jamshedi ... Darsamand; Biland Khēl; (?) Dankzai
  - Mīrānzai ... ... Hasnzaī; *Bada* K.; Kha Khēl
    - .. Hasn Khēl; Lābī Khēl; Ali Khan K.; Mandar K.; Yūsaf Khēl
- Sāmalzai ...
  - Tazī *Namāni* ... *Kasi*; Mari
    - ... Isa Khēl; Músa Khēl; Hasan Khēl; Landi
  - Alizaī ... Ustarzai ..; Khojā Ahmad Khēl ...; Khadiraī ..
    - Kūz Ustarzai; Bar Ustarzai
      - Mozū Khēl; Nasū Khēl; Kalasūr; Tānā
    - Tāī; Khoti
    - Darwihēl...

The Bangash are said to have come originally from Gardez, in the Ghilzai country, from which they were driven out by the Ghilzais about 500 years ago. They then settled in Kūram, where they remained for another 100 years, when a feud with the Orakzais broke out. With the aid of the Khataks the Orakzais were dispossessed of Kohat, and though there was much fighting afterwards, they were never able to regain their territory, and it was settled that the boundary of the Bangash should be limited by the foot of the Orakzai hills.

Another story is that they came from Seistān, and are of the same race as the Jats, but this is improbable.

The Bangash formerly owned the whole of Kūram. The Emperor Bābār (1504) enumerates this tribe as inhabiting one of the 14 provinces then dependent on Kābal, so that their settlement is of very ancient date.

It was formerly divided into Bangash Ulia or Bālā, and Bangash Siflia or Pāīn. The former, extending from the Pēwar pass to Biland Khēl, is now more the property of Tūrīs than the Bangash, and the latter, extending from Biland Khēl to Gandīālī, east of Kohāt, will be found described under the titles Mīranzāi Kohāt, Baizai, Sāmalzai, &c.

It is about four generations since the Tūris first began to take root in Bangash-i-Bālā; and little by little they have gradually dispossessed the Bangash, until these now say they have only Shalofzān and Zirān under the hills and Aza Khēl in the plains that are free,—the rest is in the hands of the Tūrīs, and the Bangash have been reduced to the condition of dependants. Now every Bangash is obliged to attach himself to a powerful Tūrī, who is called his 'naik' or protector, and who protects him from other Tūrīs. If a Bangash leaves a son, or a brother, the property is generally allowed to descend by inheritance, but very often the Bangash 'naik' declares it a lapsed estate. The Bangash of Shilofzān and Zīrān, who are

strong in numbers and position, hold their own, but none can travel about the rest of Kūram without taking a Tūrī safe-conduct.

The numbers of the Bangash in Kūram according to their villages are as follow :—Shilofzān, 2,000; Zīrān, 1,500; Bogakī, 200; Jalandar, 120; Shakardara, 100; Aza Khēl, 200; and Balyamīn, Makazā and Bogzā together, 1,500,—total, 5,620.

The Bangash of Kūram join in all the Tūrī wars, but not often in raids: if they are summoned and fail to join they are fined when the expedition is over.

It is said that in Mazandarān, in Persia, there are some families of Bangash, and it is well known that the descendants of Bangash exist to this day in various parts of Hindūstān, especially Farakhabad, the old Nawāb of which was descended from one. His conduct during the mutiny of 1857 was most atrocious, and he expiated his treachery on the scaffold.

The three main recognised divisions of the clan now are—I, Mīranzai; II, Bāizai; III, Sāmalzaī.

I.—The Mīranzai section are divided into—1, the *Bada Khel*, who at the first distribution of land had 500 shares, took up their quarters in Nariāb, upper Mīranzai, and split into two sections, Yūsaf Khēl and Khā Khāl, who gradually occupied the villages of Kaī, Sūrūzaī, Doaba, Torawarī, Thal, Chapari, and Shinaōrī beyond the border.

2. The *Hasnzai*, who had 500 shares, and resided in Raīsān, Ibrahimzai, Bazār, Jabr, Bakar Mela.

The *Umar Khel*, who are now reckoned in the Mīranzai section, received 1,000 shares and were sub-divided into I, *Mir Ahmad Khēl*, with 500 shares, inhabiting Balyamīn, Togh Bar, and Kot Kai; and II, *Alisherzai*, who live in Hangū and *Azakhel* (in Kūram), Shāhū Khel, and Lohi Khel.

II.—The Baizāi section inhabit the Kohat valley proper, and inhabit Kohāt, Chikarkot, Tapī Miroz, Mia, Kaloch and Gidar Kot, Togh, Gandiali, Siah Kot, Singal and Kamrdand; Kamāl Khēl, Mandū Khēl, Daūd Khēl, Shadi Khēl, Dhoda and Gadā Khēl. Besides these the Jamshedī section occupy Darsamand and Daland.

III.—The Sāmalzaī live in the wild jungle district of the same name, and are divided into (1) Ilam Khēl, who live in Shalofzan (in Kūram), Yūsafi, Chārdeh, Zīrān (in Kūram), Agra, Sūltān, Hājī Kirman; (2) Hasan Khēl; (3) Landi Khēl; (4) Miwai, who have the hamlets of Ustarzai, Alīzai, Khadīzai, Sherkot; and (5) Kaghazi, residing in the village of the same name.

The census of Bangash in 1868 showed that there were 31,774 souls in our territory, so that Temple's estimate of 15,000 fighting men is probably very much exaggerated.

The Bangash are nearly all of the Shīa persuasion of the Mahamadan faith, and are Gār in politics. Agha Abbās, a Persian, mentions that he had often met Bangashes performing the pilgrimage to Mashad. Their great saint (Pir) is one Madat Shāh, whom they appear to hold in extraordinary reverence. If they are seated and his name is mentioned they immediately rise and press the four fingers of their right hand, half-closed, first to their lips, and then to their foreheads.

Mahamad Hyat says they are a brave and warlike race, but this opinion differs from that of most English officers, who have but little opinion of their courage. Their arms are those usual with Pathāns, *viz.*, matchlock, "chura." They are said to be very hospitable. They wear white

clothes with a Hangū 'lūngī,' and sandals on their feet. As far as physique is concerned, they are quite as fine men as the Pathāns around them, excepting perhaps the Afrīdīs. The western Bangash are said to be known from the eastern by their long beards, the latter clipping them short.

During the Kohāt pass difficulties of 1853 the Bangash came forward and asserted their right to the crest of the Kotal as a part of their ancient boundaries. They stated that in olden times they had received an allowance from the Mahamadan Emperors, and had viewed the usurpation of Rahmat Khan, Orakzai (he being the chief of a distant clan), as an injury and loss, and they therefore asked to be allowed to undertake the responsibility of that portion of the pass from the Kohāt side to the top of the Kotal on the same emoluments as were enjoyed by Rahmat Khan. Their offer was accepted, and they occupied the Kotal in strength, and commenced building breastworks and towers of loose stones. On the second day the Afrīdīs, who had been attentively observing the arrangements, suddenly made an attack with 700 or 800 men from their own side, where the ridge is not very precipitous. They completely surprised the Bangash, and drove them off the crest. In this affair several 'maliks' of the Bangash were killed, and Captain Coke, who was present with four orderlies, was slightly wounded. After this the Bangash, by Captain Coke's consent, entered into a confederation with the Jawaki Afrīdīs, the Sipāhs and Bazotīs, the consequence of which was that the Afrīdī opposition died out, and an arrangement was come to by which the Bangash share of the pass emoluments was settled at Rs. 3,200, and this they have retained ever since.

The Bangash have suffered a good deal at different times from the raids of their neighbours, the Orakazās, Tūrīs, and Vazīrs. Generally speaking, they have behaved well towards the British Government, but though I do not wish to disparage them, I cannot see that we owe them much gratitude for this, as surrounded by enemies their only chance has been to keep in with us, their villages being quite open to attack. Yet they have failed us sometimes, as, for instance, when they deserted Coke on the Kohāt Kotal, and when Bahadūr Shēr, urged by consciousness of evil intentions, retreated over the border in 1851.

The chiefs of the Bangash are Bahadūr Shēr Khan of the Baīzaī section and Mozafar Khan (Tahsildār of Hangū) of the Mīranzai section. The former has charge of all the dealings with the Kohāt Pass Afrīdīs, and the latter of those with the Orakzais on the Hangū border; and these duties have given them a great deal of influence. That this influence should be always exerted in purely Government interest is, of course, a great deal more than can be expected from any Pathān, yet the distrust Major Coke always expressed of Mozafār Khān, and the conduct of Bahadūr Shēr Khān in absconding over the border in 1851, show that these chiefs have not always had the intelligence to see where their interests lie. Yet I believe one of the Bangash, Mahamad Amīn, is above suspicion; he has done us good service in his day, and, having comparatively little power with this tribe, has not yet failed us. (*Elphinstone, Coke, Plowden, Agha Abbass, Mahamad Amin, Edwardes, Mahamad Hyat, Macgregor.*)

BANGĪ KHEL—

A tribe of Khataks who inhabit the hills to the north of Kālābāgh on the Indus, in the Banū district; the boundary between them and the Tīrī

Khataks is by the Mitān ravine, passing by Mattor, Ziārat, Pākhāi Shewa, and Dand towards Karīrosam, from whence the Bāngī Khēl boundary runs back by the Shakrdara to Rokwān on the Indus. The boundary between the Bāngī Khēl and Sāgrī Khataks was laid down by Mr. Thorburn in 1871, and may be appropriately entered here:

| Number of pillars. | Nature of boundary. | Direction of boundary. | Length between pillars in Kuroohs. |
|---|---|---|---|
| 1 to 4 | The bed of the *Sangini* nullah, a deep, narrow, rocky hill torrent, which runs into the Algad Khuttuck or Khuttuck ravine. No. 1 is a Sihadda between Khuttucks, Sagris, and Bangi Khels ... ... ... ... | S. S. E. | 2,625 |
| 4 to 7 | Two hillocks and a ridge of soft sandstone rocks, partly on and to south side of which the village of *Mangie Ghundie* is situated ... | E. | 1,344 |
| 7 to 8 | Straight line through cultivated lands to high point on ridge of rocks ... ... | S. | 620 |
| 8 to 10 | Backbone of ridge on which pillar No. 8 is built ... ... ... ... | E. | 526 |
| 10 to 11 | As between 7 and 8, but a small nullah is taken advantage of ... ... ... | S. inclined to W. | 500 |
| 11 to 14 | As between 8 and 10, but ridge is higher, and steeper ... ... ... ... | E. | 1,226 |
| 14 to 15 | Deep bed of Wacharina torrent ... ... | N. E. | 600 |
| 15 to 17 | Through cultivated lands to top of small round-shaped hillock on which is pillar 16 to a low ridge of sandstone rock ... ... | N. W. | 965 |
| 17 to 22 | Crest of a long low ridge of sandstone rocks rising abruptly between two long strips of cultivated land ... ... ... | N. E. | 2,258 |
| 22 to 27 | The deep bed of the *Nasibi* nullah to point of its junction with the Wacharina nullah, from which place the two united form the *Lagarie Algad*. This nullah has very steep precipitous banks, and falls into Indus above Mukkud. From point of junction of the Wacharina nullah with the Nasitre nullah the Lagari Algad forms boundary pillars, which are mostly on north-west bank. This nullah receives all torrents from the Hookani mountains, as well as from the crest of the ridge of hills running from Bungalow Sir, N. N. W., by Sir Prekarai ... ... ... | S. E. | 2,408 |
| 27 to 29 | Through some cultivated land over a ledge of rock to the steep bank of the Magarina nullah, at a point near which it unites with the Lagari nullah. This portion of the line is nearly parallel with the bed of the Sagari, which was not continued as the boundary solely with a view to include some lands held by Sagris within Sagri boundary ... ... | S. E. | 637 |
| 27 to 31 | From western bank of the Mazaria nullah *viâ* southern bank of the *Lagari* to point of junction of *Wach* or *Tang* nullah with Lagarie ... ... ... ... | E. | 727 |
| | | TOTAL ... | 14,436 |

| Number of pillars. | Nature of boundary. | Direction of boundary. | Length between pillars in Kuroohs. |
|---|---|---|---|
| 31 to 36 | Deep narrow bed of Wach or Tang nullah. Pillars are all on western bank of nullah ... | S. | 2,161 |
| 36 to 39 | Almost a straight line to a high peak from which the *Chattroo* nullah has its source, hence called *Sar Chattroo*; about 400 yards to south of this peak is another, which forms head of the *Wagie* nullah, hence called *Sar Wagie*; and about half a mile further south is *Bungalow Sir*. The three points are about the same height, though last named is somewhat higher than any other. A large cairn of stones and a high pucca pillar have been erected on *Sara Chattroo* ... ... ... | South inclined to East. | 2,630 |
| 39 to 45 | Ridge forming crest of the north-east watershed of Chattro nullah. Pillar No. 45 is on north-east side of the nullah ... ... ... | S. E. | 3,530 |
| 45 to 47 | Across the Chattroo nullah, skirting a kutcha tank called "Chattroo wala," which with another to east of it falls within Sagri boundaries to a high point called *Sar Satira*, forming head of the Satira nullah ... ... ... | S. | 490 |
| 47 to 53 | The ridge or succession of ridges forming north-east crest of watershed of the *Gajjoo* and *Wajie* nullahs is on the south-eastern extremity of the ridge at point of junction of the *Satira* and *Wajie* nullahs, from which point the two united nullahs take the name of *Moolwal* ... ... ... | E. S. E. | 3,063 |
| 53 to 57 | Line runs in centre of the actual water-channel of the *Moolwal* to Indus. Both sides can water their flocks and herds in it, and Sagris and Bangi Khēls each on their own side of the nullah have a right to grass and wood on the banks. The patch of cultivated land, in area 66 kunals, to south side of mouth of Moolwal belongs to Sagris (Lal Khan and Ahmed Gue), and falls within Bangi Khēl boundaries, but the proprietors are to have a right to graze eight *plough* oxen on neighbouring bunjur land within Bangi Khēl limits, and are to continue to pay revenue to the Sangri Chief ... ... ... ... | E. | 1,945 |
| | | TOTAL ... | 13,819 |

The Bangi Khēl are of the Bolāk branch of the Khataks. They are wild in their habits, and are chiefly employed in grazing cattle and cutting wood for the markets of Kālābāgh, their barren and often waterless hills affording but a scanty subsistence from cultivation. They were in old days noted robbers, and extended their depredations to the road between Shakārdarā and Makhad, and to the Hakī Nakī pass on the Laghārī route, between Bangali Sir and Dar Tapi in the Mālgīn valley. They are now peaceable and well-behaved. To look at, they are fine, active, athletic mountaineers, and of a frank bearing.

The flocks of this tribe are small and few, while the little cultivated land they possess is scattered here and there in patches undeserving the name of fields. Their country is wild and sterile, and to rear the coarsest grain requires patient labor and a continuance of favorable weather. Should abundant showers not fall, the barren sandy soil is scorched by the July sun, and all vegetation withers. Wood describes this clan as an hospitable and (amongst themselves) an honest race. There are 40 Bangi Khēl in the ranks of the Panjāb Frontier Force.

The Bangi Khēl belong to the Banū district, and are under the Awān Malik of Kālābāgh, where they are to be seen in the Malik's service. The Malik told Ross that the Bangi Khēl were not sprung from Sāghri; he could not, however, tell their race. The Rāīs of Mukhad and head of the Sāghrīs states that the Bangī Khēl are named from the third son of Sāghrī, and the Bangī Khēl themselves claim to be of Sāghrī's race, although now quite separate.

The Bangi Khēl on the north-west are separated by the Khatak nala from the Bāraks of Chaontrah. At its head they are in the Lakarghar, whence they run south past Turgaighar to Kotki at the mouth of the Chichālī pass. On this line their western neighbours are the Manzai Bāraks, and at Kotki they touch the Gudi Khēl of Chapari. From Kotki they run east towards the Indus by Tola Mangalli, Kuch, Chōghlaun, Kūlū Khēl and Dingot. They also cross the Indus, and are found in Bannī between the Sohān river and the Awān and Nīāzi tribes that are east of Kālābāgh.

They possess the country north of Dingot, as far as the Mūlīwāla nala, a few miles south of Rokwān.

Their boundary may be said to follow the Mūlīwāla nala north-west to Bangali Sir, when it turns north to Chapari (the one south of Sukāwar Hukanni), and thence west by Durga, Mangi Ghundi, and Sitta to the Khatak nala. From the mouth of the Mūtīwāla nala to the Khatak nala, a generally north-westerly line, the Bangi Khēl march with the Sāghrī Khataks. Their territory west of the Indus may be said to be nearly equally divided by the Ghosai-Lūn pass, which runs from Tabi Sir by Torkna Choki and Kacheh to the Indus at Wānda, opposite Mārī, a mile above Kālābāgh. Across the Indus the Bangi Khēl are also south of the Sāghris, being separated from them by the river Sohān.

The Rāis of Makhad (the Sāghrī chief) says that the Bangi Khēl count themselves in 12 tribes, to which is added a 13th, namely, the Babars, a tribe now attached to the Bangi Khēl, but said to be of Tari's race, and to have come originally from the Khwara, where there are still Babars to be found. The Babars live between the Mūlīwāla and Kharjuān nalas, between the Rokwān lands and the mountain of Dingot on north and south, and between the Indus and the mountains above the Lūn pass on east and west. They also cross the Indus and live about Kānī in the Sāghrī territory, north of the Sohān. Kānī is under the Rāis of Makhad.

The Rāīs of Makhad and the Malik of Kālābāgh gave Ross genealogies of the Bangi Khēl, but they differ materially. Both statements are given, as they cannot be reconciled. It will be seen that the names of various clans of the Bangi Khēl agree, but that they differ in the grouping under common ancestors. Accoraing to Ghulam Mahamad Rāis of Makhād, the

Sāgri chief, Bangī Khān was the third son of Sāghrī Khān, and was thus of the race of Bolāk.

He had two sons, Abbās Khān and Tark Khān, who each name a clan, the Abi Khēl and Tarka. Abbas Khān had five sons—(1) Lōhī Khān, (2) Jamāl Khān, (3) Mānak Khān, (4) Jandīn Khān, (5) Sāhū Khān.

Lōhī Khān had four sons—(1) Hado Khān, (2) Mado Khān, (3) Kalo Khān, (4) Tandar Khān, each of whom names a tribe, as do the other four sons of Abbāss Khān also each name a tribe.

Tārk Khān, the second son, had four sons—Mittan Khān, Haibat Khān, Shāhi Khān, Firōz Khān—each of whom names a tribe. This makes 12 tribes, and Babar said there is a 13th.

| Class. | Sub-division. | Locality. | Remarks. |
|---|---|---|---|
| I. Abī Khēl ... | 1. Hado Khēl.<br>2. Mado Khēl .. | Marōrī ... ... ...<br>Chapari ... ...<br>Tola, the southern ... ... | These are sprung from the four sons of Lohi Khān, son of Abbās Khān, son of Bangi Khān. |
| | 3. Kalo Khēl ...<br>4. Tandar Khēl... | Kūch and "Psha" ... ...<br>Takht Peshauri, Khartob ... | Are known as Kamarwāī. |
| | 5. Jamāl Khēl..<br>6. Mānki Khēl..<br>7. Jandīn Khēl..<br>8. Sāhū Khēl... | Live about Tabi Sir, and among the roots of the spurs of the Lakarghar ... ... | These are sprung from the sons of Abbās Khān. |
| II. Tarka ... | 9. Mitan Khēl | Mānjī Ghūndī ... ... ... | These are sprung from four sons of Tark Khān. |
| | 10. Haibat Khēl | Tornizai near Tola, the northern. | |
| | 11. Shābī Khēl | Banī Across Indus and south of Sohān. | |
| | 12. Firoz Khēl | Banī. | |
| | (13). Babbar ... | 1. Kanī ... East of Indus and north of Sohān. | |
| | | 2. Shnā Ghunda or Sari Dera ... North of Lakarghar. | |
| | | 3. Khajhakki Mera Stara Mela, &c. South-east of Bangali Sir, and above the beach of Kaul, between the Mūliwala nullah and Dingot mountain. | |

According to Mozafar Khan, Malik of Kālabāgh, the divisions of the Bangī Khēl are :

| Class. | Sub-division. | Locality. | Remarks. |
|---|---|---|---|
| I Abi Khēl ... | 1. Jamāl Khēl ... | Tola, the northern. | The Abi Khēl graze at Wagghi tank, just below Bangali Sir. |
| | 2. Jalludīn or Janīn Khel | Bori - Tabbi Hassanhud. | |
| | 3. Sanū Khēl ... | Dirga Chapari near Chashmeh Mazarina | |
| | 4. Mati Khēl ... | Sangini ... Near Tola, the northern. | |
| | 5. Katī Khēl . | Bori-Tabi-Chapari. | |
| | 6. Mankī Khēl | Misarwala, Naraiabo, Wargho — East of Ghasoi pass ... | |
| | 7. Sangū Khēl ... | Tola, the northern. | |
| II Tarkā ... | 1. Mittikan or Mittan Khēl. | Mānji Gundi, Sarrin Kela, Hassanshūd Hot. ... ... | These two tribes graze at the "wells." |
| | 2. Slaibat Khēl | Sanda below Lakarghar ...<br>Tola, the northern, Shawa Torinzia ... ... ... | |
| | 3. Babbar ... | (1) Lakarghar (north) side ...<br>(2) Khajhakki, Mera, Stara Mela. — South of Mūtīwalah nallah<br>(3) Kānī, east of Indus ... | The Babars graze above the beach of Kaul. |
| III Tapi Khēl. | 1. Shābī Khēl ... | Chishan ghundā.<br>Bājōper.<br>Sitta.<br>Thalli, Gōtā, Jamra — South of Kharjuan nallah near Dingōt.<br>Shahajhān wāli Kū, Jālān wālī Kū, Banni (east of Indus). | |
| | 2. Firōz Khēl ... | Torkni Waranai Khazūrī.<br>Banni (east of Indus). | |
| | 3. Tandar Khēl.. | Kūch, Choghtan — S. E. of Turgai ghar.<br>Khartob, Chapari — near Khartob nallah.<br>Kacheh, Chinaghond — near Lūn Pass. | |
| | 4. Sangū Khēl...<br>5. Chōghran ... | Both the same as No. 3 (Tandar Khēl). | |
| IV Maraj Khēl. | 1. Mado Khēl . | Tola, the southern, west of Kālābāgh on road to Chapari.<br>Kātū khēl (north of road from Kālābāgh to Chapari). | |
| | 2. Hado Khēl . | Kot Chandna, on road between Kālābāgh and Isākhēl. | |
| | 3. Nānū Khēl ... | Kotkī — mouth of Chichalī pass. | |
| | 4. Kammarwāl | Takht, Lishanri, Chapari — near Khartob nallah.<br>Lakarghar.<br>Hissar (on Kacheh nallah).<br>Pito — between Tabbi Sir and Kacheh nallah. | |

The following extracts from Mr. Thorburn's report on the boundary between the Bangi Khēl and Sagri are added :—

"The Sagri and Bangi Khēl tribes, both Khuttucks in origin, occupy "the wild mountainous country lying between the 'Algad Khuttuck,' on "Khuttuck ravine, on the north-west, and the Indus on the south-east, the "distance between the two confining limits being about 28 miles. No "boundary line along this mutual frontier having ever been authoritatively "laid down, the portion of the two tribes occupying the border has, from a "period many years previous to the annexation of the Punjab, been more or "less in a chronic state of feud. Some 50 years ago, the then chiefs of the "two tribes at the head of their respective followers had a conference, "and it is said a line of boundary was agreed to, but, if such was the case, "no written record concerning it was preserved, and no action was ever taken "in accordance with it. The Bangi Khēls, who greatly outnumber the "Sagris, appear to have made gradual encroachments on Sagri territory "until some years before the annexation of the Punjab, acquiring lands by "purchase, and probably sometimes by force. Since annexation, as far as I "have been able to ascertain, all acquisition of Sagri land on the part of the "Bangi Khēls has been confined to a few individual cases in which land was "obtained by *boná fide* purchase, or perhaps, as the Sagris affirm, in mort-"gage only.

"Gholam Mahamed Khan, of Shuker Durra, the present chief of the "Sagris, claims restitution of the traditional (for there is no documentary "evidence) Sagri boundary, and the Bangi Khēls, on the other hand, claim "retention of every foot of land now occupied by them, together with a large "tract of pasture land, which, owing to the feud between the two tribes, "has hitherto been quasi-neutral ground, neither tribe allowing the other "to make use of it.

"Gholam Mahamed Khan, being Jageedar of Sagri, and enjoying about "Rs. 4-8 per plough, had, of course, much to lose or gain according to the "course of the boundary line, but Moozaffur Khan, of Kalabagh, chief of the "Bangi Khēls, being only Talookdar of their country, and receiving 10 per "cent. on the collections, had comparatively but a small pecuniary interest in "the matter. Notwithstanding this, he was keenly alive to the loss of any "individual Bangi Khēl, regarding them as his vassals, and they looking on "him as their feudal lord. The first attempt since annexation at settlement of "the boundary dispute was made in 1860 by Captains Henderson and Munro, "the then Deputy Commissioners of Kohat and Bunnoo, but those officers, "from want of leisure, were unable to lay down a line, and simply recorded "a joint minute on the subject.

"After that, various attempts were made to settle this dispute by arbitra-"tion, but all failed, owing to the distrust those most concerned had either "in the integrity of their countrymen or in their capacity to perform the "task. At last in 1868 the Native Extra Assistant Commissioners of Bunnoo "and Kohat were deputed to the spot, and were ordered to lay down a line in "accordance with the Henderson-Munro minute above referred to. After "remaining about a fortnight they were recalled. After that the duty was "handed over to me to perform when opportunity offered.

"The total length of boundary demarcated is about 28½ miles, of which "nearly half lies through cultivated lands, the rest from Mazarina Nullah "(pillar No. 29) to the Indus (No. 51) lying through a rugged, mountainous

"country, used solely as pasture lands and as fuel reserves for Mukkūd and "Kalabagh.

"*Cultivated lands.*—Three thousand eight hundred kunals 1 murlah of "cultivated, and 152 kunals 13 murlahs bunjor land belonging to, or rather "in the possession of, Bangi Khēls now fall within the Sagri boundary, "and 1,590 kunals 8 murlahs of Sagri cultivated land now fall within the "Bangi Khēl boundary. All the above lands, except one plot of 68 kunals "1 murlah, are comprised between the Khuttuck ravine and the Wach "Nullah (pillars Nos.1 to 31), being a line of boundary of nearly 14 miles. "A field map and index, showing position and particulars regarding each "plot contained in above areas, have been prepared.

"They have thus lost all right to the mountain called Hookani, and to "lands lying beyond Chuttrooka Sir."

Captains Henderson and Munro, in their minute of December 23rd 1860, recorded as follows :—

"The Bobers, though of the Bangi Khēl race, having been long separated "from the rest of that race, and their regular villages being Cis-Indus, "attached to Mukud in the Rawul Pindee district, and under the manage- "ment of Gholam Mahomed Khan, Sagri chief, who also collects the revenue "for Government and himself from their grazing lands this side of the Indus, "should be included under this Khan's charge in the Kohat district, to which "he is subject, and we therefore determine the boundary line of the two "districts from the Indus to Kui to be that of the Bobers with Bangi Khēl, "subject to adjustment between them hereafter.

"Some 60 or 80 years a portion of the Bober section of the Bangi Khēls "quarrelled with another section (Abi Khēls) and emigrated Cis-Indus to "Kanie, where they settled. They never seem to have lost possession of their "Trans-Indus grazing lands, and, after some years, appear to have been "allowed to repossess themselves of their Trans-Indus cultivated lands.

"Their brethren who did not emigrate have cultivated for generations lands "in Sukker, have always kept up their intercourse with their Kanie brethren, "and jointly occupy the Bober grazing lands.

"The Bobers of Kanie now pay about Rs. 500 juma, and occupy about 100 "houses. The Bobers of Sukker occupy 45 houses, own 37 ploughs, and "pay Rs. 74 juma annually; but as their assessment is only Rs. 2 per plough, "it would be necessary to treble the sum they pay in order to institute a com- "parison between the relative importance of Kanie and Sukker Bober. Some "of the Kanie Bobers still possess land in Sukker, but cultivated it through "tenants or relations.

"Both Kanie and Sukker Bobers are unanimous, almost to a man, in "the wish that their mutual grazing lands remain within Bangi Khēl "boundary.

"Neither Kanie nor Sukker Bobers have anything in common with the "Sagris ; moreover, the most keenly contested part of the line through the "Sagri and Bangi Khēl pasture lands was that portion of it where the Bober "and Sagri grazing lands meet.

"I consider that in disposing of the Bober grazing lands the wishes of "the Bobers themselves ought to be more consulted than those of the two "rival chiefs, and the almost universally expressed wish of the Bobers to "remain as apart of Bangi Khēl was the reason which most influenced "me in not taking them on to Sagri. Besides this there are other weighty

"reasons, such as that the land belongs mutually to Kanie and Sukker "Bobers; that the two have constant intercourse together; that both are "still as much Bangi Khēl in feelings as any other sections of the Bangi "Khēl tribe; and that were the lands to be included within Kohat boundary, "it would be tacking on to Kohat district a strip of land running down "to within 4 or 5 miles of Kalabagh, and thus rendering the boundary of "that district very irregular and unnatural. I believe the real reason why "the Sagri chief was so anxious to obtain possession of the Bober pasture "lands was because the rich gold-washings of Kol are situated in them and "that when I endeavoured to compromise the dispute in the way to be men- "tioned under the next head, he only refused because he thought it would "look sordid and undignified were he to do so, and as he expects to get "them in any case." (*Wood, Coke, Taylor, Thorburn, Ross, Henderson.*)

BANGI KIL—

A hamlet of 12 houses and a mosque on the Thal, east of Banū, belonging to the Sultān Khēl section of the Kaki Khēl clan of Nasrati Khataks. It has 60 or 70 cattle. The houses, many of them, have rough stone walls. It is about 4½ miles from Shawa westwards, and 3¾ north-west from Shnāwa, whence it gets its water and where its flocks are watered.

All these hamlets of the Nasratis and the cultivation round them have risen since English rule. (*Ross.*)

BANGŌL—

A ravine on the Rājanpūr border, rising in the Haibat Pūsht, about 20 miles north-west of Bandūwalī post, and running southerly, with easy banks, and a breadth of about 50 yards. At about 6 miles from its source it is joined by the Gadha, a small and insignificant ravine running into it from the south. The Bangōl contains no watering places, and water is not found near its surface by digging. After rain good fodder is procurable on its banks and the low hills by which it passes. Its bottom is sandy and free of boulders. At 6 or 7 miles from its source it meets the Phūrpogānī, whence the combined streams are known as the Jabārī. (*Davidson.*)

BĀN SAR—

A spring in the Saonhra branch of the Sanghar river, in the Bozdār country, near the junction of the Hinglūn with the water-courses of the Bel Pathān, Bil Baloch, and Manjwēl valley, and about 12 miles from the entrance to the Saonhra defile (south-west) in the Sanghar river.

The Bān Sar (head of the water), described usually by natives as the source of the Sanghar river, is an excellent stream of water, a few yards wide, running from this point in a north-east direction. It is probably the place where the first perennial supply of water in this ravine is found.

At Bān Sar there is an open grassy spot, of a few acres in extent, on the right bank of the stream.

The valley of the Bān Sar consists of little more than the actual bed of the stream. To the left (west) is an elevated waste extending for some miles, level, and fairly free from stones, along which the road runs; to the east the lower under features of the Sūroh mountain slope down almost to the edge of the river.

The Bān Sar stream, or the Sanghar as it is sometimes called, varies in width from 100 to 250 yards. It is exceedingly stony, and would be all but

impracticable for artillery. It is commanded by hills throughout its course. Its water is much praised by natives. (*Pir Baksh, Davidson, Macgregor.*)

BĀNŪ—Lat. 32° 15′ to 33°. Long. 70° 20′ to 71° 20′.

A district of the Panjāb. The Trans-Indus portion of this district is bounded, north by the Khatak hills, west and north-west by the hills of the Vazīrīs, south by the Batanī and Masrot ranges, and east by the Indus.

It is not necessary to speak more in detail of the boundary when it touches other British districts; but I will endeavour to define it clearly where it comes in contact with the Vazīrī hills. It commences about four miles west-south-west of Latamar in the Kohāt district, and from this point keeps the foot of the Kāfir Kōt range to the Kūram river, which it crosses about a mile and a half above the Kūram post. Thence also it keeps the foot of the hills to the Sakhdū pass. From this the line runs towards Valī for six miles, and at three miles from that place it again turns to the hills where the Shamla ravine leaves them. Thence it follows the foot of the hills as far as the exit of the Nūgram ravine, from which point it turns due south and cuts the Batanī range, and then continues along the base of the hills, cutting all the ravines just at their exit to the Chīnai pass. From this it keeps the left bank of the Chīnae ravine for four miles, when it turns north-east towards a point 1½ mile above Amākhēl on the Sūhelī ravine, which crossing, it makes for the south foot of the Batanī hills, which then form the limits to the Sigī pass, whence, running south for five miles, it meets, at three miles due east of the Purāna Pēzū ravine, the boundary of the Derā Ishmāil Khān district. This boundary has, however, never been laid down by authority.

The district thus limited has a length north and south of 60 miles, and a breadth west from the Indus of 55 miles. Its area is 2,036 square miles. The area of the divisions of Banū are: Banū 334·739 acres; Lakī 745·934 acres; Isakhel 222·552 acres.

The divisions of Banū (Trans-Indus) are—Banū, Lakī, Isā Khēl, and Bangī Khēl, and it is inhabited by the following tribes—Banūchīs, Vazīrīs, Maoratis, Isa Khēlis, and Khataks.

The general aspect of Banū may be described as an emerald set in stone, and this is not a mere fanciful simile, for Edwardes says—"In "spring it is a vegetable emerald, and in winter its many-colored harvests "look as if Ceres had stumbled against the great salt range and spilt half "her cornucopia in this favored vale."

Though set round with bare, desolate, stony mountains, the only hills within the district are those of the Batanī, Maorat, and Bangī Khēl ranges, if we except the dying spurs of the Maidāni range, which are cut by the boundary about 12 miles above where they are ended by the Indus.

Dr. Costello remarks :—

"The hills north of Banū are formed of miocene clay, slate, sandstone, and "conglomerate. The miocene beds acquire great thickness west of the salt "mines of Bahādūr Khēl, and form the huge pile of miocene conglomerate "known as the Kāfar Kot range; thence they extend all the way to the "Kūram near the Kūram post, and form the hills west of that stream as "far as is known of them.

"The west face of the Maidāni range on the east of Banū is formed "of very thick beds of miocene, dipping west; on the east aspect "of the range several rocks of older formation appear under the "miocene, and form a bold escarpment of white stone, which has given "the name of Spīnghar to the range. The west boundary of the valley "is the low hills of the Vazīrīs, entirely composed of miocene. The "south boundary is formed by the semi-circular belt of the Batanī "and Maorat ranges. The whole of this, with one exception, is com-"posed of low hills of miocene and sandstone conglomerate, and there is no "doubt that miocene beds continue under the alluvium of the valley for a "great distance. The exception to the general formation of this range is "the hill of Shékh Būdin, which has, as it were, beenf orced up through the "miocene beds. These cover the flanks of the hill to a considerable extent, "especially on the north side, the beds of which are all bent into sharp "arches, with faults or fractures between the several arches. The top of "the hill is composed of thin beds of coral. Under these are very thick "beds of triassic, rich in fossils. Under the Oxfordian the triassic shales "and gypsum are well developed, the shale especially, and are intermixed "with beds of triassic limestone in fossils."

The alluvium of the Banū valley is a very thick, lacustrine, calcareous clay, often 40 and 50 feet thick; under this is a coarse gravel, in places a mass of pebbles. At one or two places this alluvium has escaped the erosion which has worn down most of it, and slight eminences are left standing,—such is the eminence on which is the ruin of Akra, and also that of the Tōchī post.

Costello says it is not improbable that the Banū valley was once a lake and the Kūram and Gumbēla its feeders; and it probably became emptied by the water gradually cutting its way through the pass in the hills through which the Kūram now joins the Indus.

Banū is watered by the Kūram and the Tōchī, which, issuing from the sterile hills of the Vazīrīs, are soon distributed over the face of the smiling valley, till at last little of them remains to join the Indus.

There are no lakes in Banū, though, as above stated, the whole valley is probably only an old lake bed.

There are also no marshes, but in the Banū division the irrigation is so great that at certain seasons of the year the whole country is a large swamp, rendering communication, except by the roads, impracticable.

The Banū division contains a vast number of small canals or cuts from the Kūram called 'weeals.' The only water-courses perhaps which may be dignified by the name of canals are the Kachkot, which takes its rise from the Kūram near its debouchure from the hills, and falls into it again at Neekum, and a water-course called Lūndidak, constructed under the orders of Major Nicholson.

The zemindars themselves arrange for the repairs of the several 'weeals,' and there is no water-rate. In some cases, however, a Superintendent, called 'Chilwashta,' is employed, who receives as his wages on every plough (*i. e.*, the produce of a portion of land varying from 3 to 5 beegahs) 1¾ seer of wheat, 1¾ of barley = 1¾ Indian corn, according to the grain sown, and one rupee at every wedding.

*In Lakī* the canals are few, and take their rise chiefly from the Kūram. The customs correspond with those of Banū.

*In Isa Khēl* the canals also are numerous, many are cut from the Kūram, and some from a large canal constructed by Ūmr Khan Isa Khēl. This is called the 'kus,' the smaller courses 'weeal,' as in Banū. The custom which prevails in this sub-division is rather singular. A large body of men called 'Wakoos' superintend the canals and water-courses, keep them in repair, and arrange for the distribution of water from the canals under their respective superintendence.

There are two methods of remunerating the 'Wakoos,' one by which they receive one-sixth share of the proceeds, of which portion, however, half is given to the proprietors of the canals. Under this arrangement, the 'Wakoos' failing to supply water are fined two annas a day. The fine is called 'nagha.' Another custom is, for the proprietors of land to give half their land to the 'Wakoos' to cultivate, the 'Wakoos' arranging for the payment of the Government revenue and receiving 'malikanah' and all other rights pertaining to their moiety. Here, however, as in the former case, the canal proprietors receive a share of one-fourth. For a list of the cuts from the Kūram and Tochī rivers see those articles.

The climate of the Banū district cannot be described as a whole, but it may be divided into two portions, that of the irrigated and the unirrigated parts of the district. In the first, which includes all the country along the course of the Kūram and Gumbīla rivers, it is damp, from excessives aturation and extensive swamps. Dews are heavy throughout the year, and the night temperature is low; fevers and bowel complaints, the consequence of chills, are therefore common.

The marked unhealthiness of a great portion of the Banū district is attributable to the redundant vegetation and the over-irrigation of the fields, and also, in the opinion of the natives, to the bad water of the Kūram, which all have to drink, and which is much charged with vegetable matter.

Amongst Europeans the most common diseases are intermittent and remittent fever, which regularly appear at the approach of autumn; also Sind boils. Both are attributed to the malaria, from which the cantonments and civil lines are never free at any season of the year, from the high irrigation of the surrounding country.

On the unirrigated portion of the district, represented by the extensive barren slopes of Maorat and the Thal, the climate is dryer and hotter.

Amongst natives the following diseases are common,—fever, spleen, diarrhœa, and dysentery, which appear in spring and autumn, also ophthalmia and scrofula. In Maorat, and amongst those of the hill tribes that come down to Banū during the winter, stone and syphilis are remarkably prevalent. Cholera appears occasionally. Small-pox is disappearing, except in villages near the border, which are frequented by men from the hills, where it appears to be endemic; consequently vaccination, though it does much, cannot prevent altogether the effects of infection. There are two dispensaries in the district, *viz.*, at Banū and Lakī. Vaccination is carried on for 8 months out of the 12, and it is found, as a rule, that the Mahamadans make no objection, but the Hindūs do. In 1866, 3,067 children were vaccinated.

Rain falls in the Banū district twice in the year, during the north-east and south-west monsoons. The former or spring rains are heavy; the latter are inconstant, the valley being out of the track of the south-west monsoon.

*The following Comparative Statement of Meteorological Results recorded at Banū for the five years ending 31st March 1871 shows the annual rainfall.*

| Division. | District. | No. of gauges. | Year. | FALL OF RAIN IN INCHES AND TENTHS OF INCHES. | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | April. | | May. | | June. | | July. | | August. | | September. | | October. | | November. | | December. | | January. | | February. | | March. | | TOTAL. | |
| | | | | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. | Inches. | Tenths. |
| | | 1 | 1866-67 ... | ... | ... | ... | 2 | ... | ... | ... | 4 | 5 | 6 | 1 | 3 | ... | ... | ... | ... | ... | ... | ... | 2 | 1 | 2 | 1 | 3 | 10 | 2 |
| | | 1 | 1867-68 ... | 2 | 5 | 1 | 6 | ... | ... | 1 | 1 | 8 | 4 | ... | 0 | ... | ... | .. | ... | ... | ... | 1 | 1 | 1 | 7 | 5 | 3 | 21 | 7 |
| | Banu ... | 1 | 1868-69 ... | 5 | ... | ... | 4 | ..., | 7 | 1 | 2 | .. | 8 | ... | 8 | ... | ... | ... | ... | 1 | 3 | 1 | 2 | ... | 9 | 3 | ... | 15 | 3 |
| | | 1 | 1869-70 ... | ... | ... | ... | ... | ... | 3 | 4 | 1 | 1 | 3 | ... | 8 | ... | ... | ... | ... | ... | 2 | ... | ... | ... | ... | 1 | 2 | 7 | 9 |
| | | 1 | 1870-71 ... | ... | 2 | ... | ... | ... | 2 | 1 | 5 | 3 | 1 | ... | ½ | ... | ... | ... | ... | ... | ... | ... | ... | 2 | 7 | ... | 3 | 8 | ½ |

Some gold sand is extracted from the Indus in this district, but in very small quantities the value of the annual produce not being more than about Rs. 200. A stone, called by the natives Sang-i-zardār, supposed to contain gold, and found near Bīland Khēl, was found on examination not to contain any at all.

At Kālābāgh there is a large alum manufactory, which turns out 10,000 maunds per annum. The shale from which the alum is extracted is practically inexhaustible.

Seams of coal or lignite have been found near Kālābāgh, Chaprī, Chashmān, and Sūltān Khēl.

Saltpetre is produced in small quantities at Kamr Mashānī, in Īsa Khēl.

There are two springs of petroleum near Jābā, but the supply seems limited. The hill at the foot of which they lie is said to contain sulphur.

Iron ore is found in the hills, 25 or 30 miles south-east of Banū, in abundance, and is in great demand at Kālābāgh for nails, &c., for boat building, and for the manufacture of cooking utensils.

These hills are a portion or continuation of the salt range group, and so the ore may be said to represent the iron of that range, in which it is found in various places, but not much worked. The ore occurs as red peroxide and hæmatite; the red tint of many of the formations is owing to it, and it is stated that in some parts of the salt range the rocks are so full of magnetic iron ore that the indications of the magnetic compass are rendered worthless in the vicinity. Yellow and black sandstone are found on the Shekh Būdīn hill.

Selenite is found near Kālābāgh and Īsa Khēl, and asbestos 'sang reshadār,' is brought from Khost. This remarkable mineral exists in flat beds or veins above the Khost valley, and could be procured in considerable quantities. It is said to be twisted into rope by the hill people of those parts.

'Kahīmatī,' an earth containing iron as a sulphate, is found near Kālābāgh. It is abundant, but is not much used.

The wild animals in the district are numerous and various, *viz.*, mārkhor, ūrīal, and chikāra; foxes, jackals, wolves, hyænas, wild cats, and hogs are numerous, while bears and leopards have been seen, though seldom.

Of birds, quail, duck, teal, snipe, rock pigeons, black and grey partridge, cranes, flamingoes, etc., are abundant.

Mahsīr and porpoise are found in the Indus, and trout in the Kūram, and also a small delicious fish resembling whitebait, which can be caught in countless numbers in most of the irrigation channels.

The stock in the Banū district for the years undermentioned were—

| | 1867-68. | 1868-69. |
|---|---|---|
| Cows and bullocks ... ... ... | 93,867 | 144,397 |
| Horses ... ... ... | 1,101 | 1,974 |
| Ponies ... ... ... | 569 | 962 |
| Donkeys ... ... ... | 9,419 | 20,245 |
| Sheep and goats ... ... ... | 91,237 | 81,641 |
| Camels ... ... ... | 6,165 | 7,616 |
| Total live-stock ... | 202,358 | 256,835 |
| Carts ... ... ... | 6 | 13 |
| Ploughs ... ... ... | 42,667 | 35,381 |
| Boats ... ... ... | 125 | 160 |

The population of the Banū district consists principally of four tribes, *viz.*, Banūchīs, Maoratīs, Īsa Khēls, and Vazīrīs.

In 1854 and 1868 the population of the district was as follows, *viz.*—

| | | Males. | Females. | Total. | No. to square mile. |
|---|---|---|---|---|---|
| 1854 ... | Banū proper ... | 48,318 | 37,414 | 85,732 | 163·923 |
| 1868 ... | | 47,420 | 40,439 | 87,859 | 167·990 |
| 1854 ... | Laki | 28,698 | 24,816 | 53,514 | 45·895 |
| 1868 ... | | 33,531 | 29,369 | 62,900 | 53.945 |
| 1854 ... | Īsā Khēl | 18,497 | 17,203 | 35,700 | 102·586 |
| 1868 ... | | 24,569 | 21,439 | 46,008 | 132·206 |
| Total ... | 1854 ... | 95,513 | 79,433 | 174,946 | |
| | 1868 ... | 105,520 | 91,247 | 196,767 | |

According to divisions, the population in 1868 was—

| | Banū. | Laki. | Īsā Khēl. |
|---|---|---|---|
| Total adults ... ... | 50·863 | 35·339 | 26·963 |
| Adult males ... ... | 26·828 | 18·597 | 14·074 |
| „ females ... ... | 24·035 | 16·742 | 12·889 |
| Youth and boys ... ... | 20·592 | 14·934 | 10·495 |
| Young women and girls ... | 16·404 | 12·627 | 8·550 |
| Children below 12 ... ... | 32·288 | 23·939 | 16·800 |
| Males ... ... | 47·420 | 35·531 | 24·569 |
| Females ... ... | 40·439 | 29·369 | 21·439 |
| Total ... | 87·859 | 62·900 | 46·008 |
| Number to square mile ... | 172 | 54 | 133 |

Of the total population of Banū, including Mīanwālī, 208,513 are agriculturists and 79,034 non-agriculturists.

Of the population of the Banū district, Trans-Indus, there are—

| | Christians | Sikhs | Hindūs | Mahamadans |
|---|---|---|---|---|
| In Banū | 36 | 90 | 8,279, | 79,405. |
| „ Lakī | „ | 63 | 4,818, | 58,049. |
| „ Īsā Khēl | „ | 97 | 4,980, | 40,745. |

And there are in—

| | Enclosures | Houses | Souls |
|---|---|---|---|
| Banū ... ... | 17,416 enclosures, | 18,500 houses, | 87·859 souls. |
| Lakī ... ... | 9,786 „ | 13,200 „ | 62·900 „ |
| Īsā Khēl ... ... | 5,283 „ | 9,505 „ | 46,000 „ |

Consequently there are in—

| | to each enclosure | and to each house |
|---|---|---|
| Banū | 5·25 people, | 5· |
| Lakī „ | 6·50 „ | 4·75. |
| Īsā Khēl „ | 8·75 „ | 4·76. |

The proportion of sexes in Banū is 53·58 males, 46·42 females; 62·39 adults, 37·61 children. Of adults 53·21 are men, 46·79 are women; and of children 54·19 are boys, 45·81 are girls.

The more noticeable facts regarding the prevailing religious brought out by the census of 1868 seem to be, that four-fifths or more of the whole population are Mahamadans, while most of the remaining fifth are Hindūs of different castes, with a small proportion of Sikhs; the number of these last for the whole district being under 500. The proportions of females to males in all the great divisions of Mahamadans, Hindūs, and Sikhs do not show any very great discrepancies. The number of females is considerably below that of males.

That much has yet to be done for the people in an educational point of view is apparent from the fact that only one man in 62 can read or write his own language, and even that very indifferently.

According to occupation the population of Banū is :—

| | Banū. | Lakī. | Isa Khēl. | Total. |
|---|---|---|---|---|
| Government employ ... ... | 333 | 60 | 22 | 413 |
| Police ... ... ... | 343 | 378 | 178 | 899 |
| Village watchmen ... ... | 430 | 232 | 151 | 813 |
| Village officers ... ... ... | 1,456 | 1,001 | 281 | 2,738 |
| Priests ... ... ... | 359 | 141 | 288 | 788 |
| Medical men ... ... ... | 26 | 16 | 13 | 55 |
| Musicians ... ... ... | 47 | 225 | 25 | 297 |
| Servants ... ... ... | 201 | 23 | 25 | 249 |
| Water carriers ... ... ... | 10 | 13 | 2 | 25 |
| Barbers ... ... ... | 497 | 276 | 217 | 990 |
| Washermen ... ... ... | 60 | 3 | 243 | 306 |
| Sweepers ... ... ... | 97 | 60 | 58 | 215 |
| Merchants ... ... ... | 91 | 45 | 25 | 161 |
| Shop-keepers and petty dealers ... | 1,538 | 1,179 | 925 | 3,642 |
| Bankers and Money-dealers ... ... | 22 | ... | 82 | 104 |
| Brokers ... ... ... | 13 | ... | 26 | 39 |
| Agents ... ... ... | 23 | 5 | 179 | 207 |
| Contractors ... ... ... | 39 | 7 | 49 | 95 |
| Letters out of conveyances and animals ... | 61 | 50 | 422 | 533 |
| Boatmen ... ... ... | ... | ... | 275 | 275 |
| Proprietors ... ... ... | 1,805 | 496 | 112 | 2,413 |
| Tenants ... ... ... | 142 | 338 | 73 | 553 |
| Proprietors ... ... ... | 26,200 | 19,215 | 8,076 | 53,291 |
| Tenants ... ... ... | 6,863 | 4,621 | 4,463 | 15,947 |
| Painters ... ... ... | ... | 22 | ... | 22 |
| Carpenters ... ... ... | 435 | 512 | 233 | 1,180 |
| Weavers ... ... ... | 991 | 581 | 1,642 | 3,214 |
| Dyers ... ... ... | 299 | 245 | 30 | 574 |
| Tailors ... ... ... | 36 | 9 | 17 | 62 |
| Shoemakers ... ... ... | 307 | 324 | 174 | 805 |
| Cotton-cleaners ... ... ... | 192 | 1 | 225 | 418 |
| Grain-parchers ... ... ... | 201 | 207 | 115 | 523 |
| Blacksmiths ... ... ... | 244 | 432 | 227 | 903 |
| Gold and silversmiths ... ... | 126 | 78 | 137 | 341 |
| Potters and brick-makers ... ... | 169 | 121 | 181 | 471 |
| Saltpetre-makers ... ... ... | .... | 163 | ... | 163 |
| Laborers ... ... ... | 1,417 | 1,447 | 2,066 | 4,930 |
| Pensioners ... ... ... | 15 | 4 | 37 | 56 |
| Beggars ... ... ... | 801 | 370 | 784 | 1,955 |

It is remarkable that the number of musicians, dancing girls, and jugglers in the district equals that of priests and schoolmasters put together. The great mass of the population is agricultural, and even of the Hindūs, who form but a small portion of the whole, about 4,500 derive their living from land. Six thousand five hundred persons are engaged in pastoral pursuits. These chiefly comprise the border hill tribes, who graze their cattle within British limits; many of whom, attracted by the easy terms which they obtain under a settled Government, are beginning to devote themselves to agricultural pursuits.

According to race the population is—

| | Banū. | Lakī. | Isa Khēl. | Total. |
|---|---|---|---|---|
| *Christians.* | | | | |
| Europeans ... ... | 21 | ...... | ...... | 21 |
| Eurasians ... ... | 11 | ...... | ...... | 11 |
| Native Christians ... ... | 4 | ...... | ...... | 4 |

| | Banū. | Lakī. | Isa Khēl. | Total. |
|---|---|---|---|---|
| *Mahamadans.* | | | | |
| Sayds ... | 6,505 | 468 | 757 | 7,730 |
| Moghal | 4 | ...... | ...... | 4 |
| Yūsafzais | 25 | ...... | ...... | 25 |
| Khatak | 2,148 | 205 | 9,047 | 11,400 |
| Bangash | 114 | ...... | ...... | 114 |
| Khalīl | 4 | ...... | ...... | 4 |
| Mahamadzai | 10 | ...... | ...... | 10 |
| Sadūzai | 14 | ...... | ...... | 14 |
| Alīzai ... | 2 | ...... | ...... | 2 |
| Vazīs ... | 11,755 | 154 | ...... | 11,909 |
| Lohānī ... | 46 | 42,725 | 5,820 | 48,591 |
| Others ... | 28,785 | 458 | 684 | 29,927 |
| *Baloch.* | | | | |
| Lund ... | 9 | ...... | ...... | 9 |
| Others ... | 87 | 119 | 192 | 398 |
| Mahamadan Rajpūts: Bhatī | ...... | 15 | 28 | 43 |
| Janjūa | ...... | ...... | ...... | ...... |
| Jomana | ...... | 4 | ...... | 4 |
| Sial | ...... | ...... | ...... | ...... |
| Gheba | ...... | ...... | 125 | 125 |
| Others | 31 | ...... | ...... | 31 |
| Iat | 4,224 | 6,562 | 8,007 | 18,793 |
| Gakhar | 2 | ...... | ...... | 2 |
| Khoja | 33 | 25 | 19 | 77 |
| Paracha | 897 | ...... | 220 | 1,117 |
| Others ... | 24,710 | 7,314 | 16,032 | 48,056 |
| *Hindus.* | | | | |
| Brahmin | 569 | 143 | 410 | 1,122 |
| Rajpūt ... | 6 | ...... | 15 | 21 |
| Bania ... | 9 | ...... | ...... | 9 |
| Arora ... | 5,135 | 4,585 | 4,044 | 13,764 |
| Bhathia | 1,242 | 27 | 142 | 1,411 |
| Kaith ... | 3 | ...... | ...... | 3 |
| Labana ... | ...... | ...... | 32 | 32 |
| Jāt ... | 17 | ...... | 7 | 24 |
| Ahīr ... | 1 | ...... | ...... | 1 |
| Others ... | 792 | 5 | 22 | 819 |
| Bhabra ... | 15 | ...... | 43 | 58 |
| Others ... | ...... | ...... | ...... | ...... |
| Chūrha ... | 49 | ...... | ...... | 49 |
| Khaitrī ... | 580 | 91 | 362 | 1,033 |

These statements show the population as divided into castes and tribes and according to religions; Mahamadans of course predominate largely under the various denominations of clanship common in this part of Afghanistan.

The Lohānīs of Maorat, Īsa Khēl, and Mianwalī are a numerous class, as are also the Jāts.

In Banū the Vazīrīs and Banūchīs are the leading tribes. Syads are numerous in Banū, and the divisions of Banū and Īsa Khēl show a good proportion of Khataks amongst their populations. The Hindūs of the district are chiefly of the trading classes, Aroras, Bhatias, with a small proportion of Brahmins and Khatrīs.

In the whole Banū district there are 627 villages, of which 370 have a population under 200 souls, 137 of from 200 to 500, 78 from 500 to 1,000, 30 from 1,000 to 2,000, 10 from 3,000 to 5,000, one, Isa Khēl, above 5,000, and one, Kālābāgh, above 10,000.

The number of villages in each division are—Banū, 367; Lakī, 151; Īsā Khēl, 32.

The principal towns in Banū are Edwardesabad, Lakī, Isā Khēl, and Kālābāgh, all described under their titles.

The villages of the Banūchis are built of mud, and are all walled round. The houses inside are closely packed, and, like the inmates, very dirty. Though water flows by their doors, they rarely use it to wash either their persons or their clothes. The villages and hamlets are very numerous, there being 600 in an area of 93 square miles in the Banū division, and were the order prohibiting the erection of new villages removed for a few years, the number would no doubt be doubled. Indeed, in 1867, when the district officer informed the Banūchīs that he would not interfere with the building of hamlets, 229 new villages were founded in a few months. Most of these have since been demolished by order of the Commissioner. Each village possesses a 'chouk,' or public place of assembly, the privileges of which are jealously guarded. Here the men of the faction to whom it belongs idle away the day and a great part of the night smoking and talking. Attached to each 'chouk' is a 'hūjra,' or guest-room.

The food of the Banūchīs consists generally of barley and Indian corn, with meat and dall occasionally in the cold weather. Wheaten flour is little used. They consume with their cakes buttermilk and the preserved fat of the fat-tailed sheep. Those that can afford it indulge in meat two or three times weekly. The women never get as good food as the men. Round many of the villages are little gardens in which vegetables are grown.

Strong home-spun cotton clothing is worn by all classes of the Banūchīs, except the chiefs, who wear clothing of finer texture. Woollen clothing is never worn, even in the coldest weather. A sandal is worn by the men, but the women wear the slipper. The Banūchīs are not inhospitable to strangers, but they have few occasions to show their hospitality, as there is little intercourse between the villages, and strangers prefer the safety of the high road.

They treat their women more as slaves than companions, and guard them strictly and jealously. The women are seldom allowed to leave their houses, and when they do, they do not show any of their faces. With regard to their rights of property, the rules of the Mahamadan law are generally disregarded, and it is considered sufficient if they get enough for their maintenance.

The Banūchīs are, as a rule, strict observers of the tenets of the Korān. They pray at all hours of the day and in any place, and blindly obey the directions of their priests. There is a mosque, or sometimes two, in each village. They are earnest in the proselytism of the Hindūs generally, but especially of the Hindū women.

The Syads of Banū are thus described by Edwardes—"In learning "scarcely any, if at all, elevated above their flocks; in garb and manners "as savage; in no virtue superior, humanizing them by no gentle influence, "shedding on their wild homes no one generous or heart-kindling ray of "religion; these impudent impostors thrive alike on the abundance and "the want of the superstitious Banūchīs, and contribute nothing to the "common stock, but inflammatory counsel and a fanatical yell in the rear "of the battle." Thorburn says they are now certainly a superior

class, more provident, better informed, and not so vindictive and litigious. They hold many of the richest lands in Banū.

When Edwardes came to Banū in 1847, the whole people were divided into two factions (*vide* Spīn and Tōr), which caused constant, never-ending strife and murder; and there was then scarcely a chief (Malik) in the whole valley who was not embarrassed or kept in check by having a son or brother enlisted in the ranks of the opposite faction. This spirit, according to Thorburn, is dying out, but slowly. There is hardly a village in this division in which there are not two or more factions, and there are even few united families. Were we to evacuate Banū to-morrow, not a month would elapse before the country would return to the state it was in when Major Edwardes first came to it.

The degraded condition of the Hindūs, as described by Edwardes, of course no longer exists; they are still all engaged in trade, but some hold lands, acquired by purchase or mortgage, and instead of living in fear and trembling, they now, says Thorburn, wear turbans, and are allowed into the Banūchī houses, who do not conceal their women from them.

The Vazīrīs alone do not seem to have changed much from what Edwardes found them. Thorburn says they are united among themselves, possessed of manly virtues, and have a true regard for honor. The houses in their villages are constructed of grass and reeds, somwhat like those of the Maoratīs. The majority of them emigrate to their hills when the hot weather commences, and return in October and November. Many of them live in "kizdīs," or small gipsy-like tents, and lead a wandering life, grazing their flocks on the Thal.

The price of skilled labor per diem in Banū is twelve annas highest, four annas lowest; and for unskilled, four annas for highest, three annas for lowest. Hire of a cart per diem is Rs. 2; of a camel, eight to six annas; for 20 donkeys, Rs. 3-2-0; for a boat, two annas per 100 maunds per kos.

The agricultural products of Banū are, on irrigated land, rabī crop—wheat, barley, tobacco; and kharīf crop—rice, cotton, Indian corn, jawar, bajra, turmeric, dall; and on unirrigated the rabī crop is gram and wheat, and the kharīf, bajra and cotton.

All the Banū crops are of excellent quality. The irrigated lands generally bear harvests annually, and are seldom allowed to lie fallow. They are all more or less manured, and receive fresh soil from the alluvium brought down by the Kūram. The sugercane stalks are very small, but the crop is always very dense. Carrots, onions, spinach, mulberries, peaches, grapes, apples, pomegranates, lemons, limes, melons are also produced at their proper seasons.

Of the cultivated area of Banū, there are 199,145 acres irrigated by private works, 251,374 unirrigated,—total 450,519; 414,607 acres are returned as grazing lands, 58,562 as culturable, 1,092,493 unculturable,—total 15,65,662.

The 'unirrigated' tracts of this district produce the "lana" and tamarisk in great abundance. They afford subsistence to a large number of camels belonging to Povindahs and others. Grass and clover are abundant in the Banū division. Of trees, the mulberry and sheeshum are numerous. Of the last, there is a forest in the Kutchee on the banks of the Indus.

There are two classes of land in Banū division,—canal-irrigated and 'Baranī' Thal. The soil of both is very hard and heavy.

Of the first there are 115,392 acres cultivated, 29,283 acres uncultivated, 210,066 acres waste,—total area, 334,741 acres. Of the canal-irrigated land the fields are all very small, few being larger than two or three acres, most of them under an acre. The soil is so hard that the small native plough is found to be useless, and, except in Banū, Nār, Mīrīān, and Landīdak, they use a heart-shaped iron spade.

The following statistics of the area of Banū may be useful :—

| | Well cultivation. | Canal cultivation. | Lately thrown out. | Fit for cultivation. | Waste. | Total acres. | Square miles. |
|---|---|---|---|---|---|---|---|
| Banū ... | ... | 124,675 | 1,599 | 23,814 | 184,651 | 334,741 | 523 |
| Lakī ... | 108 | 242,790 | 2,499 | 123,125 | 377,412 | 745,934 | 1,165 |
| Īsā Khēl ... | 430 | 51,960 | 2,201 | 97,348 | 131,978 | 283,918 | 443 |
| TOTAL ... | 538 | 419,425 | 6,299 | 244,287 | 694,041 | 1,364,593 | 2,131 |

The crops cultivated in the Banū district in the following years were—

| | 1867-68. | 1868-69. | 1869-70. | 1870-71. | 1871-72. |
|---|---|---|---|---|---|
| Rice ... ... | 8,225 | 9,107 | 1,808 | 883 | 486 |
| Wheat ... ... | 1,11,127 | 1,00,729 | 1,93,754 | 1,67,791 | 1,93,673 |
| Other food grains ... | 1,68,550 | 1,34,133 | 1,56,459 | ... | ... |
| Oilseeds ... | 1,278 | 4,517 | 4,000 | ... | ... |
| Sugar ... ... | 9,737 | 10,005 | 2,693 | 2,554 | 2,000 |
| Cotton ... ... | 8,284 | 4,653 | 7,279 | 3,634 | 3,508 |
| Hemp ... ... | ... | ... | ... | ... | 30 |
| Opium ... ... | 32 | 22 | 20 | ... | ... |
| Fibres ... ... | 318 | 290 | 265 | ... | ... |
| Tobacco ... | 1,479 | 1,318 | 1,600 | 1,620 | 1,006 |
| Vegetables ... | 7,049 | 6,568 | 2,500 | 2,217 | 3,338 |
| Spices ... ... | 2,438 | ... | ... | ... | ... |
| Miscellaneous ... | 10,304 | 13,523 | 16,423 | ... | ... |
| Great millet ... | ... | ... | ... | 10,570 | 15,365 |
| Spiked millet ... | ... | ... | ... | 54,738 | 50,385 |
| Indian corn ... | ... | ... | ... | 16,316 | 13,280 |
| Barley ... ... | ... | ... | ... | 36,020 | 33,165 |
| Gram ... ... | ... | ... | ... | 13,984 | 34,709 |
| Phaseolas Aconilifolius | ... | ... | ... | 4,902 | 6,105 |
| Peas ... ... | ... | ... | ... | 7,473 | 11,546 |
| Shaseolus Radiatus ... | ... | ... | ... | 6,475 | 6,500 |
| " Mungo ... | ... | ... | ... | 1,704 | 7,174 |
| Ervum Lens ... | ... | ... | ... | 6,000 | 11,075 |
| Poppy ... ... | ... | ... | ... | 25 | 25 |
| Turmeric ... | ... | ... | ... | 193 | 78 |
| Coriander seed ... | ... | ... | ... | 1 | ... |
| Chillies ... ... | ... | ... | ... | 353 | 212 |
| Other kinds ... | ... | ... | ... | 875 | 552 |
| Linseed ... ... | ... | ... | ... | 26 | ... |
| Mustard... ... | ... | ... | ... | 3,200 | 4,300 |
| Sesamum Oriental ... | ... | ... | ... | 3,204 | 2,930 |

The manufactures of Banū are in a very backward state. Alum and "susi" cloth are manufactured at Kālābāgh, and saltpetre at Kamr Māshānī.

Masson says that in every village in Banū and Maorat there are weavers of coarse cotton cloths, called "karbas," but in the larger villages looms are employed in the fabric of finer goods, both of cotton and silk, particularly "loongees."

In the Maorat villages woollen bed rugs of pretty patterns are made, and loongees dyed with madder are also manufactured in this division.

Highly ornamented head gears for camels are made in Maorat; this consists of a leather head-stall adorned with straps of green and red leather, tassel's

and white shells strung together. Bridles and ropes are made of camel's hair covered with shells, and usually a large necklace of the same material is added.

Leather sandals ornamented with embroidery are also made in Banū, and boots, in shape like the Greek buskin, made of soft brown leather, are worn by the richer classes.

The imports of the Banū district are in value—

| | From N. W. P. | From Sind. | From Native States. | Total. |
|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. |
| Apparel ... ... | 10,000 | 12,000 | 8,000 | 30,000 |
| Apothecaries' stores ... | 1,000 | 300 | ... | 1,300 |
| Beads ... ... | 50 | ... | 50 | 100 |
| Boats ... ... | ... | 1,000 | ... | 1,000 |
| Books and stationery ... | 200 | 500 | ... | 700 |
| Cattle ... ... | 500 | ... | 2,000 | 2,500 |
| Charcoal ... ... | ... | 500 | ... | 500 |
| Cocoanuts ... ... | 70 | 30 | ... | 100 |
| Cotton-wool ... ... | 10,000 | ... | ... | 10,000 |
| Cowries ... ... | 100 | 50 | ... | 150 |
| Drugs ... ... | 200 | 700 | 1,000 | 1,900 |
| Dyes ... ... | 400 | 400 | ... | 800 |
| Fans ... ... | 200 | 200 | ... | 400 |
| Fruit ... ... | ... | ... | 1,500 | 1,500 |
| Glassware ... ... | 500 | 500 | ... | 1,500 |
| Gold leaf ... ... | 100 | ... | ... | 100 |
| Grain ... ... | 500 | 500 | ... | 1,000 |
| Gums ... ... | 40 | ... | 20 | 60 |
| Gunny-bags ... ... | 100 | 100 | ... | 200 |
| Hides ... ... | 1,000 | ... | ... | 1,000 |
| Ivory ... ... | 100 | ... | ... | 100 |
| Jewellery ... ... | 2,000 | ... | ... | 2,000 |
| Lac ... ... | 800 | 300 | ... | 1,100 |
| Metal, copper ... | ... | ... | 180 | 180 |
| " iron ... ... | 3,000 | ... | 6,000 | 9,000 |
| Steel ... ... | 50 | 20 | ... | 70 |
| Yellow metal ... | ... | ... | 1,000 | 1,000 |
| Mother-o'-pearl ... | ... | 10 | ... | 10 |
| Oils ... ... | 500 | 200 | ... | 700 |
| Paints and colors ... | 100 | 30 | ... | 130 |
| Perfumery ... ... | 75 | 25 | ... | 100 |
| Porcelain & earthenware ... | 600 | ... | ... | 600 |
| Saddlery ... ... | 150 | 200 | ... | 350 |
| Salt ... ... | ... | ... | ... | ... |
| Seeds ... ... | 100 | ... | ... | 100 |
| Silk goods ... ... | 4,000 | 1,000 | 900 | 5,900 |
| Soap ... ... | 200 | 50 | 50 | 300 |
| Spices of all kinds ... | 200 | 150 | ... | 350 |
| Sugar and sugarcandy ... | 400 | 300 | ... | 700 |
| Tea ... ... | 300 | 200 | ... | 500 |
| Timber and wood ... | ... | ... | 2,000 | 2,000 |
| Tobacco, cigars, snuff, &c., | 2,000 | 2,000 | 4,000 | 8,000 |
| Toys ... ... | 50 | 50 | ... | 100 |
| Umbrellas ... ... | 100 | 200 | ... | 300 |
| Wax and wax-candles ... | ... | 300 | ... | 300 |
| Wool ... ... | ... | ... | ... | ... |
| Vinegar ... ... | 50 | ... | ... | 50 |
| Shawls, Cahmeeree ... | ... | ... | 200 | 200 |
| Saltpetre ... ... | ... | ... | ... | ... |
| Honey ... ... | ... | ... | 200 | 200 |

| | From N. W. P. | From Sind. | From Native States. | Total. |
|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. |
| Turmeric ... ... | 100 | 50 | ... | 150 |
| Ghee ... ... | ... | ... | 2,000 | 2,000 |
| Goor ... ... | 200 | 400 | ... | 600 |
| Sukkur or "Cheenee" ... | 800 | 1,000 | ... | 1,800 |

The exports of the Banū district are in value—

| | To N. W. P. | To Sind. | To Native States. | Total. |
|---|---|---|---|---|
| Alum ... ... | 3,000 | 15,275 | 1,500 | 19,775 |
| Apparel ... ... | 5,000 | 11,000 | 2,000 | 18,000 |
| Apothecaries' stores ... | 500 | 100 | ... | 600 |
| Beads ... ... | ... | ... | ... | ... |
| Boats ... ... | ... | 1,000 | ... | 1,000 |
| Books and stationery ... | ... | ... | ... | ... |
| Cattle, horses, dogs, bullocks, &c. ... ... | 500 | 500 | ... | 1,000 |
| Chalk ... ... | ... | 100 | ... | 100 |
| Charcoal ... ... | ... | ... | ... | ... |
| Cocoanut shells ... | ... | ... | ... | ... |
| Cotton ... ... | 30,000 | ... | ... | 30,000 |
| Wool ... ... | 2,000 | 8,000 | 5,000 | 15,000 |
| Cowries ... ... | ... | ... | ... | ... |
| Chunam ... ... | ... | ... | ... | ... |
| Drugs of all kinds ... | 300 | 300 | 1,000 | 1,600 |
| Dyes ditto ... | ... | ... | ... | ... |
| Fans ... ... | ... | ... | ... | ... |
| Fireworks ... ... | ... | ... | ... | ... |
| Fishing tackle, nets, &c. ... | ... | ... | ... | ... |
| Fruits and nuts ... | ... | ... | ... | ... |
| Glassware ... ... | ... | ... | ... | ... |
| Gold leaf ... ... | ... | ... | ... | ... |
| Grain of sorts ... | ... | 90,000 | 5,000 | 95,000 |
| Gums ... ... | 30 | ... | ... | 30 |
| Gunnies and gunny-bags, | 300 | 200 | ... | 500 |
| Hides ... ... | 1,100 | ... | 400 | 1,500 |
| Ivory and ivory-ware ... | ... | ... | ... | ... |
| Jewellery .. ... | 1,000 | ... | ... | 1,000 |
| Mats ... ... | ... | ... | 900 | 900 |
| Copper ... ... | ... | ... | ... | ... |
| Steel ... ... | 50 | 40 | ... | 90 |
| Iron ... ... | ... | ... | ... | .. |
| Yellow metal ... ... | ... | ... | 1,000 | 1,000 |
| Mother-o'-pearl ... | ... | ... | ... | ... |
| Oils ... ... | 500 | 300 | ... | 800 |
| Oilman's stores ... | 50 | 50 | ... | 100 |
| Paints and colors ... | ... | ... | ... | ... |
| Perfumery ... ... | ... | ... | ... | ... |
| Porcelain and earthenware | 200 | ... | ... | 200 |
| Saddlery ... ... | ... | ... | ... | ... |
| Salt ... ... | 15,000 | ... | 5,000 | 20,000 |
| Seeds ... ... | 100 | ... | ... | 100 |
| Silk goods ... ... | ... | ... | ... | ... |
| Soap ... ... | ... | ... | ... | ... |
| Spices of all kinds ... | 50 | ... | ... | 50 |
| Sugar and sugarcandy ... | 8,000 | 4,000 | 2,000 | 14,000 |
| Tea ... ... | ... | ... | ... | ... |
| Timber and wood ... | ... | ... | ... | ... |
| Tobacco, cigars, snuff, &c., | ... | ... | ... | ... |
| Toys ... ... | ... | ... | ... | ... |
| Umbrellas ... ... | ... | ... | ... | ... |

| | To N. W. P. | To Sind. | To Native States. | Total. |
|---|---|---|---|---|
| Wax and wax-candles ... | 100 | 50 | ... | 150 |
| Wool ... ... | 4,000 | 11,000 | ... | 15,000 |
| Vinegar ... ... | ... | ... | ... | ... |
| Shawls, Cashmeeree ... | ... | ... | ... | ... |
| Saltpetre ... ... | 4,000 | 4,000 | ... | 8,000 |
| Honey ... ... | ... | ... | ... | ... |
| Turmeric ... ... | 5,600 | 3,000 | ... | 8,600 |
| Ghee ... ... | 1.500 | 1,500 | ... | 3,000 |
| Goor ... ... | 2,000 | 10,500 | 9,000 | 21,500 |
| Sukkur or "Cheenee" ... | 1,000 | 1,500 | 2,000 | 4,500 |

There is only one fair in the district, held every Friday, both inside and outside the city of Banū. The day is always kept as a holiday by civil as well as military. To this fair flocks crowd, the usual average attendance being about 2,000 Banūchīs, Dāwarīs, and Povindāhs. From £20,000 to £40,000 worth of goods and cattle are annually bought and sold at it. The chief items are sheep, goats, bullocks, cows, buffaloes, donkeys, horses, ponies, camels, wool, cotton, tobacco, wooden rafters, ropes, and cloths of sorts. All sales of live-stock are registered in the 'Kotwalī.'

An attempt was made to open a new branch of industry in the year 1865, *viz.*, the timber trade by the Kūram river, which had never before been used to bring down logs. Government advanced Rs. 7,000, and in the first year 300 beams, from 20 to 30 feet long, were transported from the Pēwar forests to Banū; but the experiment was never repeated, as the difficulties were found to be too great to make it remunerative. This would prove to be the case with the other rivers that enter this district.

The revenue of Banū in 1867 was—

| | | Rs. |
|---|---|---|
| Land | Banū ... ... ... ... | 1,08,377 |
| | Lakī ... ... ... ... | 1,18,746 |
| | Īsā Khēl ... ... ... ... | 37,646 |
| | Total ... | 2,64,769 |
| Stamps ... ... ... ... ... | | 39,583 |
| Salt ... ... ... ... ... | | 1,32,736 |
| License tax ... ... ... ... ... | | 8,824 |
| Law and justice ... ... ... ... | | 12,745 |
| Miscellaneous ... ... ... ... ... | | 1,54,760 |
| Supply bills ... ... ... ... ... | | 3,25,000 |
| | Total ... | 9,38,417 |

The expenditure in 1867 was—

| | | |
|---|---|---|
| Civil and Miscellaneous ... ... ... ... | | 2,48,260 |
| Military ... ... ... ... ... | | 5,42,772 |
| | Total ... | 7,91,032 |
| | Balance ... | 1,47,385 |

Of other years the revenue and expenditure were—

| | 1868. Rs. | 1869. Rs. | 1870. Rs. | 1871. Rs. |
|---|---|---|---|---|
| Revenue ... | 8,96,297 | 9,83,619 | 9,80,334 | 9,16,329 |
| Expenditure ... | 7,50,348 | 7,62,128 | 7,52,428 | 7,47,628 |
| Balance ... | 1,45,949 | 2,21,491 | 2,27,906 | 1,68,701 |

The income of the local fund is about Rs. 21,000 annually.

The administrative staff of the district are: one Deputy Commissioner, two Assistant Commissioners, and one Extra Assistant Commissioner.

The only church in the district is the small one at Edwardesabad. There are mosques, as before stated, in each village, and the Hindūs have numerous temples. There are staging bungalows at Naorang serāi, Ghazni Khēl, Pēzū, Lakī, Īsā Khēl, Kālābāgh, Banū; rest-houses at Gūmbēlā, Shāhbāz Khēl, Niml, Ahmadzāi, Latamar; and officers' quarters in the posts of Kūram, Jānī Khēl, and Khaīro Khēl.

The serais in the district are all built of sun-burnt bricks, and are at Banū, Naorang, Isa Khēl, Kālābāgh, Lakī, Gūmbēlā, Ghaznī Khēl, Pezū, Lakī Dara Tang, Mānjawālā.

There are 'thānas' at Dalipgarh, Mirian, Goriwāl, Lakī, Ahmadzaī, Mūlazai, and Isa Khēl.

The tehsīls are at the three head stations of the sub-divisions,—Dalīpnagar, Lakī, and Isa Khēl.

The following list of distances in miles and furlongs in the Banū district is kindly furnished by Colonel Kennedy :—

| | | M. | F. |
|---|---|---|---|
| From Banū | to Latamar ... ... | 18 | 3 |
| " " | " Adhami ... ... | 8 | 3 |
| " " | " Adhami, or Do-mel Chokī ... | 9 | 3 |
| " " | " Gamttaī ... ... | 2 | 6 |
| " " | " " Tower ... ... | 4 | 3 |
| " " | " Swahn Khan's Tower ... | 3 | 4 |
| " " | " Kūram ... ... ... | 5 | 0 |
| " " | " " Tower ... ... | 6 | 4 |
| " " | " Barān, *viâ*, Khīrī, Dilāsa ... | 6 | 3 |
| " " | " Tochī ... ... ... | 7 | 4 |
| " " | " Mīrīan ... ... ... | 8 | 0 |
| " " | " Būjī ... ... ... | 12 | 6 |
| " " | " Jānī Khēl ... ... | 15 | 5 |
| " " | " Hawaid ... ... ... | 11 | 4 |
| " " | " Ahmadzai ... ... | 24 | 2 |
| " Latamar | " Adhami ... ... | 11 | 5 |
| " " | " Adhami, or Do-mel Chokī ... | 9 | 0 |
| " Adhami | " " " ... | 2 | 4 |
| " " | " Gomatī ... ... ... | 8 | 1 |
| " Gomatī | " " Tower ... ... | 1 | 5 |
| " " | " Kūrum ... ... ... | 6 | 2 |
| " " | " " Tower ... ... | 6 | 2 |
| " " | " Swahn Khan's Tower ... ... | 3 | 0 |
| " Swahn Khan's Tower | " Kurum ... ... ... | 3 | 5 |
| " Kūram | " Barān ... ... ... | 2 | 6 |
| " Baran | " Tochī ... ... ... | 3 | 5 |
| " Tochī | " Jānī Khel ... ... | 10 | 1 |
| " Jāni Khel | " Ahmadzai ... .. | 13 | 4 |
| " " | " Pillars on road to Shakto Pass ... | 5 | 7 |
| " " | " Shakto Pass ... ... | 8 | 0 |
| " " | " Khīsor Pass ... ... | 9 | 0 |
| " " | " Wali, direct road ... ... | 5 | 7 |
| " " | " Shaedan, in front of Wali on frontier road ... ... | 6 | 3 |
| " Wali | " Shaedān ... ... | 2 | 1 |
| " " | " Tajorī, direct road ... ... | 10 | 3 |

| | | M. | F. |
|---|---|---|---|
| From Wali | to Opposite Tajorī on frontier road ... | 8 | 0 |
| " Tajorī | " Ahmadzai ... ... | 4 | 5 |
| " " | " frontier road ... ... | 3 | 2 |
| " " | " Khairo Khēl, direct road ... | 7 | 4 |
| " opposite Tajorī on frontier road to Khairo by frontier road ... | ... ... ... ... | 0 | 0 |
| " Khairo Khēl, (B) to Pahār Khel ... | ... ... | 2 | 3 |
| " " | " Baīndara Post ... ... | 9 | 1 |
| " " | " Ahmadzai ... ... ... | 10 | 3 |

The postal lines in the district are from Kohāt by Latamar, by which the post from Pēshāwar, Kohāt, and Pindī arrives, and the road from Derā Ismāil Khān, by which the post from other places comes. It takes from four to seven days from Lahore.

None of the roads in the Banū district are metalled, and it is said that, as there is no kunkur and but little gravel available, this can never be done, except at great expense; yet the stones from the bed of the Kūram afford a very appropriate material for this purpose. The roads are either sandy tracks or well-defined with a clayey surface as hard as iron. Those in the Banū and Īsā Khēl divisions are greatly cut up by water-cuts. There is one imperial road running from Latamar to Banū and Pēzū, 69 miles. There are also frontier roads connecting the outposts, supposed to be kept in sufficient repair for the passage of artillery; but this is by no means always the case. All other roads are under the Deputy Commissioner, and are maintained out of local funds; these are—Banū to Īsā Khēl, 51 miles; Banū to Kūram Post, 5 miles; Banū to Tōchī Post, 7 miles; Banū to Mīrīān, 10 miles; Banū to Gūmatti, 4 miles; Lakī to Ghaznī Khēl, 14 miles; Lakī to Gūmbēlā, 9 miles; Naorang to Īsā Khēl, 28 miles; Banū to Ahmadzāe, 26 miles; Īsā Khēl to Kālābāgh, 27 miles; minor roads 200 miles,—in all 450 miles, exclusive of frontier roads and village paths. Neither the Kūram nor Gumbēlā are anywhere bridged, but there are numerous bridges over the small streams and water-cuts.

The garrison of the Banū district is as follows :—

At Edwardesabad—Cavalry, one regiment, 492 sabres; Artillery, one battery; four 9-pounder smooth-bores. Infantry, two regiments, 1,470 bayonets; but from this number the men on furlough must be deducted during the hot weather months. The force is commanded by the senior officer, who has a station staff officer.

The outposts of this district are—

| | | | |
|---|---|---|---|
| At Janī Khēl | 113 sabres and bayonets. | 4 mounted militia. | |
| " Kūram post | 22 " | 2 " | |
| " Ādhamī | ... ... ... | 18 horse militia, | 9 foot. |
| " Gūmatī | ... ... ... | 7 " | 9 " |
| " Barān | ... ... ... | 7 " | 7 " |
| " Tochī | ... ... ... | 7 " | 9 " |
| " Būrj | ... ... ... | 4 " | 4 " |
| " Khāiro Khēl | ... ... ... | 8 " | 4 " |
| " Tajaorī | ... ... ... | 8 " | 4 " |
| " Valī | ... ... ... | 8 " | 4 " |

These are commanded by the officer commanding the cavalry, who for this duty receives an allowance of Rs. 75 per mensem.

The police force of the district consists of 12 deputy inspectors, 7 mounted sergeants, 30 foot sergeants, 70 mounted constables, 275 foot constables. These are under the Deputy Commissioner. Of this force, 7 deputy inspectors, 6 mounted sergeants, 23 foot sergeants, 40 mounted constables, and 199 foot constables are on duty at various places as follows, the rest are engaged in duties in the head-quarter station:—

| | Deputy Inspectors. | Mounted Sergeants. | Foot Sergeants. | Mounted Constables. | Foot Constables | Total. |
|---|---|---|---|---|---|---|
| Goriwāl | 1 | ... | 1 | ... | 9 | 11 |
| Mīrīān | ... | 1 | 2 | 4 | 14 | 21 |
| Mūsakhēl | 1 | ... | 2 | 3 | 14 | 20 |
| Dara Baīn | ... | 1 | 2 | ... | 7 | 10 |
| Lakī | 1 | ... | 1 | 2 | 11 | 15 |
| Īsakhēl | 1 | ... | 1 | ... | 12 | 14 |
| *Outposts* | | | | | | |
| Azīm | ... | 1 | 1 | 2 | 6 | 10 |
| Naorang Sarai | ... | 1 | ... | 1 | 8 | 10 |
| Dora Pezū | ... | ... | 1 | 4 | 10 | 15 |
| Shekh Budīn | ... | ... | 1 | ... | 10 | 11 |
| Dara Tang | ... | ... | 1 | ... | 6 | 7 |
| Dakh | ... | ... | 1 | ... | 6 | 7 |
| Baregī | ... | ... | 3 | ... | 5 | 8 |
| *Road Posts* | | | | | | |
| Jand | ... | 1 | ... | 2 | ... | 3 |
| Manjīwāla | ... | ... | ... | 2 | ... | 2 |
| Gūmbīla | ... | ... | ... | 2 | ... | 2 |
| Shaznīkhēl | ... | 1 | ... | 3 | ... | 4 |
| Shāhbāskhel | ... | ... | ... | 4 | ... | 4 |
| Sharegh̄asha | ... | ... | 1 | 3 | ... | 4 |
| Daraka | ... | ... | ... | ... | 7 | 7 |
| Kamar Mashānī | ... | ... | ... | ... | 5 | 5 |
| Pīpla | ... | ... | 1 | ... | 3 | 4 |
| Banū | ... | ... | ... | 1 | ... | 1 |
| Laki | ... | ... | 1 | 2 | 5 | 8 |
| Īsakhēl | ... | ... | 1 | 1 | 5 | 7 |

The foreign relations of the Banū district are with the three great sections of Vazīrīs and with the Batanīs. These will be found described under those titles.

Thorburn gives the following account of the history of Banū. Its earliest inhabitants were Hindūs. The successors of Alexander the Great defeated them, took possession of the country and studded it with forts, and it became an integral portion of the Greco-Bactrian kingdom, and continued so until about 100 years after the Christian era, when that empire was subverted. About the third century after Christ, the Hindū rule was re-established, and continued until it in turn was subverted by Sūltān Mahmūd of Ghaznī (A.D. 1001 to 1030). Ancient coins found at Aka and elsewhere in the district amply confirm the above account. On the death of Sūltān Mahmūd the country remained for many years an uninhabited waste. Gradually the more fertile tracts on each bank of the Kūram were occupied and brought under cultivation by the people known as Banūwāls, who may be described generally as a mongrel race descended from different Afghan tribes. Notwithstanding the elaborate genealogical tables of Hyat Khan, there can be no doubt that they are not traceable to a common ancestor. They now form a distinct race, but their mingled

origin is at once perceived from the variety of complexions and features seen amongst them. It would appear that from the establishment of the Mogul Empire until the invasion of India by Nādir Shāh, Banū owed it a nominal allegiance. In 1738 Nādir Shāh entered the Banū valley by the Dāwar route, and laid waste the country. His successor, Ahmad Shah Abdālī, imitated his example, and, as he found the country well populated and rich, he led his army through it three or four times, levying what tribute he could. Neither of the above conquerors made any attempt to establish a local government in Banū. After this Banū continued to be a dependency of the Afghān kingdom for nearly a century. Nawāb Hāfiz Ahmad Khān, grandfather of the present Nawāb Sarfrāz Khān, after subjugating Marwat, led his army into Banū, but suffered a signal defeat. At length, in 1838, the tripartite treaty was concluded between Shāh Sūjāh-ul-Mūlk and Ranjīt Sing, by which the valleys of Banū and Dārwar were formally ceded to the latter. The Sikhs established without difficulty local governments in the other parts of the district, but they found it impossible to do so in Banū proper, which was studded with upwards of 350 mud forts. They had to fall back on the expedient of periodically despatching an army into Banū to collect what they were pleased to term "arrears of revenue;" in other words, to lay waste the country with fire and sword and carry off what they could lay hands on. In 1847 Major Edwardes led a Sikh army into Banū, and retired without being able to collect any of the "arrears of revenue" then nominally due, but he succeeded in fully reconnoitring the whole valley, and in ascertaining the strength and disposition of its different inhabitants. In the ensuing cold weather he returned, and heartily assisted by Swāhu Khān, Vazīrī, and Lāl Bāz Khān, Banūchī, succeeded in subjugating both the Vazīrī and Banūchī inhabitants, in causing the latter to dismantle their 350 village forts, and in building a crown fort, which he called, in honor of the youthful Maharaja, Dhalīpghar, and all this without firing a shot. Shortly after effecting all these changes, the Multān war broke out, and Major Edwardes hurried off, taking with him a number of levies from the Banū district to the scene of action. Meanwhile, the Sikhs in garrison in the Dhalīpghar fort rose, laid siege to and took the inner fort, and murdered Colonel Holmes, a Sikh officer, and afterwards the governor, Fateh Khān, Towāna, and then marched off to join their brethren in arms. After the departure of the Sikhs, Mahamad Azim Bārakzai came down from Kūram and took possession of Dalīpgarh with a force of 2,500 men and two guns.

Lieutenant Reynell Taylor, however, remained in the district, and with an irregular force laid siege to Laki, which he took after some days. Mahamad Azim often threatened to attack him, but never did so, and after the fall of Laki he retreated to Kūram on the 19th February 1849.

Directly he retired, Taylor sent a party to take possession of the fort of Dhalīpgarh, which, with the district, has since remained in the hands of the British. (*Taylor, Johnstone, Thorburn, Costello, Powell, Panjāb Reports, Census Reports* 1868, *Edwardes, Macgregor, Norman.*)

BANŪ—

A sub-division of the district of the same name, comprising the tract at the foot of the hills at the debouchure of the Kūram and Gūmbīla rivers. It is the tract inhabited by the mongrel tribe called Banūchīs or Banūwāls.

The sub-divisions of the Banū division of this district are—

| | | | |
|---|---|---|---|
| Bazīd Khān ... | 28 Villages | 1,066 | acres cultivated. |
| Hasnī ... | 8 „ | 570 | „ |
| Khilat Khān ... | 13 „ | 523 | „ |
| Dharma Khēl ... | 10 „ | 764 | „ |
| Shērēza Khān ... | 3 „ | 169 | „ |
| Kali Sāhibdād ... | 1 „ | 377 | „ |
| Jhandu Khēl ... | 6 „ | 1,761 | „ |
| Bazār Ahmad ... | 13 „ | 1,636 | „ |
| Ismāīl Khān ... | 3 „ | 279 | „ |
| Sādād ... | 8 „ | 440 | „ |
| Fatmāh Khēl ... | 13 „ | 1,214 | „ |
| Mundan ... | 45 „ | 2,490 | „ |
| Mitha Khēl ... | 13 „ | 696 | „ |
| Bārakzāe or Mande ... | 5 „ | 4,561 | „ |
| Mīrīān ... | 1 „ | 3,027 | „ |
| Shirdeo ... | 4 „ | 1,069 | „ |
| Hamīd ... | 1 „ | 9,067 | „ |
| Bharat ... | 2 „ | 812 | „ |
| Kakī ... | 8 „ | 2,828 | „ |
| Gōrewāl ... | 23 „ | 8,015 | „ |
| Mūsa Khān ... | 11 „ | 1,903 | „ |
| Masti Khān ... | 11 „ | 1,098 | „ |
| Ismāīl Khēl ... | 22 „ | 4,495 | „ |
| Awandī ... | 9 „ | 317 | „ |
| Daūd Shāh ... | 21 „ | 1,294 | „ |
| Māwash Khēl ... | 18 „ | 820 | „ |
| Manū Khēl ... | 10 „ | 2,377 | „ |
| Nār ... | 21 „ | 11,528 | „ |
| Sandidāk ... | 25 „ | 7,438 | „ |
| Vazirán ... | 11 „ | 9,283 | „ |

The following are the statistics of some of the villages :—

| Names. | Population. | Number of houses. | Names. | Population. | Number of houses. |
|---|---|---|---|---|---|
| | Souls. | | | Souls. | |
| Mitak Samand ... | 227 | 50 | Mūsak Paindah ... | 205 | 54 |
| Mamashk Mahamde ... | 262 | 57 | Mōra Khān Sarmast ... | 570 | 119 |
| Alkī Mīr Khān ... | 248 | 52 | Mīra Khān Khasr Khān | 312 | 62 |
| Zargark Sher Khān ... | 281 | 59 | Hātī Khān ... ... | 277 | 61 |
| Nūrar Khās ... | 2,518 | 523 | Abdal Kādīr... ... | 349 | 68 |
| Nār Mahamad Ayāz Khān | 554 | 102 | Hasan Khān ... | 304 | 65 |
| Nār Hafijābād ... | 367 | 70 | Bajār Ahmad ... | 1,385 | 313 |
| „ Jāfīr Khān ... | 551 | 105 | Bada Khān ... ... | 332 | 66 |
| „ Sher Khān ... | 273 | 56 | Mūnteh Khān Alam ... | 280 | 63 |
| „ Shakrula ... | 267 | 55 | Kot Mīr Baz .. | 222 | 167 |
| „ Zafi Khān ... | 329 | 61 | Vajīrān Mahamad Khān | 621 | 126 |
| „ Mīr Abās ... | 340 | 84 | Kasmardī Khān ... | 332 | 94 |
| Moja Vajīrān ... | 2,288 | 387 | Vajīran Jaraltī Khān ... | 562 | 109 |
| Vazīrān Bajand Khel ... | 378 | 96 | „ Hatī Khān ... | 2,810 | 540 |
| „ Takhto „ ... | 1,568 | 286 | Hīwed Khās ... | 1,367 | 369 |
| „ Janī Khān ... | 1,680 | 313 | Dhalīpnagar ... | 3,185 | 416 |
| „ Sardī „ ... | 301 | 185 | Station Edwardesabad ... | 1,608 | 130 |
| „ Umrzaī ... | 195 | 54 | Sōkri Zābta ... ... | 395 | 97 |
| Ishmāil Khān ... | 340 | 194 | Fātma Khān Khās ... | 1,207 | 247 |
| Jājī Khān Nawāy ... | 192 | 59 | Kotī Sādāt ... ... | 311 | 193 |
| Dēhgān ... ... | 360 | 97 | Pīr Khān, Hasn Shāh ... | 371 | 77 |
| Daslat Khān ... | 663 | 138 | Kakī Madak ... | 287 | 53 |
| Jifl Khān ... ... | 313 | 79 | „ Katān ... | 1,334 | 270 |
| Jik Khān, Sher Jāda ... | 339 | 100 | „ Mūnzīr ... | 285 | 53 |
| Mandaori Japāl Shāh ... | 176 | 51 | Aēmal Khān... ... | 282 | 75 |

| Names. | | Population. | Number of houses. | Names. | | Population. | Number of houses. |
|---|---|---|---|---|---|---|---|
| | | Souls. | | | | Souls. | |
| Sīkandar Khān | ... | 420 | 186 | Kachūjaī ... | ... | 268 | 60 |
| Shakī Jaūb ... | ... | 379 | 110 | Sīkandar Khān | ... | 379 | 67 |
| Shāhbāj Khān | ... | 343 | 170 | Darma Khān | ... | 625 | 129 |
| Shamshī Khān Solar | ... | 460 | 155 | Kot Dāīm ... | ... | 257 | 60 |
| ,, Nasīr | ... | 332 | 74 | Najīm Khān | ... | 245 | 55 |
| Kalak Mastī | ... | 518 | 133 | Gūla Khān, Dilāsa | ... | 330 | 71 |
| Hangash Khān, Mīr Akram | | 317 | 65 | Mūshi Mīrōl | ... | 390 | 94 |
| Fatik Khān, Nasr | ... | 243 | 74 | Shāhbāz Shāh | ... | 241 | 58 |
| Kāfshī Mīr Akbar | ... | 337 | 94 | Sharīff Shāh | ... | 387 | 86 |
| Mīta Khān Fazl | ... | 305 | 85 | Shībjahān Shāh | ... | 266 | 60 |
| Mobāsī ... | ... | 343 | 173 | Haūball Shirza | ... | 287 | 61 |
| Bharat ... | ... | 1,347 | 364 | Hasht Khēl, Khān Sūbū | | 293 | 66 |
| Kot Sībrī ... | ... | 165 | 52 | Hasuk ... | ... | 573 | 118 |
| Lalojaī ... | ... | 220 | 54 | Rahāwal ... | ... | 566 | 116 |
| ,, Mōhabat | ... | 229 | 52 | Kūjezai Babr | ... | 359 | 73 |
| Fītr Khān ... | ... | 307 | 59 | ,, Shakrūla | ... | 466 | 117 |
| Chandrī Khān | ... | 1,315 | 264 | Shorīwala ... | ... | 2,268 | 558 |
| Ūdmī ... | ... | 286 | 60 | Kot Kalandar | ... | 306 | 56 |
| Kot Bairām Shāh | ... | 339 | 79 | Kot Matār ... | ... | 254 | 51 |
| Nirmalī ... | ... | 257 | 56 | Manjak Kosor | ... | 546 | 120 |
| Būjak ... | ... | 567 | 119 | Michan Khān Barātī | ... | 168 | 83 |
| Dārā Shāh ... | ... | 258 | 63 | Sokrī Karīm... | ... | 521 | 86 |
| Zabidast ... | ... | 323 | 90 | | | | |

(*Thorburn, Johnstone.*)

**BANŪCHIS—**

A mongrel tribe who inhabit the sub-division of Banū in the district of the same name. They are descended from one Shāh Afrid, son of Kakai, of the Karānī branch of Afghāns.

Their original habitat was in Shāwal, now belonging to the Vazirs, and in proof of this Mahamad Hyat states that there is still a village called Kakai Mela. The name of the tribe is really Shītak, said to be derived from the fact of Afrid having had to drink the milk of an ass when an infant. Shītak married a woman called Bānū, and had two sons, Kevī and Sūrānī, whose descendants were called Bānūzaī or Banūchīs by Hīndūs, and the district took its name from the tribe. By two other wives Shītak had sons called Dāwar and Hāved.

The district of Banū, after the wars of Mahmūd Ghaznanī, seems first to have remained a waste, and then to have been occupied by the Mangals and others. These, however, quarrelled about the distribution of land, and one Shēkh Shāh Mahamad Rohānī being dissatisfied at his share sent for some of the descendants of Kevī and Sūrānī from Shāwūl to Banū to oust the Maugals. The Bānūchis, being at that time pressed by the Vazirs, were only too glad to avail themselves of the offer. They first settled along the foot of the hills between the Tochī and the Gabr, but soon spread till they drove out the former occupants, and they have remained here ever since.

Mahamad Hyat in his book gives a very elaborate genealogical tree of the descendants of Shītak which it is not necessary to reproduce here.

"The Banūchīs (or, as they call themselves, Banūwāls)," says Edwardes, "are bad specimens of Afghāns. Could worse be said of any race? They "have all the vices of Pathans rankly luxuriant,—the virtues stunted. I "have never seen such a degraded people. Although forming a distinct race "in themselves, easily recognisable at first sight from any other tribe along

"the Indus, they are not of pure descent from any common stock, and able, "like the neighbouring hill people, to trace their lineage back to the founder "of the family, but are descended from many different Afghan tribes, repre- "senting the ebb and flow of might and right, possession and spoliation, in a "corner of the Kābūl empire, whose remoteness and fertility offered to out- "laws and vagabonds a secure asylum against both law and labor. The in- "troduction of Indian cultivators from the Panjāb and the settlement of "numerous low Hindūs in the valley from sheer love of money, have contri- "buted, by intermarriage, slave-dealing and vice, to complete the mongrel "character of the Banū people. Every stature, from that of the weak Indian "to that of the tall Dooranee, every complexion, from the ebony of Bengal to "the rosy cheek of Kābūl, every dress, from the linen garments of the south "to the heavy goatskin of the eternal snows, is to be seen promiscuously "amongst them, reduced only to a harmonious whole by the neutral tint of "universal dirt."

Taylor also has no better opinion of them, for he says: "Here and there a fine character may possibly be found, but taken as a class, they are the worst-dispositioned men I have ever had to deal with. They are vicious, false, backbiting, treacherous, cruel, and revengeful. I have never known or heard of men so utterly regardless of truth." "One thing," he adds, "I must say for the Banūchīs is, that they are good subjects in the way that the term is made use of under a native government,—that is, they are quiet and orderly, obedient to the police and submissive, punctual in revenue matters." These, however, are men speaking of this people from 18 to 24 years ago. Let us see what is said of them in 1869. Thorburn says of them,—"They are a low, vicious race, very litigious, utterly regardless of truth, ready to take any advantage, however mean, over their enemy, without any manly feelings about them; always harping on the word 'honor,' though possessing none, very bigoted,—in short, a compound of vices without one redeeming virtue." This estimate applies only to the Banūwāls, or inhabitants of Banū proper; the Vazīrīs, Marwatīs, and Isa Khēlīs are as different in their character as in race, and will be described elsewhere.

Most of the Banūchīs are spare and fleshless, without much muscular development; and this is attributable to the humid, malarious atmosphere in which they live, and to the deleterious water of the Kūram. (*Mahamad Hyat, Edwardes, Taylor, Thorburn.*)

BANŪRĪS—

A family of Syads who reside in the town of Kohāt, and have been a good deal mixed up with the petty politics of the Kohāt border since British occupation of that district.

The head of the Banūrī Syads, Ahmad, came from the village of Banūrī, said to be near Sirhind in Hindostan, in the time of Aurungzēb, who was then engaged in a contest with the men of Swāt, in which he was worsted, his army being at that time under the command of Bīr Bal at Skākot. At this time Syad Ahmad was with the king and acted as a mediator. The Swāt men were so well pleased with him that, though they resisted the king's forces and had beaten them, they consented to pay "Ooshur" or tithe to the Syad and his descendants, which they do to this day. Aurungzēb confirmed the grant of "Ooshur" to the Syad, and left him to rule the country. There are some of the Banūrī Syads

in Peshawar, but their head quarters is at Kohāt, and the men who are considered the head of the family, when we annexed the latter district, were Sydūn Shāh and his son Mīr Mobārak Shāh. The former under the Bārakzais had half of the Khatak country in 'izāra,' and afterwards held the village of Dhoda in 'izāra' for the British Government; his son was Major Coke's 'kotwal' at Kohāt, and made himself most useful, not only as the head of the police, but in all arrangements with the Afrīdīs of the Jawākī tribe, becoming with Bahādūr Sher Khan their securities.

Mīr Mobārak Shāh, showing himself a real friend of Major Coke's, accompanied the 1st Panjāb Infantry to Delhi, and there sealed the 10 years of his loyal life which he had given to the British Government by dying at the side of his gallant commander. His brother Bādshāh is now kotwāl of Kohāt, and if devotion to the interests of the British Government, whoever the interpreter of them may be, can raise him to the pinnacle to which his noble brother reached, he bids fair to equal him. (*Coke, Plowden.*)

BAR—

A village in the Baizai division of the Kohāt district, 8 miles west of Kōhāt in the Ibrahīmzāi valley. It contains several vineyards, the irrigation being carried on by running water. It has 81 houses and a population of 618 souls, of which 267 are adult males.

In Aurungzēb's time this place was founded by Shāhdād, an Awān, who came from Pindī Gheb and settled here, attracted by the springs and banyan trees, which are very numerous, and from which the village takes its name. The inhabitants are the descendants of Shāhdād, and are known by the name of Rāna Khēl: their dependants are called Salār Khēl. Its arable land consists of 1,434 'jaribs,' of which 200 can be irrigated, and consist chiefly of gardens. Its revenue is Rs. 700. (*Plowden.*)

BAR—

A village in Mīrānzai, Kohāt district, west of Hangū, situated on a level plateau at the north of the Khatak hills. It is surrounded by a wall, has 60 houses, and is supplied with water from a ravine which goes to Togh. The village is surrounded by ravines. The inhabitants are Bangāsh. (*Macgregor, Plowden.*)

BAR—

A village in the Totāi valley, north of Ganderi, Pēshāwar district, containing 100 houses, situated on the bank of a wet ravine, and fully commanded on three sides. It is inhabited by the Be-Marī tribe, and can turn out 80 matchlockmen. (*Miller.*)

BĀRĀ—

A village of 24 houses in the Utmānzāi division of Yusafzāī, Pēshāwar district, situated on the right bank of the Indus, 2 miles above the rock of Pihūr, on the road to Kabl. This village is an offshoot from Topī. In the cold weather, when the Indus is low, there is a good road along the sand; but in the hot season, when the snow-water swells the river, there is in many places scarcely room for a bullock to get along without going over the hill. The inhabitants are principally Syads. (*H. B. Lumsden.*)

BĀRĀ—

A river of the Pēshāwar district, rising in the east slopes of the Sūfed Koh, in the Afrīdī country, and flowing nearly east for 40 miles, when it is joined by the Tīrā Toī from Tīrā, whence the united stream flows

north-east and falls into the Kābal river at Zakhi, nearly opposite Nisata, after passing within 2 miles of Pēshāwar, and after a course of perhaps 70 miles. It seldom has much water in it, but it is very subject to sudden rises, caused by heavy falls of rain in the hills, which at times render it impassable. The water of this river is proverbially excellent and is conducive to the fertility of the soil. It is believed that to its peculiar virtues a celebrated variety of rice, called in consequence the Bārā rice, owes its length of grain and delicacy of flavour.

This rice is grown in the following villages:—

| | | |
|---|---|---|
| 1. | Sangao. | Khalīl division. |
| 2. | Landī. | |
| 3. | Sarband. | |
| 4. | Pūshtī Khar. | |
| 5. | Shekhān. | Mohmand division. |
| 6. | Mushtarzai. | |
| 7. | Mashū Khēl. | |
| 8. | Kārā Khēl. | |
| 9. | Gārhi Mūli Khēl. | |
| 10. | Shahāb Khēl. | |
| 11. | Sulīmān Khēl. | |

It is cultivated in May and reaped in November, and requires manure and water in abundance, otherwise its growth is not satisfactory. A worm, called "climjai," does great damage to the fields, but if they are not injured by it, about eight maunds of paddy are raised per acre of land. The aggregate quantity of rice grown every year in the above villages does not exceed seven hundred maunds, almost all of which is consumed in the Pēshawār district alone, very little being exported to Kābal or other places. Its value is from 16 to 20 Rupees per maund.

In the Sikh rule the above villages were compelled to cultivate this rice, and Government officials were appointed for the preservation of fields, and to keep a careful watch that the seeds of other descriptions of rice were not mixed with it. The whole of the produce was taken by Government. The cultivators were allowed a remission of revenue at 8 Rupees per acre for their labor. Since annexation the cultivators are at liberty to cultivate what they like, and as they do not pay much attention to this particular description of rice, but mix the seeds of other kinds with it, the quality of the once famous Bārā rice is becoming inferior every year.

Powell contributes the following information regarding this rice:—"It "is the principal exported variety, and is highly prized for its fragrance; "it sells at a high rate, sometimes as much as a rupee per seer. The "quantity produced is very limited, probably not more than about 20 maunds "in a year. It is exclusively grown on lands irrigated by the river Bārā in "the Pēshāwar valley.

"In the Sikh times the produce at harvest time was divided into three "portions: the best was reserved as seed to perpetuate the stock; the second "best share was sent to Lahore for consumption of the court and nobles; the "third or worst share was left for the zemindars to dispose of as they pleased.

"The cultivation of the rice has very much fallen off from what it was "in Sikh times; but then the zemindars were encouraged by Government to "produce, had a certainty of realizing a high price, and officers were "appointed to superintend the cultivation, and thus there was an inducement,

"which does not now exist, to overcome the great difficulties of cultivation, "and apply the constant care necessary for a successful crop. Ground to "the extent of 290 jaribs was cultivated in Sikh time; at present only "60 jaribs are sown: it is now produced only at villages Shēkhan, Mustarzai, "and Garhi-Mūli-Khēl, in the Mohmand division. The yield per jarib is "from five to six maunds.

The river Bārā has been an object of veneration from time immemorial, and Shēkhān, the spot where its waters are first divided for purposes of irrigation, is in a measure held sacred. The Afrīdīs, however, who control its head waters, are able to stop its stream, and in the time of the Sikhs they frequently did so. Whatever amount is suffered by the Afrīdīs to enter the plain is appropriated in the following manner. A certain quantity, reckoned by the number of mills it can turn, is taken for the use of the cantonments, city and gardens of Pēshāwar, and the remainder is equally divided between the Mohmands and Khalīls, who often quarrel about their respective shares. (*Powell, Edwardes, James, etc.*)

BĀRĀ—

A district of the Afrīdī hills, consisting of the lower portion of the Bārā river valley. The mountains are said sometimes to approach within two musket-shots of the banks, while in other places there is a breadth of two and a half miles. Its length is about 12 miles. It produces wheat, barley, and rice, and is thickly studded with hamlets and little towers, the habitations of the different sections. In the upper portion are the Kamr Khēl, then the Sipāhs, Zakha Khēl, Akā Khēl in succession; while at its junction with the Tīra Toī are the Stūrīzāī and Sipāh Orākzāīs.

The lower Bārā valley, according to Captain Tucker, is only about ¼ mile broad, and is hemmed in by precipitous hills, which attain a height of 1,200 to 1,500 feet above the river. The villages in the Bārā valley are Kamr Khēl Garhī, Karna Khēl, Sākdara, Kamari Khēl, belonging to the Kamr Khel. Malikgarhī, Sūran Khēl, Kārā Khēl, Drēwandi, Jawākī Abdal Khēl, Ghebī Khēl, Baghdād Khēl to the Sipāhs. Paendeh, Shān Khēl, Bostān Kala Zaodin to the Zakha Khēl. Mada Khēl, Sher Khēl, Sultān Khēl, Basi Khēl, Galī Khēl to the Akā Khēl. The lower portion of the valley is held by the Orākzāis, is very thickly studded with villages, and is much cultivated. Captain Tucker thinks that this portion of the valley has already as large an agricultural population as it will hold.

During the Kābal campaign, Captain Mackeson proposed an expedition to Bārā to punish the Afrīdīs. It was to enter at the debouchure of the river, march up the valley, and then cross over to Bazār by a road which exists at the head of the valley, practicable for camels, and there effect a junction with another force which was to enter Bazār from the Khaibar at Tangī. The expedition, however, never came off. (*Mackeson, Bellew, Tucker.*)

BĀRĀ—

A fort and post 8 miles from Pēshāwar, on the left bank of the Bārā river. It is a square of 60 feet, with circular bastions at the corners and in the centre of each face. It has double walls with parapet, and a ditch 20 feet deep and 30 wide, which has no water in it. It has now a garrison of eight sowars, six police, and eight 'mulkias,' but there is room for a larger garrison. There is a magazine in the centre. The only gateway is in the north face, and enters to the left of the north-east bastion; the inner wall is passed under fire of the centre bastion. To the west, at 200 yards, the road

to Tīra passes. The fort commands the supply of water for the cantonment and city of Pēshāwar, and for the Khalīl and Mohmand divisions. There is no well. This fort can be of but little use to prevent raids, as it does not command the entry of the Bāra valley, there being several ravine in front of it by which raiders can and do come. The post should be placed six miles nearer the exit of the river. The lines for the garrison are arranged along the walls. There is a room for officers in the south-east bastion. The fort was built by the Sikhs. (*Macgregor.*)

BARAH—

A watering place on the Kasmōr frontier, 7 miles north-east of Kasmōr, just under the low hills. There are some wells here, but the water is not very good. (*Macgregor.*)

BĀRĀ GALĪ—

A small sanitarium in the Hazāra hills, situated on the road from Abbottabād to Marī. The site chosen is on the top of a main spur of the Mian Jānī range, which from this runs on to the Taumī peak, 3 miles south-west of Bārā Galī, 8,025 feet high.

It was originally one of the stations of British troops engaged in the construction of the Abbottabād and Marī road, but after this was finished the huts were turned to account for the accommodation of other troops. The huts are all of wood, and there is accommodation here for 200 men. (*Macgregor.*)

BĀRAK—

A large and important branch of the Khataks, who may be said to live south of the Tīri Tōī and west of the Sāgrīs and Bangī Khēl. They are of the Tari section, and under the English rule are all managed by the Khān of Tīri. In former days they resented his interference, and, as they say, never paid him revenue without a fight. The recollections of old men in the villages now go back to the days of the great-grandfather of the present chief of Tīri, *viz.*, Sardār Shāhbāz Khān, and they tell how they fought the Khān at Nari, at Karak in the Kūn-i-Gai pass, and on the Nari in Land Kammar, between Surati Kila and Khwari Kila. The forts of Jandri and Shāh Bāzgarh also attest the invasions and occupation by force of the Bārak country by the Akōr Khēl, chief of Tīri. The Bāraks possess the lands of Daresh Khēl, Bahādar Khēl and Latammar, the valley of Nari, all Chaontrah, the Lōēghar mountains, the country of the Gudi Khēl between the Spīnghar and Shīnghar ranges, and the tract of Land Kammar. Their boundary may be said to run north from "Latammar" to "Daresh Khēl," and thence north-east to "Dāūd Shāh Bāndah," and thence eastwards down the valley of the Tīri Tōī to "Landa Manzai," and thence on to Dānd of the Edal Khēl, and to the junction of the Khatak nallah with the Mithān. Thence it runs south up the Khatak nallah to its head near Mitor, and thence south-west to the Chichālī pass, down which it proceeds to Chapari at the mouth of the pass. West and south-west of the Chichālī pass all the Manzai and Gūdī Khēl hills are Bārak, who thus run south between the Vazīrīs and Maoratis on the west, and the Niāzīs on the east. On the Thal, west of the point where the Lōēghar nallah from the Manzai country leaves the hills, the Bāraks have Land Kammar and the country north-west to Latammar.

No one seems very certain as to who was the father of Bārak, but the general impression seems to be that he was the son of Tari. The gene-

alogy of Bārak's race in the Hyat-i-Afghānī is confused and erroneous, and since the publication of his book, the author of that work has collected notes on the Bārak clan that correspond with the following details which Ross obtained in the district.

Bārak had two sons, "Galzai" or "Khalzai" and "Manzai." Manzai names one of the four chief divisions of the Bārak clan to this day.

Galzai had two sons, *viz.*, "Ismāil" and "Mandān." Mandān names a second of the four chief divisions. Ismāil had four sons, *viz.*, "Māshī Khān" "Khāwāz Khān," "Gharri Khān," and "Tarkī Khān."

Māshī's race are known as "Uzshdah," and the race of Khāwāz Gharri and Tarki as Lānd.

Uzshdah and Lānd complete the four chief divisions of Bārak, which thus are—

| | |
|---|---|
| 1. Uzshdah. | 3. Mandān. |
| 2. Lānd. | 4. Manzāi. |

The word "Uzshdah" means "long" or "great," while "Lānd" means "short" or "small." These names are thus nicknames, and there is a legend about the mode of their bestowal.

The sons of Ismāīl seem to have been contemporary with the great fakīr, "Surāz Khān," whose tomb and shrine are on the bank of the Lōēghar, a short way above Tati of the Nasratis.

On one occasion Māshī Khān and Tarkī Khān went to see the holy man, each taking with him a cow as a present. Māshī's cow was a fine animal, with a good tail and of a rich "Khākī" or grey-dust color. The fakīr, pleased, accepted the present, and said—"Māshī has brought the Khākī. Let a large company of men follow him."

Tarkī's cow was small and had a cut tail, and was thus blemished. The fakīr in taking the offering said, "Tarkī has brought a cow with a tail cut short, *Lānda.* Let a small band of men follow him." Tarkī was called "Lānd" from his "Lāndā" cow, and Gharri and Khāwāz were joined with him. In contradistinction Māshī was called "Uzshdāh." To this day the Uzshdh are said to be more numerous than the three branches of "Lānd," and in their old tribal feuds Lānd generally came off worst.

I.—The Uzshdāh Bāraks are sub-divided as follows :—

| Division. | Sub-division. | Section. | Sub-section. | Locality. | Remarks. |
|---|---|---|---|---|---|
| Mashi Khel. | 1. Umr Khēl ... | Mithā Khēl ... | | Kārak ... ...<br>Lakī ... ...<br>Ghundakī ...<br>Mithāwāl ...<br>Mithā Khēl ... | The Mithā Khēl are a large branch of the Umr Khēl, and talk of themselves as a separate division. |
| | 2. Bāhīn Khēl ... | ...... | ...... | Kārak ... ...<br>Lakī ... ...<br>Ghundakī ... | |
| | 3. Barkī Khēl | Haidar Khān Khēl ... | Daresh Khēl ... | Daresh Khēl ... | The name "Barkī Khēl" is seldom heard. The section is known as the "Haidar Khān Khēl. |
| | | | Bāhādar Khēl ... | Bāhādar Khēl ... | |
| | | | Kammi Khēl | Latamar ...<br>Sūrdāg ... ...<br>Gūrūzī ... ... | |
| | | | Rahmāt Khēl | Latamar ...<br>Gūrūzī ... ...<br>Charparah ... | |
| | | | Khwazīn Khēl ... | | |

II.—The Lānd section has the following divisions—

| Division. | Sub-division. | Section. | Locality. | Remarks. |
|---|---|---|---|---|
| I.—Khwazi Khel. | 1. Dati Khel ... | 1. Sawī Khēl ... | Lānd Kammar. Narrī. Tarkhā Kū in Chaontrah. | |
| | | 2. Mihrāb Khēl ... | Chukāra in Kamar. | |
| | | 3. Bādīn Khēl ... | Badīn Khēl, Billaud, Tarkha Kū, Sirra Khwa — Chaontrah. | |
| | | 4. Talab Khēl ... | Talab Khēl in Chaontrah. | |
| | | 5. Alīm Khēl ... | Narī. | |
| | 2. Tapiari ... | 1. Ushā Khēl ... | Kamar. Shawa in Chaontrah. Narī. | |
| | | 2. Babal Khēl ... | Kamar. Narī (a few.) Mada Khēl in Chaontrah. | |
| II.—Gharbi Khel. | 1. Budhā Khēl ... | ...... | Kamar. | |
| | 2. Mastī Khēl ... | ...... | Chaontrah. | |
| | 3. Pūr Khēl ... | ...... | Kamar. Latamar. | |
| III.—Tarki Khel. | 1. Ahmad Khēl ... | 1. Ghulām Khēl ... 2. Nūrī Khēl ... 3. Tatar Khēl ... 4. Mitākī ... | Are all in the hamlets of Kamar, and are also in Chaontrah especially in Tarkī Khēl. | The Ghulām Khēl is the section of the old Lānd, chiefly Murtaza Khān of Khwari Kilē. |
| | 2. Mīr Hasan Khēl ... | ...... | Arāl in Kamar. Kamar. | |
| | 3. Mishān Khēl ... | ...... | Latamar (a few.) | |

III.—The Mandān Bāraks are sub-divided as follows :—

| Division. | Sub-division. | Locality. | Remarks. |
|---|---|---|---|
| I. Kuli Khel. | 1. Ali Khēl ... ... 2. Sadal Khēl ... ... 3. Mad Khwazi Khēl ... | In the hamlets of Dili Mela. | A small section. |
| II. Edal Khel. | 1. Tor Khēl ... ... | Daud and Nari in Chaontrah. | "Edal" perhaps is a mispronunciation of "Haidar." |
| | 2. Khumārī ... ... | Chashmeh in Dara. | |
| III. Maddi Khel. | 1. Isak ... ... | Koto Kē, Aimal Ghūndī, Lāl Ghūndī in Chaontrah. Bergai, Chashmeh in Dara. | |
| | 2. Masti Khēl ... ... | Shamshaki, Paōsī in Chaontrah. Karbūzā in Dara. | |
| | 3. Darshī, 4. Kūndi — known as Mando Khēl. | Darshī, Kūndī, Aūrānkot, Karbūzā in Dara. | These are not Khataks, but are 'hamsagas' of the Masti Khēl. |
| IV. Akori. | 1. Ahmad Khēl ... 2. Dūda Khēl ... ... | Tabi Khwā, Sira Khwā, Levargai, Spīna in Chaontrah. | The Akōrī are not of Mandān's blood, but are adopted into the clan. |
| | 3. Malūk Khēl ... ... 4. Tapian ... ... | Nari Valley. | |

IV.—The Manzai Bāraks have the following sections:—

| Division. | Sub-Division. | Section. | Locality. | Remarks. |
|---|---|---|---|---|
| I. Sarat Khel. | 1. Uda Khēl ... | ... ... | Sarobi in Chichāli pass.<br>Sarat Khēl in Chaontrah. | |
| | 2. Zaro Khēl ... | ... ... | Kamōla. | |
| | 3. Mani Khēl ... | ... ... | Shpalkai in Chichālī pass.<br>Sarat Khēl in Chaontrah. | |
| | 4. Pashi Khēl ... | ... ... | Sangini in Chaontrah. | |
| | 5. Gūdi Khēl .. | 1. Jhanda Khēl | Shnāwa-Pakki. | The Gudi Khēl are now a tribe by themselves. These four sections are the main ones of the tribe. |
| | | 2. Hathi Khēl | Shnāwa.<br>Maidān, Karrandi, Mithā in Lōēghar.<br>Shāmāni, Bāndah on Thal. | |
| | | 3. Purba Khēl<br>4. Mirza Khēl | Chapari at mouth of Chichālī pass. | |
| | 6. Bhāgi Khēl... | ... ... | Shagai in Lōēghar. | |
| II. Mahamad Khel. | 1. Mitha Khēl... | ... ... | Azād Ghūndi, Dab, Dama — Chaontrah.<br>Adaki, Khosera, Dogara, Sarki — Lōēghar. | Mitha Khel is the section to which the chief Malik of the Manzais belongs. |
| | 2. Pathān Khēl | ... ... | Chani Khēl, Brachauli, Kando Khēl, Saipal Khēl — Lōēghar.<br>Mahabat Khēl, Daur Khēl — Chauntrah. | The sub-branches of the Mahamad Khēl are numerous, but each is numerically small. |

The Bāraks formerly numbered 12,000 of the best fighting men of the whole of the Khataks; they are now estimated at 5,000. They used formerly always to be at feud with the chief of the Khataks of Tīrī, and the fights between them were endless. Now they are well-behaved, and are a fine,

hardy, active race, being the swiftest footmen and best mountaineers in the country. There is no race of Pathāns more suited for enlistment, for they are notoriously plucky men. They had formerly the greatest objection to take service. (*Coke, Ross.*)

BARĀ KHEL—

A village in the Tank division of the Dera Ishmail district, situated 4 miles south of Tank. It contains 104 houses and has a population of 471 souls, of which 226 are adult males. There are 3,754 acres of cultivated land attached to the village, and the produce is wheat, barley, mustard, coriander, etc. There are besides 3,707 acres of uncultivated land. Good water is procurable from the Gomal. The headman is Madat Khan. (*Carr.*)

BĀRAKZAI—

Khash Ali in his list of the Yūsafzāi tribes has a section of this name, said to inhabit the following villages of Būnēr, *viz.*, Bayra, 350 fighting men; Kolīarī, 400; Matunāe, 500; Banshutta, 400; Kulpanee, 700,—total 2,350. The proper name for these is Barakzaī. (See Daolūtzāi, Mālīzāi.)

BĀRĀN BURJ—

A post on the Banū frontier, 5 miles west of Banū, on right bank of Bārān ravine, and opposite the Ūch Bārān pass, leading into the Vazīrī country. It is the connecting post between Kūram and Jāni Khēl. It is garrisoned by seven horse and seven foot of the district militia, and is provisioned for ten days. Water is brought to the post by a small canal from the Tochi river. The post is kept in repair by the Thānadār of Mīrīan. (*Smyly, Thorburn, Macgregor.*)

BARANDOH—

A river of Yāghistān, watering the Būnēr valley. It rises in the south slopes of the Dosara mountain, in the east slopes of Illam, and the north slopes of Sīnawar, all the branches joining at Tūrsak. The river flows then to the south-east, and at one mile above Takhtaband receives a branch which drains the Nūrizāī division of Būnēr. At the village of Kāhī it receives a large tributary, the Chamla river, whence it runs to join the Indus about 2 miles above the village of Māhābārā on the right bank. Its length is probably not less than 60 miles: it is never less than 2 feet deep, and its banks are fertile, producing rice. From Charorāī its banks are said to become steep, and at its junction with the Indus they are rocky, with precipitous cliffs on both sides, not allowing even a road past them. Aleemoola mentions a place called "Sūre Kand, 5 kos east of Ilae, where a hill has been cut through by some king of old to give the river a passage, through which it rushes with great violence. The volume may be of 100 mill strength. The breadth of the cut may be 20 paces or less." Of the northern tributaries of the Barandoh, which it must receive from the slopes of the Dūmāh mountain, nothing is known. (*Bellew, Walker, Taylor, Aleemoola.*)

BARĀN KHŪRD—

A pass which leads from the Banū district, from the Būrj Būrān post into the Shēratala plain of the Torī Khēl Ūtmānzāī Vazīrīs. It is used by cattle. The principal road to upper Dāwar goes by this pass. (*Thorburn, Maclean, Macgregor, Norman.*)

BĀRĀN KALĀN—

A pass which leads from the Banū district, from the Būrj Būrān post

into the Shēratala plain of the Torī Khēl Ūtmānzāī Vazīrīs. It is said to be broad and easy.

The Bārān pass is large and open, but has no water, except after heavy rain, when it gets pretty full for some days. In this pass are some Umarzaī Kīrīs, and about 4 miles up there is a shrine called Alī Shah Babī, a resting place for travellers between Kūram and Dāwar and Shāwal; the pass is level, and cavalry could act all over it with ease. (*Maclean, Macgregor, Norman.*)

BARĀRA TANGĪ—

A defile in the Tānk-Zām, Mahsūd Vazīrī hills, 28 miles from its entrance at Kot Kirghī. It is described as a narrow cleft cut by the Tānk-Zām through a chain of mountains, crossing its course at right angles. Both sides of this passage are perpendicular to a height of 40 or 50 feet, above which the mountains slope upwards at a considerable incline. The south face of the west hill is inaccessible to infantry, but has a tower at the point where its eastern slope descends perpendicularly into the gorge. This defile, which Sir Neville Chamberlain says was the most difficult of any that was seen in these mountains, was the point chosen by the Mahsūd Vazīrīs to contest the further advance of the British force towards Kānīgoram. They had placed breast-works on every commanding point, and the gorge itself was closed by a wall of boulders and trees, capable of resisting siege artillery. Such was the position which Sir N. Chamberlain attacked on the 4th May 1860. Two columns were formed into advance, support and reserve, each consisting of a mountain battery and three wings of infantry; the right was under Colonel Green, the left under Colonel Lumsden. On the left there was little opposition, due somewhat to the excellent tactics of the leader of this column. On the right the column met with considerable resistance, but at last, headed by Captain Ruxton, reached to within a few paces of the breast-works. Here, from the men arriving in some disorder, a check occurred; the Vazīrīs charged sword in hand, and drove the advance back on to the support, and these again on to the reserve. But here they were met. Butt's guns and Keyes' infantry stood the rush magnificently, and the Vazīrīs were driven back, leaving 35 dead bodies on the ground. After this the enemy's left was turned and they were defeated. Our loss was 30 killed (one being Lieutenant Aytoun, 94th Regiment) and 84 wounded. (*Chamberlain.*)

BARAT KHĒL—

A section of the Babūzai Bāizāi clan of Akozāi Yūsafzāis (see Babūzais.) (*Lockwood.*)

BARBOJ—

A hill or range of hills in the Būgtī country, forming the northern boundary of the Marao plain, and running nearly east to west. It is crossed *en route* from Pātar to Dera Būgtī, and from Marao to Kāhan.

From the north (Pātar plain) the ascent is up a long spur jutting out into the plains: it is of a fairly easy gradient, and the hill is not very high. Its surface is scattered with loose stones and pebbles. The summit is a broad plateau, from which a good view is gained of Gīandārī due west and the Kūp hill north by west; the Kala Roh is nearly north, and the Pātar and Marao plains respectively north and south. Its south and east slopes are much as the northern one, whilst from the point where it is crossed in the two routes mentioned above, it stretches away westerly for some miles,

its summit being more or less of a plateau for a long distance. It is practicable for laden camels and mountain guns.

The column detached by Sir Charles Napier in 1845 to cut off the retreat of the Būgtīs from their stronghold at Trakī went over this hill and took field guns with them. (*Davidson, Lance.*)

BĀRANG—

A district of the Ūtmān Khēl country, Yāghistān, situated on the right bank of the Swāt river, between Ārang and Ambahār. It has the following villages:—

| | | | | | |
|---|---|---|---|---|---|
| Saniroz | 180 houses. | Loī Mordara | 600 houses. | Āgzum | 60 houses. |
| Nazarmēna | 600 " | Mata | 60 " | Joar | 50 " |
| Kūī | 300 " | Kama Mordara | 400 " | Saparī | 50 " |
| Amānkor | 300 " | Mana | 60 " | Sarmēna | 160 " |
| Anjugaī | 160 " | Shīakhāndara | 40 " | Bazīzmēna | 40 " |
| Sarlara | 80 " | Warar | 30 " | Raga | 50 " |
| Tezobaī | 40 " | Sarkala | 80 " | Hingari | 30 " |
| | | Panjkorī | 80 " | | |

(*Ommaney, Turner, Macgregor.*)

BARBAR—

A watering place on the Rājanpūr frontier in the branch of the Sori ravine, formed by the meeting of the Andrevere and Thola. Water from springs good, but not very plentiful. The ravine here is open, banks low and gently sloping: low and easy hills in the immediate vicinity on both sides, on which fodder is generally plentiful. (*Davidson.*)

BARCHAR—

A village in Agrōr, Hazāra, situated on a spur of the Black Mountain above Jaskot. It is a small place, and owes its notoriety to the number of times it has been burnt by the Black Mountain tribes.

BĀRDĀR—

A village of Ali Khēl Batanis on the Tank border, 7 miles from the mouth of the Larzan pass. Supplies are scarce, water good and abundant from the "Dārgā Chāsma." There is a fine grove of shisham trees near the village. It is a favourite halting place for Jalāl Khēl Mahsuds when on their thieving excursions, and all stolen cattle driven up the Larzan must pass this village ere reaching Vāzīrī country. (*Norman.*)

BAR DŪRĀNĪS—

A name sometimes applied to the Pathān tribes who inhabit the north-eastern part of Yāghistān, enclosed betwen the range of the Hindū Kūsh, the Indus, the Salt Range, and the range of Sūlimān, and first applied to them by Ahmad Shāh. The name applies to the Yūsafzāī, Utmān Khēl, Tūrkolānīs, Mohmands, Afrīdīs, Orakzais, Shanwārīs, the tribes of the plains of Pēshāwar and those of Bangash and Khatak. (*Elphinstone.*)

BARĒCH—

A village in the Sinjāvī district, inhabited by Do-Mar Kākars, about one fair march from Īsmailān west, *en route* from Thal to Kandahar. The water-supply is a small stream which drains towards Thal. (*Davidson.*)

BARGANATŪ—

A pass leading from the Banū district, at about eight miles north of the Adhamī post, to one of the chief settlements of the Hatī Khēl Vazīrīs. The road is good, and passable for camels and horses. It was used during the expedition against the Ūmarzais in 1857. The 3rd and 6th Panjāb Infantry, at the end of Chamberlain's campaign against the Kābal Khēl Vazīrīs, returned to Banū by this route, which is a favourite one for

Vazīr robbers. The Adhamī post is now about to be moved up to the debouchure of this pass. (*Chamberlain, Taylor, Keyes, Maclean.*)

BARGĪN—

A small ravine on the Rājanpūr frontier draining into the Jatrū (branch of the Sori), and rising from low spurs of the Gehundārī range. Its banks are easy, but are commanded by low sandstone hills. (*Davidson.*)

BĀRKHĀN—

The chief valley in the Khetrān country. It is celebrated for the fertility of its soil and the magnificence of its crops, more especially its wheat harvest, which is said to yield annually a supply of over 30,000 maunds.

The general direction of the valley is north-east to south-west. In length, if calculated from the head of the Zakrāni lands to the south-westernmost portion of the Vatākrī plain, it is upwards of 40 miles. Its width varies much: in places it is over 8 miles, whilst the head of the valley is narrow. Altogether it may be put down at an average of 5 miles, which would give it an area of upwards of 220 square miles. The head of the valley, the Zakrāni (in which rises a small stream which carries the drainage the entire length of Bārkhān), is meagre in its production of crops: lower down, where it is known as the Isāni, the soil begins to rival that portion of the valley known itself as Bārkhān, and which commences at about 2 miles south-west of the town of Dakūkot, in the Isāni lands: near the southernmost portion of Isāni, a stream known as the Nārā or Baghāo, running in a south-easterly direction, enters the valley through the Nārā pass and runs parallel to the Isāni, joining it, however, at a village, "Samen," about 15 miles south-west. The beds of both of these are usually dry and broad.

In the centre of the valley, and apparently quite isolated from the mountain system of the Khetrān lands, is the high and steep hill known as Pīr Roh or Arūkhān. With this exception, the valley throughout may be said to be of an even surface, with a gentle slope south-west.

Down to Hājī kot, about 20 miles from the head of the whole valley, the land is one mass of cultivation; beyond this for some miles it is usually lying fallow, though said to be of excellent quality. Further on, beyond the Pīr Roh, it is well cultivated, the soil being more fertile than it is higher up, where the cultivation is dependent on rain; here the land is well watered by numerous little springs which bubble up from the ground in all directions.

About the centre of the valley, and a little below Mīr Hājī kot, a small mountain stream, the Hān, drains into the valley from the Nīlī Lakri and Barboz hills; it has a small perennial stream of good water, which is carried off by a channel to the lands round Hājī kot, owned by the chief and his family. This water-course, draining south-westerly and to the west of Pīr Roh, joins the Baghao (or Isāni or Nārā) stream, which flows east of Pīr Roh, at the south-easternmost of the Nahar villages, whence it is known as the Kahā.

The chief towns in the Bārkhān valley are the following:—

*Zakráni.*—Nodo Shahar.

*Isáni.*—(1) Kot Daku, Kamis, Drīss, Musa, Kot Niamat, Loma, Chūhar, Kasimānī, Hājī kot (or Khetran Bārkhān), Hasani kot, Samēn, Pīrū, Sāmina kot, Loma; (2) Dādūāni and 4 villages belonging to the Nāhār tribe (subjects of Jamāl Khān Laghari, chief).

The boundary between their lands and those of the Khetrāns appears ill-defined. Generally speaking, it is a line drawn north and south along the foot (south) of the Pīr Roh.

The Nahar property, though most fertile, is only cultivated in the immediate vicinity of the four Nahar villages. The exposed nature of the position—it being close upon the Bijarānī Marīs and only two long marches from the Lum Pathāns—renders it unsafe for cultivators; and so great is the fear entertained of Marī and Pathān marauders that, although Jamāl Khān has offered every inducement to numbers of his own tribe (including the Hadiānis) to settle down here, all his efforts have been unsuccessful. It is said that he pays annually about harvest time an uncertain amount to the head of the Bijarānī Marīs as black-mail, though he himself will not acknowledge the fact.

It has on several occasions been urged on the Government to establish an outpost in this valley, to be garrisoned from the Punjab Frontier Force. The proposal has not, however, found much encouragement; one of the greatest difficulties would be that of keeping up communications with the present line of outposts, a distance of some 70 to 80 miles.

The lowest part of the valley, known as Vatākri, is now lying waste, but covered with magnificent pasturage.

The water-supply is good. Where water is not found in a running stream, it can generally be obtained by digging at an average depth of 25 to 35 feet. In the Īsāni lands it is much nearer the surface, and in that part belonging to the Nāhārs it is found at from 4 to 10 feet.

The climate of the valley is so fine that it has formed one of the reasons for urging the establishment of an outpost, with a view of ultimately forming a sanitarium here for British troops. No statistics are forthcoming to show the ordinary temperature, but the accounts of British officers who have travelled here during the hottest parts of the summer, when the heat of the Derajāt, distant 70 to 80 miles east off, is excessive, show that, at the worst season of the year, camp life is not unhealthy or unbearable, whilst the nights are always pleasantly cool.

The winter is severe and lasts from the end of October to March.

The products of Bārkhān are, in addition to the usual cereals, guavas, grapes, melons, cucumbers, pomegranates; the fruits grown have, like the cereals, gained a widespread name for their size and flavour: unfortunately the Khetrans appear to be ignorant of, or do not appreciate, the art of gardening, the only small orchards that exist being those inside the capital, Haji kot.

The elevation of the valley is not known, but, by a rough calculation, is estimated as upwards of 2,500 feet at its head.

Tucker says Bārkhān differs greatly in appearance from Lagārī Bārkhān, which is a green meadow, while Bārkhan is all arable land. Besides, through the greater part of Bārkhān there is no running water as there is at Vatākrī and Nahr ka kot. The crops in this valley are said to be remarkably fine, and in spring the whole country is covered with waving wheat. (*Davidson, Tucker.*)

BARKĪ—

A village in the lower Bārā valley, Yāghistān, about 4 miles above its junction with the Tīra Toi, belonging to the Orakzais. The valley here is well cultivated and thickly populated. (*Tucker.*)

BAR MAHAMAD KHĒL—

A village in the Tīrā valley, Yāghistān, situated on an eminence at the junction of a river from the Mazzeo Garh mountain and the Tīrā river. The inhabitants are Orakzāis and Shīas. (*Agha Abbas.*)

BAR MAHAMAD KHĒL—

A section of the Orakzāi tribe who inhabit the upper part of the Tīrā valley in the summer(?), and can turn out 1,000 fighting men. Their sections are—1 Mīrāsī, 2 Khwaedād, 3 Aladād. They are Gār in politics and Shīas. Some say it was from one Dost Mahamad, a Mīrāsī, Bar Mahamad, that the house of Bhopāl is descended. They occupy in winter the Thal from Bar Marāi to the Gāzdara valley opposite Mela Mīān Azghar. Syad Mahamad of Tīra is security for this tribe while they reside in British territory in the cold weather. (*Cavagnari, Coke.*)

BARMŪL—

A village in Lūnkhor valley, Pēshāwar district, situated under and north of a spur from the Būnēr ridge, which runs south-west between it and Sangao. It is 14 miles north-east from Kātlang. It is protected in some way by the spur, but the might easily be crowned from the Sangao side, and guns could be brought to bear on the front of the village. It contains 150 houses, and there is water in a tank in front and in wells. There are several ravines round it. This village was destroyed in 1849 by Colonel Bradshaw, and in 1866 by General Dunsford. Colonel Allgood, who was present at the destruction of this village in 1866, says it can be approached to within easy range by horse artillery. The hill can be descended round the north point, where there is a good road for mountain guns. The valley is here about one mile wide. The upper part of it is cut up by two or three ravines, where ground might be contested.

This village was removed down into the plains by order of the Commissioner of Pēshāwar in 1866, and now forms part of Kuī. The headmen are Chaura, Laleh, Maswārī, Ghazi Shāh, and its sections are Umar Khan, Rasūl Khan, Tīrāvi, Shekhmali. There is a road from this to Girararai and Kingārgali in Būnēr, called Sarpazāi. It is only practicable for bullocks and dismounted horsemen. (*Lumsdem, Macgregor, Allgood, Lockwood.*)

BARMŪL—

A pass leading from Kuī in the Baīzai division, Yūsafzāi, Pēshāwar district, by the former portion of the Barmūl village over the Dāobo pass, where it forms the Bāzdara route to Būnēr. It is described as an easy pass, and is used by laden mules. (*Lockwood.*)

BAR NAMAI—

A Kākar encampment, consisting of a few huts, two short and easy marches south-west (?) of Mekhtar. Water is procured from a Karez, and it has a few plots of cultivation. (*Davidson.*)

BAROCH—

A pass leading from the village of Barōch in Yūsafzāī to Kuī in Sazarzai Būnēr. There are two roads from Barōch; one up to Andarpia and thence to Sarbānda, where it joins the Sulaī or Sīnawar pass. There is water at Barōch and Sarbānda, but none on the road. The other road leads over the Barōch hill to Chōrbānda in Sazarzai Būnēr. There is no water in the way. This route is sometimes called Shkūnra. Both passes are very difficult, and practicable for footmen only. (*Lockwood, Bellew.*)

BAROCH—

A village containing 79 houses in the Sūdūm division of Yūsafzāī, Pēshāwar district, strongly situated at the head of the Mokām ravine (where it comes out of the Būnēr hills), and close to the border and to the west of the Malandarī pass. No supplies are procurable, and water is brought from a spring in the hills close by the village. This is a strong village, but is at a great distance from other villages in Sudhūm, and is at the bottom of the Chōrbānda hill, which has spurs running out into the plain on each side of the village. (*H. B. Lumsden, Lockwood.*)

BAROTI—

A village in Amb territory, on the Hazāra border, above the junction of the Ūnār with the Indus. It is situated in a commanding position, but is not itself commanded. It has 20 houses of dry stone, and is inhabited by Sāriāl Tānāwalīs. It is distant 3 miles from Darband, and the road is quite good, winding round the hill, though it requires a little repair to render it practicable for guns. Paths go from this to Kiāra, Barādar, Batgram, and the Black Mountain by Chamberī. There is room for the encampment of a large force in a good position to the east of the village. This would be a convenient site for a depôt in any operations against the lower Hasanzais. (*Macgregor.*)

BĀROZAI—

A clan of Pathāns, numbering 700 men, under the chieftainship of Bakhtiar Khān. They live between the Brahūis, Marīs, and Kākars in Sebī. They are by descent Afghāns, but in manners and customs Balōch. They pay yearly a tribute (the sum is not a fixed one) to the ruler of Kandahār. (*Macgregor.*)

BARTHOĀ—

One of the sub-divisions of the Khatak division of the Pēshāwar district, situated among the hills south of Akōra, and containing the following villages:—Jalūzāi, Gaba, Shāhkōt, Silīkhāna, Kōtlāi, Bakhtāi, Spinkhāk, Jarōba, Dāgh, Mānkī, Mahrājhjī, Khasrāi, Lakrāi, Palosī, Shāikaī, Spīnkānā. (*Lumsden.*)

BARŪG—

A range of low hills on the Rājanpūr frontier, forming the northern boundary of the Phailāwar plain. It is somewhat easy of ascent, the sides being of gentle slope, but bleak in appearance, except after rain, when it is covered with good grass. It is divided from the Sīah Koh by the Phailāwar stream, and is an under-feature of the Mārī hill. At its north base is the Moranj plain, and at its foot northerly runs the Kāha river. It belongs to the Lashārīs. (*Davidson.*)

BĀRŪ KHĒL—

A small village in the lower Dāwar valley, on the Banū border, situated on the right bank of the Tochī stream, about one mile south-south-west of Haidar Khēl. The villagers are a section of that clan of the Dāwarīs; the village is walled and flanked by towers; it contains about 40 houses, but no Hindū shops, and is altogether small and insignificant; it is commanded by low hills about 1,000 yards to the south. (*Norman.*)

BĀRŪ KŌT—

A village in Hazāra, situated on the right bank of the Bharārī ravine, just at its junction with the Dorh. On the first occupation of Hazāra by the British, the 1st Sikh Infantry were cantoned here in order to protect the plain of Harīpūr from possible marauders from the right bank of the Indus.

The site was, however, found very unhealthy, and was abandoned in 1852. (*Macgregor.*)

BARŪMI KHĒL—

A section of the Alīzai Vazīris belonging to the Manzāi branch; they number about 200 fighting men. (*Norman.*)

BARWA—

A fort in Bajāwar, Yāghistān, the residence of Faiztalab Khān. It is described as a stronghold of some importance. It is probably the same as Mahamad Akbar's Bīrūr. (*Sapper.*)

BARWAND KACH—

A halting place in the Mahsūd Vazīrī country, in the Shahūr Zam, 20 miles above its junction with the Tānk Zam, situated at the foot of the Kūndīgarh mountain. The encamping ground is on one of the more open spaces in the defile called 'Kachs.' Water is plentiful. (*Chamberlain.*)

BASH KA BHĒT—

A watering and halting place in the Chāchar ravine, on the Rājanpūr frontier, half-way between Kalchar and Toba. There is a running stream here which, after a mile or so, is absorbed in the bed of the Chāchar. The bed of the stream here is a broad open expanse; the banks are somewhat steep, and they are commanded by hills on either side, the left being the highest. The Rikhāni joins the Chāchar at this spot. From this place roads go to the plains by the Chedgī and Bagiārī ravines, and also to the Bihishto mountain. Sweet running water and abundant forage is always procurable. (*Davidson, Johnstone, Paget.*)

BASHKŪSHĪ—

A high peak in the Būgtī hills, to the south-west of the Siāh Tank plain. It appears to be on a spur from the main range to the west. A water-course of this name drains into the Gūjrū stream. (*Bell, Paget.*)

BASĪ KHĒL—

See Aka Khēl.

BATANĪS—

A tribe of Pathāns who inhabit the outer spurs of the Vazīrī hills, adjoining the south of Banū and north of Dera Ishmāīl districts, from the east slopes of the Gabr mountain, at the Shamla Khūrd pass, to the Hisāra pass. Their boundaries are north and east, the exit of the passes on the south of Banū and north Dera frontiers, south the Hisāra pass, and west Jandūla, the Shkraīn Gūnd hills, the hills above Sarāgar, and the Gabr hill. Part also live in British territory.

They are descended from Shēkh Bait, or Batan, whose lineage is traced up to Kais, the founder of the Afghān race. Maclean says Shēkh Bait had seven sons,—1*st*, Ghurum, whose descendants (about 20 houses) are in Gomal; 2*nd*, Aspalānē, about five houses in Gomal, remainder in Kandahār; 3*rd*, Kaibola, whose descendants, few in number, are said to be found among the Ali Madya Vazīrīs; 4*th*, Kajain or Kanjinh. His descendants are the Dana and Tata. Kajain's eldest son was Ashia, but the tribe is called after his wife Dana; 5*th*, Ūraspūn; 6*th*, Ghairana, whose descendants are said to be settled at Kāshganj in the North-Western Provinces; 7*th*, Zarkanī, whose descendants are now settled among the Gandapūrs, and have separated from the Batanīs practically. Bait had one daughter, Matū, who married Shāh Hūsen, and became the mother of the Ghilzais and Lohānīs, and also, according to Norman, of the Daolat Khēl of Tank, Sarwānis of Malēr Kotla, Maorats of Banū, and Niāzīs of Īsa Khēl.

Captain Maclean has furnished me with the following table of the Batanī sections:—

- I.—DANA, 1,400 ...
  - 1. Voraka or Kesu.
    - 1. Ūtmān Khēl, 200.
    - 2. Lamar.
    - 3. Senzai.
    - 4. Didāori.
  - 2. Bobar ...
    - 1. Tarū Khēl ...
      - 1. Rasūl Khēl.
      - 2. Dādī Khēl.
      - 3. Datū Khēl.
      - 4. Nargas Khēl ...
        - 1. Pai Khēl.
        - 2. Tāj Beg Khēl.
        - 3. Bakal Khēl.
    - 2. Adīzai ...
      - 1. Aib Khēl.
      - 2. Bālā Khēl.
    - 3. Masar Khēl.
    - 4. Awad Khēl.
  - 3. Bobak ...
    - 1. Alī Khēl ...
      - 1. Waria Khēl ...
        - 1. Sarāj Khēl.
          - 1. Kalandar Khēl.
          - 2. Shekh Khēl.
          - 3. Sikandar Khēl.
        - 2. Bazīd Khēl.
      - 2. Pīra Khēl ...
        - 1. Bābat Khēl.
        - 2. Wali Khēl.
      - 3 Gūl Khēl ...
        - 1. Ūmar Khān Khēl.
        - 2. Khān Khēl.
      - 4. Abdū Khēl.
    - 2. Shadī Khēl ...
    - 3. Kaka Khēl ...
      - 1. Datū Khēl.
      - 2. Aba Bakr Khēl.
      - 3. Makhal Khēl.
      - 4. Sābak Khēl.
      - 5. Kari.
      - 6. Azaghā Khēl.
      - 7. Ghāzī Khēl.
      - 8. Isahal Khēl.
      - 9. Hati Khēl.
  - 4. *Wurghara.
    - 1. Marūf Khēl.
    - 2. Adam Khēl.
  - 5. Mala Khēl.

* Wurghara and Mala Khēl are Shekhs by descent, but are now always associated with Batanis. The Mala Khēl number about 40 men, and occupy the corner of the Larzan and Malagīn.

- II.—Tata, called Pālā Khēl, 1,600.
  - 1. Turān Khēl.
    - 1. Sadi Khēl. ...
      - 1. Daraki Khēl.
      - 2. Zarīf Khēl.
    - 2. Mamdi Khēl. ...
      - 1. Ūmar Khēl.
      - 2. Niāmat Khēl.
  - 2. Shān Khēl.
    - 1. Aladādī Khēl.
    - 2. Bilol Khēl.
  - 3. Aba Khēl or Bolākī Khēl.
    - 1. Sen Khēl.
    - 2. Hasan Khēl.
    - 3. Shakar Khēl.
    - 4. Jāwal Khēl.
    - 5. Āshak Khēl.
  - 4. Kheche. ...
    - 1. Ālam Khēl.
    - 2. Mirgūl Khēl.
  - 5. Sara. ...
    - 1. Davī Khēl.
    - 2. Mast Khēl.
  - 6. Kattagram.
    - 1. Badzai ...
      - 1. Kalandar Khēl.
      - 2. Bazia Khēl.
    - 2. Kanezai. ...
      - 1. Senzai Khēl. ...
        - 1. Shāhbāz Khēl.
        - 2. Mamdī Khēl.
      - 2. Pīra Khēl. ...
        - 1. Tar Khēl.
        - 2. Khiar Khēl.

III.—Ūraspūn, 1,000.

- 1. Shakhī ...
  - 1. Dreplara. ...
    - 1. Miani.
    - 2. Ishmail
    - 3. Davlat.
    - 4. Gharbūn.
  - 2. Hasan Khēl ...
    - 1. Tarak Khēl ...
      - 1. Mīan Zakaria Chalak.
      - 2. Kākā Khēl.
      - 3. Fateh Khān Khēl.
    - 2. Barmast Khēl ...
      - 1. Jarik. ...
        - 1. Sirmast Khēl
        - 2. Jalāl Khēl.
      - 2. Kadīr.
      - 3. Sahil.
  - 3. Boghan* ...
- 2. Moia ...
  - 1. Chapla ...
    - 1. Samarzai.
    - 2. Dari Khēl.
    - 3. Fateh Khān Khēl
    - 4. Nūrdīn Khēl ...
      - 1. Shanbe.
      - 2. Kodin. ...
        - 1. Mandra Khēl
        - 1. Bārak.
        - 2. Janjī Khēl.
          - 1. Khoasta Khēl.
          - 2. Kule Khēl.
          - 3. Dawat Khēl.
      - 3. Ūmar Khēl.
  - 2. Tara ...
    - 1. Saror.
    - 2. Maghza.
    - 3. Khwad Khēl ...
      - 1. Zaffar Khēl.
      - 2. Ispedu Khēl.

* Live and share land with the Gandahpūrs.

Captain Norman gives the following classification and villages of the Batanīs; the former differ considerably from Captain Maclean's table :—

## I.—DANA.

| Sub-division. | Section. | Sub-section. | Estimated number of fighting men. | Villages in our territory. | Houses. | Locale of tribe, and Remarks. |
|---|---|---|---|---|---|---|
| Bōbak ... | Ali-Khēl ... | Nambad Khēl | 100 | ...... | ... | This section lives on the Khwāt and Gabr hills, at the watershed of the Rūdh, Nūgram, and Obēja nallas, and own the following villages— 1. Suraz Khēl. 2. Sikandar Khēl. 3. Madi Khēl. 4. Hūsen Khēl. 5. Masti Khēl. 6. Khān Khēl. |
| | | Sarād Khēl ... | 100 | | | |
| | | Shirāz Khēl ... | 70 | | | |
| | Shādi-Khel ... | Rāza Khēl ... | 200 | ...... | ... | All the sections of the Shādi Khēl branch live on the higher slopes of the Gabr, facing south. New lands are called the Zwāra Mīna. |
| | | Datū Khēl ... | | | | |
| | | Ismail Khēl ... | | | | |
| | | Kūra Khēl ... | | | | |
| | | Mākhāl Khēl | | | | |
| Bobār ... | 1. Tājwak Khēl ... | ...... | 70 | Ashraf, three miles from the Mia Bagh gate of Tank. | 30 | On the Gabr, as Mangīrī, and at the head of Ūrmūli pass. |
| | 2. Tārū Khēl ... | ...... | 70 | ...... | ... | Sowān pass. |
| | 3. Ādizai ... | ...... | 120 | ...... | ... | Between the Nūgram and Ūrmūli passes in the Gardan valley. |
| | 4. Bangash Khēl ... | ...... | 80 | ...... | ... | |
| | 5. Ūrgāri ... | ...... | 100 | Own small hamlets near Vāli in Banū district. | ... | Dwell in the Khāroba passes in the Banū district. |
| Voraka ... | 1. Kēsu ... | ...... | ... | Almar, near Mia Bagh of Tank. | ... | On the low hills about the Shūza pass, and in the Khasēra valley, a stream which, springing in the south slopes of the Shkrain Gundi, runs through the Sarāgha plain, and joins the Shūza about three miles west of the Pīr Tangī. A fort was built on a hill here by Gulrang Butanī to command the Khasēra, but is now in ruins. |
| | 2. Musazaī ... | Sirkaī Khēl ... | 80 | ...... | ... | |
| | | Shazad Khēl ... | 60 | ...... | ... | |
| | 3. Dadarāī ... | ...... | ... | ...... | ... | |

## II.—TATA.

| Sub-divisions | Sections. | Sub-sections. | Men. | Villages. | Remarks. |
|---|---|---|---|---|---|
| Tata Bitanīs ... | 1. Torān Khēl ... 500 | 1. Ūmar Khēl ... Bhangī Khān lives in Gholām Khān ke kiri, built by his father. | 200 | *In our territory.* 1. Gholām ke kiri ... 2. Sher Mahamad. *In Zam near Jandūla.* 1. Vazīr ke kila. 2. Khaizi ke kila. 3. Ūrmānī. | Bhangī Khān of Gholām Khān ke kiri is the chief Lambardar of the Tata; in that village live sections of all this sub-division, who in the warm weather migrate to Sarāgha near Chasm Kach. |
| | | 2. Nāmat Khēl ... Lambardār Dervesh, who resides in Gholām Khān ke kiri in cold weather, in hot in his own kiri at Sarāgha. | 300 | *In our territory.* 1. Khūshāl. 2. Gholām ke kiri ... *In Sarāgha.* 1. Dervēsh. 2. Mirāgh. 3. Ahmad. 4. Shāh Madū. 5. Marwat. | Between Tilpur and the Zām post. |
| | 2. Kālagrān ... 580 | 1. Bazail ... ... Nawāz, Lambardār, he lives in Sarāgha all the year round. | 180 | *In our territory.* 1. Syad Khān ke kiri ... *In Sarāgha.* 1. Nawāz. 2. Hati Khān ke kiri. 3. Burān. 4. Saīd Khān. | In Kheraini pass. |

| | | | | | | |
|---|---|---|---|---|---|---|
| Tata ... | 2. Kātagran ... | 580 | 2. Kanazai ... ... | 400 | *In our territory.*<br>1. Hasan ke kiri ... | ... Between Zām post and the Hisara pass. |
| | | | Lambardār Zūrmast lives always in his own kiri in Sarāgha. | | 2. Shekh Khaibar. | |
| | | | | | 3. Jānak ... | ... Near Kot Nosrān. |
| | | | | | *In Sarāgha.*<br>1. Zūrmast.<br>2. Mūkārab.<br>3. Dūrān.<br>4. Khwājik.<br>5. Gūleh Shekh. | |
| | 3. Ābakhēl ... | 400 | ... ... ... | ... | *In our territory.*<br>1. Gholām Khān ke kiri. | |
| | Lambardār Kotai in cold weather lives in Khān ke Ghari near Tank, in hot weather in his own kiri in the Sarāgha. | | | | *In Sarāgha.*<br>1. Kōtāi.<br>2. Gūleh Shāh.<br>3. Shāh didār.<br>4. Sarang.<br>5. Niāzai.<br>6. Kākar. | |
| | 4. Shānkhel ... | ... | ... ... ... | ... | *In Sarāgha.*<br>1. Mīr Azān.<br>2. Naorangdīn. | |
| | Mīr Azam, in cold weather in Gholām Khān ke kiri, in hot in Sarāgha. | ... | | | | |
| | 5. Sāreh ... ... | | ... ... ... | ... | *In our territory.*<br>1. Abizāh ... | ... A portion of Gholām Khān ke kiri. |
| | Abizāh lives always with Bhangī Khān, Lambardār of the Ūmar Khēls. | | | | 1. Syad Mīr ... | ... In Sobat-i-kach, at mouth of Zam. |
| | | | | | 2. Rōzah ...<br>3. Mirang ... | ... } At Jhandūla. |

## III.—ŪRASPŪN.

| Sub-divisions. | Sections. | Estimated number of fighting men. | Sub-sections. | Villages. | Remarks. |
|---|---|---|---|---|---|
| 1. Tsaplai ... | 1. Mandi Khēl | 240 ... | 1. Jāni Khēl ... | 1. Nazar Shāh. | All these clans are located in the Pīng and Mūi Band plains, and the adjacent Tajori kach; immediately to the westward the Chenai passes in the Banū (civil) and Dera Ishmāīl Khān (military) districts. |
| | | | 2. Shābī Khēl ... | 2. Amrān de kiri. | |
| | | | 3. Alamdīn Khēl ... | 3. Kamrān. | |
| | | | 4. Lalū Khēl ... | 4. Daorān. | |
| | | | 5. Samarzaī ... | 5. Sūltān. | |
| | | | 6. Dhan Khēl ... | 6. Āhmad Shāh. | |
| | | | 7. Dand Khēl. | | |
| | 2. Tarai ... | 120 ... | 1. Khwat Khēl. | 1. Hakim ke kiri ... | This clan peoples the Tajori kach, and stretches thence to the Shūza pass, in which they own the Shāki Wām. |
| | | | 2. Magasai. | | |
| | | | 3. Surār. | | |
| 2. Shakhai ... | 1. Sūrmast Khēl | 140 ... | 1. Jangī Khēl ... | ... | On the Mūi Band plain, and about the Gujedāh pass. |
| | | | 2. Mīr Ālam Khēl. | | |
| | | | 3. Shāhbāz Khēl. | | |
| | 2. Zafr Khēl ... | 120 ... | 1. Mamūti. | | |
| | | | 2. Gūlrang. | | |

Captain Carr divides the Batanīs into—

| I.—TATA. | II.—DANA. | III.—URASPUN. |
|---|---|---|
| Sub-divisions. | Sub-divisions. | Sub-divisions. |
| Ūmr Khēl. | Bobar. | Tari. |
| Niāmat Khēl. | Ajād Khēl. | Chaplai. |
| Katagram. | Taj Beg Khēl. | Shakhai. |
| Kanazai. | Par Khēl. | Magzai. |
| Baizai. | Adjai | Sekra. |
| Sadi Khēl. | Guli Khēl. | Khat Khēl. |
| Khīha Khēl. | Aib Khēl. | Dand Khēl. |
| Shān Khēl. | Bobak | Galar Khēl. |
| Aba Khēl. | Shadi Khēl. | Sarmast Khēl. |
| Sarai Khēl. | Ali Khēl. | Mandi Khēl. |
| | Pīra Khēl. | Trak Khēl. |
| | Musajar. | Barmast Khēl. |
| | Warake. | Dreplasa. |
| | Kesu. | |
| | Saraj. | |
| | Dadi. | |

The country of the Batanīs is likened by Colonel Walker to the Himalayan Dhūns. It is bare, stony, uncultivated; for the streams from the Gabr and Shkrainh Gūnd mountains cross it, rushing down, with what water there is in them, too low to be used for purposes of irrigation. There is a remarkable feature in this country,—the successive belts of plain locked in between the hills, and the streams from the interior slope continuously outwards, like the glacis of a fortification, from the scarped bank of one stream to the brink of the next. They have no middle parting, as might naturally be expected, but each drains into a single stream. The portions of the stream beds which are intercepted between the hills and the Dhūns bear some resemblance to the crater of a volcano, the surrounding strata dipping concentrically to all points of the horizon. The outer and lower hills dip generally towards the east, and the minor ones towards the west, though occasionally anticlinal strata are to be met with in both.

The Batanīs do not acknowledge any one chief, but, being scattered into numerous small sections, each section has its separate malik.

The Tata section chiefly live at Jandūla and Sirāgar in the hills, and a few in British territory.

The Dhana section live on the Gabr hill, and on the Banū border.

The Ūraspūns live in the Dhūns in valleys lying between the first and second range of hills, and in British territory.

The following is a list of the passes into the Batanī hills:—1, Shamla, or Kūrd Kōh; 2, Sarōbā Kalān; 3, Ūch Sarōbā; 4, Sond; 5, Kūha; 6, Armūlā; 7, Nugram; 8, Khandī; 9, Karōbā; 10, Manglīn; Larzan, Zaneja, Gulhara, Bāz Gorah, Sorah, Khūshk Kankāra, Tānd Kankāra, Khūshk Chīnai, Tānd Chenai, Gariāl Gud, Pūngi, Parāhgal Gud, Kaidān, Sūja, Mokiblah, Tanāyi, Khah Pūtr, Malkār, Ghoraisi, Spin kā Gāsha, Tank Zam.

To Sirāgar, however, there are only three roads, *viz.*—1*st*, the Larzan pass; 2*nd*, the Sūja pass; 3*rd*, up the Tank Zam to Jandūla, and then to Sirāgar by a very good road, called Tsaphi-ūjah.

The principal Batanī settlements within the hills are—Jandūla, Sirāgar, and Gabr. The former is situated in a valley five miles west of the present outpost of the Kot Kirgi up the Tank Zam.

In the centre of the valley there are the ruins of an old fort, which was built by Sarwar Khān to assist in protecting the Batanīs against the Mahsūd Vazīrīs.

Sirāgar is situated on a high table-land between the second and third range of hills, the waters of which drain into the Sūja and Lārzan streams: it is chiefly inhabited by the Tata section of the Batanī tribe, and is situated some 24 miles west of the Kot Nasrān outpost. In the hot weather months the Batanīs of the plains go up to Sirāgar, when there are as many as 1,400 men up there at that time.

The population of the Batanīs within and beyond the British territory is variously estimated. Mahamed Hyāt Khān puts it down at 4,600, but I think this is over the mark.

No raids can be carried on in British territory by the Mahsūd Vazīrīs without their having to pass through Batanī territory; but the Batanīs can hardly be held responsible for this, as they would be unable to prevent them, from the paucity of their numbers, if the Vazīrīs attacked in force, and it is evidently the policy of the Batanīs, situated as they are, having territory both within the hills and in British territory, to try and keep peace with both parties.

The Batanīs are agricultural and predatory in their habits, taking to either pursuit pretty much according as it pays. In stature they are of middle height, spare and wiry. They all wear the Vāzīr coat with embroidered breast and chocolate turban, and it is in fact difficult to distinguish one tribe from the other.

The produce of their country consists of wheat and 'bajra,' and they have flocks of sheep and herds of cattle.

The following table shows the nature of the pass responsibility of the Batanīs on the Banū border:—

| Pass. | | Responsibility. |
|---|---|---|
| Nūgram | ... | Bobar and Bobak sections equally responsible for all cattle traced to the pass. |
| Ūrmūla | ... | Bobar responsible. |
| Koha | ... | Ditto. |
| Sohan | ... | Ditto. |
| Saroba Thand | ... | Ditto and Vargara. |
| " Ūch | ... | Ditto ditto. |
| Chehl Khana | ... | Ditto ditto. |
| Shamla | ... | Bobar responsible. |
| Khandi | ... | Ditto. |
| Kharoba | ... | Ditto. |
| Sar Khuram | ... | Inhabitants of villages of Ahmad and Akbar responsible, when offenders are proved to be Batanīs or to be harboured in these villages, and then only with sanction of the Commissioner. |
| " 2nd | ... | |
| Mandura | ... | |
| Manglīn | ... | |
| Larzan | ... | |
| Zaneza | ... | Batanīs residing in front of these passes are responsible. The Nawab of Tāk is responsible for all the other Batanī passes. |
| Gulhāra | ... | |
| Sora, 2nd | ... | |
| Kankāra Khūshk | ... | |
| " Thand | ... | |

Captain Grey says the Batanīs are the jackals of the Vazīrīs. They have now no option, save to connive at their raids, but, if supported by us, might check these altogether, all the lower hills and the mouths of the Girni, Sara Khūla, Tank Zam, and Mūlazāi passes being in their hands. Sarwar Khān, the great Nawab of Tāk, used them in this manner. He strength-

ened their hands by establishing his posts in their midst at Jandūla and Kot Kirghi, and Tānk in his time enjoyed immunity from Vazīr raids.

Captain Macaulay reports that this tribe is very much at our mercy and control, owing to the accessible character of the low ranges of hills they occupy on our border, the number of villages they possess, the quantity of land they cultivate, and the numerous herds and flocks they graze in British territory, and it is indispensable to the general well-being of the tribe that they should have free intercourse and trade with British territory.

The border responsibility of this tribe has never been systematically enforced, nor the tribe brought severely to task by seizures of its members and property for depredations committed in British territory on the border occupied by them, and accordingly they deeply collude with the Māhsūds in all the border crimes perpetrated by the latter tribe in the Tāk valley.

The Batanīs on the Dera side, says Captain Macaulay, enjoy no political grant as a tribe, nor do any of their headmen receive any political allowances, but 12 Batanī horsemen and 60 footmen of the tribe are employed in the militia. The amount of land owned by the tribe within the British border has never been accurately ascertained, but it is now being measured. Its value is considerable, as it is very favourably placed with regard to the enjoyment of irrigation both from the Gomal and Tāk streams.

The Batanīs of the Tank border, says Captain Macaulay, trade with British territory, coming by the Larzan, Gulhāra Shūza, Chīnai Khūshk, Chīnaī Tān and Zām passes. They bring wood, goats' wool, ropes, mats, grass, camels, bullocks, sheep, goats, hill rice, ghee and honey, and take back grain of sorts, white and brown sugar, molasses, oil, salt, donkeys, piece goods, and sandals. The villages they visit are chiefly Tank, Gomal, Mūlazai, Kot, Kūndi, Amā Khel, and Kolāchī.

The Batanīs on the Banū side, says the Deputy Commissioner, cultivate a good deal in the frontier villages, and are dependent on them for necessaries. A blockade would seriously inconvenience them; and as their nearer villages are open to easy attack both from Maorat and Mūlazai, they probably would soon come to terms in case of a difference with them. They were granted a large tract of waste land in Maorat, which is now partly cultivated, and with which they would be loath to part. They have four nominees in the frontier militia. It is, however, quite a delusion to imagine that all the Batanī lands are barren and uncultivated, and that their extreme poverty only leads them to join with the Vazīrīs against us. This fact was discovered by Captain Norman, who has been more over the Batanī country than any English officer.

The Batanīs, though so insignificant, have always been a troublesome tribe, but they have generally been engaged as the spies and guides of the Vazīrīs, rather than in any large plundering raids on their own account. It is thus impossible to give any list of their numerous misdemeanours; but this much is certain, that no raid ever has taken place on the Maorat or Tāk borders without the cognizance of this tribe. In February 1853, however, the Batanīs, tired of their usual rôle of jackals, undertook the part of the lion and attacked and plundered two villages within British boundary, in retaliation for the death of a brother of one of their chiefs, killed by the police in a plundering excursion. A party of the tribe in British territory was at once seized, and they then made terms. Had they not done so,

it was proposed to despatch an expedition to chastise them. After this they behaved better, and in 1860 gave the force operating in the Mahsūd hills some little assistance in the way of information, &c.

But before long they again relapsed into their old habits, and we find Major Urmston, in August 1865, thus writing of their conduct:—

"For the past few months this clan, especially one branch of it, the "Bobars, have given no little trouble and annoyance by plundering cattle "belonging to the border villages of Maorat while out grazing, and com-"mitting other acts of hostility against our subjects.

"The Batanīs have always been an ill-conditioned, thieving class of men, "ready to protect criminals flying across the border from justice, and to "render assistance to their powerful neighbours, the Mahsūd Vazīrīs, "with whom a perfect understanding is maintained.

"They did not, however, take such an active part in the commission "of crimes along the border until last spring, when, partly in revenge for "the capture of some murderers (three of their own clan who were sentenced "last year to imprisonment for life, and subsequently a Maoratī named "Mahmūd, who had taken refuge in their hills and thought himself safe "out of reach), and partly by way of retaliation for a fine of Rs. 200 which "I levied from them for forcibly keeping a Hindū trader who had been "kidnapped near Daraka, they commenced a series of robberies. These "Batanīs occupy and cultivate lands along the hills in front and to the "south-west of Daraka; they pay a nominal revenue (per plough) of "Rs. 80 per annum, included in the 'jama' of that village; and one of "their chief maliks, named Alaf Shāh, was allowed in addition to hold two "bargheers on Rs. 20 each per mensem in the frontier militia.

"This man, having much more at stake than the others, has of course "taken no overt part against us; indeed, he has pretended to feel much "annoyance with his clansmen for their contumacy, and he has been the "medium of communication with the disaffected members of his tribe. But "he is one of those men who can play fast and loose to suit his own purpose, "and, not being recognised by the others, has been unable to restrain his tribe "from plunder and violence.

"In consideration of his inam of Rs. 40 per mensem (*i. e.,* the two "sowars), he was made responsible by Colonel Reynell Taylor for some of "the passes leading into the hills at the time when the admirable system "of employing leading maliks of the frontier came into operation; and had "the sowars of the frontier militia been under the orders of the civil "authorities as formerly, I should, without hesitation, have suspended this "man's allowances three months ago, until such time as he and his tribe "made suitable arrangements for the protection of those 'daras' and the "restoration of the stolen cattle."

Major Urmston then had an interview with the leading men, *viz.,* 1, Dilasa, son of Darāz; 2, Raza, son of Ghazī; 3, Dalamīr, son of Manrez; 4, Chandan, son of Gūl Khan. After they had expressed their wish for peace, &c., he began by denouncing their past bad conduct, and warning them of the consequences which its repetition would entail, quoting the exposure, ridicule, and losses to which their vastly superior neighbours, the Mahsūd Vazīrīs, had been put in 1860. He then read out the list of offences against them. To this they demurred; they did not deny *all*, but pretended that individually they had taken no

part in these robberies, and that other clans had taken advantage of their absence in the higher hills, over whom they could exercise no control. It was clear that they (the Jirga) were not prepared to give an equivalent for our losses either in cash or kind; they further protested that while every robbery was laid to their charge, other clans and outlaws had in reality committed them.

Although there was no reason to doubt the truth of statements made by the police officials on the spot, yet, as it was quite possible the spies and other informants, upon whom he had in a great degree to depend for intelligence from the hills, may have given false reports, or tried to cast the blame upon others, Major Urmston thought it just and politic to satisfy the Jirga by having every case proved before arbitrators. To this they readily agreed, selecting an Akhūn of Tari Khēl and a Malik of Maorat (Bakt Mall of Mūsa Khēl), while on our part a Malik of Mīna Khēl (Hakīm Khan) and another priest of good reputation for sanctity and truth were nominated. In the event of his demands not being complied with, Major Urmston recommended—

"*1st.*—The pay of Alaf Shāh's two sowars should be suspended, and the "amount paid towards compensating the villagers for loss of cattle, &c.

"The lands of the tribe about Daraka should be attached, and they should "be forbidden to cultivate, if the full amount of compensation due was not "paid within one month.

"The offending clan should be prohibited entering British territory, and "rewards offered for the capture of their cattle, &c." Thus strictly enforcing a blockade, it was hoped, would bring them to submission, and teach them a lesson which would not soon be forgotten.

One of the reasons which Major Urmston supposed to be the cause of the tribe's bad behaviour was that they were jealous of other border tribes whose pay from Government was larger, and one object of their disaffection was to show us what troublesome neighbours they could be in order to secure an addition to their "black-mail." In fact, one of the first petitions of the 'Jirga' was for more sowars. They had heard, doubtless, of late arrangements with the Baka Khēl tribe (Ūtmanzai Vazīrīs), to whom four sowars had been apportioned; and, having similar duties to perform, they considered their claims equally strong, especially if backed up by a little previous devilry. But Major Urmston took occasion to reject this request in the clearest language, and to hold out no hopes of any kind that an increase would be granted.

The following memorandum of border offences, cattle thefts, &c., by the Batanīs forwarded by Major Urmston at this time shows the nature of their misdemeanours :—

| No. | Locality. | Date of occurrence. | Offence. | Plaintiff. | Accused, and Tribe. | Amount of property stolen. | Amount of property recovered. | Remarks. |
|---|---|---|---|---|---|---|---|---|
| | | | | | | Rs. A. P. | Rs. A. P. | |
| 1 | Near Daraka, Thana Mūsa Khēl. | 18th May 1865. | Robbery of 4 camels. | 1 Mahamad Yar Khan.<br>2 Pokar Hindū. | Naoroz, son of Darāz, and four others, Bobars. | 300 0 0 | ..... | Stolen from the grazing ground whilst in charge of a woman named Jant. The camels were driven up the Dara Kohar to the hamlet of Darāz, who is responsible for this pass conjointly with Alaf Shāh. From his village they were transferred by one Fateh Khan to Kargai, a Mahsūd Vazīrī of the Jalal Khēl branch. |
| 2 | Ditto ... ... | 10th June 1865. | Robbery of 7 cows. | Faiztalab, son of Shahbaz of Daraka. | 1. Naoroz ...<br>2. Almar.<br>3. Tūran.<br>4. Alī.<br>5. Tultoo.<br>Bobsar. | 127 0 0 | ...... | The plaintiff was asleep in his field when his cattle, which were out grazing, were taken away by the parties named and driven up the Urmūla pass to the hamlet of Darāz. Next day a party from Durrakkee, who went after the cattle, were robbed by the Bittunnies. The cows were worth Rs. 83 and the other property Rs. 44. Dullameer and Ruzza Khan are nominally responsible for this Durrah. |
| 3 | Khangah in the Noozrum Durrah. | 2nd June 1865. | Theft of clothes, &c. | 1. Cashmeer ...<br>2. Cashmeer.<br>3. Seena.<br>4. Aseen.<br>5. Kushuk of Ahmudzai. | Mogullee, son of Khangool.<br>Ameer.<br>Mehe Ban.<br>Aman and others.<br>Bobars. | 17 15 0 | ...... | The plaintiffs went out in pursuit of their cattle, which had strayed, when they were met by a gang of hill men in the Noogram pass, who robbed them of clothes and weapons. Ruzza Khan and Dullameer Mulliks are also accountable for this Durrah jointly with Akberee Ali Khēl. |

| No. | Locality. | Date of occurrence. | Offence. | Plaintiff. | Accused, and Tribe. | Amount of property stolen. | Amount of property recovered. | Remarks. |
|---|---|---|---|---|---|---|---|---|
| | | | | | | Rs. A. P. | Rs. A. P. | |
| 4 | Adumzai Moosa Khēl Thana. | 2nd June 1865. | Burglary and theft. | Kushuk Alum of Adenunzai. | As above, one Mogullee and others. Bobars. | 5 4 0 | 0 0 0 | This was an ordinary robbery at night, said to have been planned and carried out by the same party as in last case, No. 3. |
| 5 | Ditto ... | Ditto ... | Ditto ... | Zordust Uzmud of Admuzai. | Ditto ... | 50 9 0 | 0 0 0 | Ditto ditto ditto. |
| 6 | Durrukhee ... | 23rd June 1865. | Attempt to plunder. | Government ... | Futty Khan, Akder Somundree, and four others. Bobars. | 168 6 0 | 168 6 0 | Three boys were out grazing the village cattle towards the hills, when a party of armed men came down and tried to drive off the cattle, but the hue and cry was raised, and the villagers turned out in pursuit and rescued all the cattle. |
| 7 | Gurha Mehedad Khel near Durra Bain. | 30th June 1865. | Theft of property. | Kuzzukkee and Mehe dad Khēl. | Mainoollah, Ali Khēl, and two others. | 8 0 0 | 0 0 0 | This was an ordinary theft at night in a small hamlet near the Durrah Noogram, for which Mulliks Ruzza Khan and Dullameer are jointly responsible with Akberee Ali Khēl. |
| 8 | Durrukhee Thana Moosa Khēl. | 27th July 1865. | Robbery of cattle. | 1. Tana Hindoo. 2. Akber. 3. Zuffer. 4. Khanoo. | Nowrose and 19 others. Bobars. | 175 0 0 | 0 0 0 | These cattle were out grazing, when the Bittunnies came down in the evening from the Oormoolla pass and succeeded in driving of 10 cows and 5 donkeys. A party foll wed in pursuit, but were too late. Mulliks Ruzza Khan and Dullameer are responsible. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 9 | Tajourie Moosa Khēl. | 8th August 1865. | Theft of two camels. | Dukkus Mussamut Khoja, wife of Zuffur. | 1. Mogullee. 2. Kutloo. Bittunnies. | 120 0 0 | 0 0 0 | These two camels were stolen while out at graze and taken up the Durah Kooha, for which Mullik Daraz and Alaf Shah are accountable. The plaintiffs followed up their camels and found out who had stolen them. The defendants offered to release them for Rs. 30, but plaintiffs would not agree. |
| 10 | Durukka ... | 15th August 1865. | Theft of 4 donkeys. | Dovara ... Mehra. Doola. | 1. Mamoolla Ali Khēl. 2. Shadee and others. | 23 0 0 | 23 0 0 | These donkeys were being taken through the hills when Mullik Kumran, a loyal Bittunnee of the Shadee Khēl tribe, met them and brought them back; for this he has been rewarded at plaintiffs' expense. |
| 11 | Ditto ... | Ditto ... | Theft of 6 cows. | Akdur. Hukoomut. Kishoora. Amun. | 1. Samundree. 2. Wuzeer Bobars. 3. Aman Wurghara. | 72 0 0 | 72 0 0 | Carried off from the grazing ground by the Bittunnees, but subsequently recovered by the men in pursuit, who found the cows tethered in a hamlet. |
| 12 | Tojouree ... | Ditto ... | Theft of 3 camels, clothes, &c. | Shah Mahomed, Azum of Tajouree. | 1. Zuffur. 2. Soomundree. 3. Ameeree Bobars. | 178 0 0 | 0 0 0 | Stolen while at graze under charge of two men, one of whom was also carried off, but afterwards released with the loss of his clothes, &c., valued at Rs. 10. Cattle were taken up the Durra Kooha, for which Mullik Daraz and Alaf Shah are accountable. |
| 13 | Tilur Khail ... | 18th August 1865. | Robbery of a camel. | Thunda. Soorkoomund. | Nanmal, *alias* Mainoolla Shadee Khail. | 240 0 0 | 240 0 0 | Stolen while out at graze, but afterwards recovered by plaintiff on payment of Boonga. Balance against the Bittunnees Rs. 981-12. |
| | | | | | TOTAL ... | 1,485 2 0 | 503 6 0 | |

On the 1st November 1865, Major Urmston reported that the results of the 'Jirga' which assembled at Lakī during the month of September had been most satisfactory.

Of the list of offences committed by the tribe above mentioned, the majority were proved against the "Bobar" clan. Four of the offences were not proved, of the remainder they agreed to restore the stolen property in kind, or its equivalent in cash within one month, failing which they were warned they would be excluded from our territory, and their lands placed under attachment. In token of their agreement, two hostages connected with their Maliks were left at Lakī, on the security of Maorat Maliks, till such time as all the property had been returned.

Major Urmston then recommended that Alaf Shāh's two 'bargheers' should be suspended for a year, and that, if during this period, the tribe continued to behave well, one of the sowars should be restored to him, and the second given to Malik Akbar, of the Alī Khēl branch; and, further, that the headmen should be allowed small 'inams,' two ploughs each rent-free.

These proceedings of Major Urmston were deemed by the Commissioner, Major Pollock, most satisfactory. Alaf Shāh was deprived of his two sowars, one being given to Malik Akbar, and the other promised to be restored on his behaving well. Major Pollock then called for a further report regarding the bestowal of 'inams' recommended. Major Urmston shortly after this went home, and his successor, Major Minchin, after making enquiries, thus reported on this subject: "I learnt that the Batanīs hold a small portion of the Daraka "estate, partly as proprietors and partly as mortgagees. Their portion is "separately assessed at Rs. 80 per annum, which is collected by a rate on "ploughs, on an average eight annas per plough. In the Bahrām Khēl "villages they also hold a small estate called Ratanzai, leased at Rs. 12 per "annum, the Bairām Khēls receiving the proprietary rights. In the village "of Mūlazai, south of the Baīn Dara, the Ūraspūn section holds a share of "the village assessed at Rs. 58. Besides this, Shadmān, a noted robber in "the olden time, enjoys a grant of 2,000 kunals, or 250 acres, on the Nūgram "Nala, at light rates, *viz.*, 3 years rent-free, and 17 years at half pergun-"nah rates. No other lands are held by the Batanīs in the district, except a "nominal grant of 300 kunals in Nār, made to Shadmān, which has always "been waste, and is not culturable. A rent-free grant of two ploughs per "Malik would only be a grant in reality of Re. 1 per annum to each Malik. "These lands are situated close to the hills, and near the Batanī villages, "where the hill streams come down, and after very heavy rain they can be "cultivated, but the land is poor, and the crops of indifferent quality."

This seemed to Major Minchin an admirable opportunity to extend to this district the experiment which had been tried both in Dera Ishmāīl and Dera Ghāzi Khān, *viz.*, locating a portion of the tribe in the district, and giving them a tract of land on light terms, in consideration of their being responsible for the charge of the passes: the grant to be made to the portion of the tribe to whom we should look for the fulfilment of their duty collectively, and not individually. Such location would be in reality supplementary to a larger scheme of locating a section of the Vazīrīs in the Gomal valley, which was also in contemplation.

The enforcement of the responsibility of the individuals of the tribe residing beyond British territory was always a matter of extreme difficulty, and depended principally on the information obtained by the police of the presence

in the nearest villages of certain influential 'maliks,' whose seizure would ensure the payment of the fine awarded; failing this, the only course remaining was to enforce a blockade of the tribe, prohibit their entering British territory, and offer rewards for the capture of their cattle, &c.; that this course had not been successful is shown by the numerous raids detailed above.

In the opinion of Major Minchin, the measures which had been already tried had failed to strike at the root of the matter. He considered that "A "wild tribe like the Vazīrīs or Batanīs, situated in close proximity to Bri- "tish territory, cannot be kept in thorough order unless a large force "patrols the frontier, as at Jacobabād, or the tribe obtain some equivalent "for the duties they are called on to perform." To enable them to do this, he thought "no scheme so equitable or likely to be so satisfactorily carried "out as a grant of land. That there were many drawbacks could not be "denied, but the corresponding advantages seemed far to outweigh them. A "grant of land is much coveted by these people. It gives them standing, "wealth, and occupation, and if proper arrangements are made for irrigation, "the grant itself is a material guarantee for their good behaviour."

He therefore recommended that a tract known as the Lakī Nar, close to the Gūmbīla Serai and north of the Gūmbīla river, should be granted them. This tract had always been waste, but it would be culturable if a branch of the Kach Kōt canal, which watered the Gūndī Khān Khēl estate, were extended through it. The Kach Kōt canal takes its rise above Banū. The proprietors of certain villages have the first right of the water, which is shown by their stopping off the water from all others during the months of September and October, up to 15th November; after that, all others who have received what is called a share of the 'Afzood' water are entitled to use it as much as they like. Their crops are sown late in the season, but this makes little or no difference in the harvests, as the crops ripen at the same time. More than half the Nar estates are irrigated by the "Afzood panee."

The proprietors of these waste lands, at the desire of Major Minchin, made over all their rights and titles in this land, which was useless to them, on condition that they should also be allowed a share in the "Afzood panee." The proposed estate contained in all 19,887 kunals, or 2,486 acres. It was suggested that it should be granted rent-free to the Batanīs for a period of ten years, and subsequently at the ordinary unirrigated pergunnah rates, in consideration that the Bobar and Bobak sections became responsible for the passes leading into British territory through their lands; that they established a village on the site given, to be considered the property of the tribe, and that they were not to alienate any portion out of the tribe either by sale or mortgage; that the estate be granted to the Dana sub-divisions, equally between the Bobar and Bobaks. One of the principal 'maliks' of each section was to be present at the settlement, and be held responsible for the conduct of his brethren. Major Minchin also strongly recommended that two sowars in the frontier militia should be made over to the tribe, and that, if possible, two additional sowars be granted to them to place them on the same footing as the other border sections who are allowed 4 bargheers each. Some of the principal maliks of the tribe signed a deed promising faithfully to fulfil the engagements imposed on them by the above conditions. The expenses connected with the settlement being likely to be heavy, from their having to bring their families down from

the hills, build a strong village, excavate a branch canal, &c., Major Minchin also recommended the grant of a tuccavee advance of Rs. 1,000, to be repaid in five years.

Major Graham, the Commissioner, approved of the proposed scheme and forwarded it to Government, with his recommendation that it should be sanctioned in its entirety, and in October of the same year this sanction was granted.

On receiving this sanction, Major Graham summoned the council of the tribe and laid it before them. As soon as the tribe was fully represented, the objects and conditions of the scheme were discussed in "council," and after a few objections and excuses, which were easily disposed of, unanimously agreed to.

A paper was drawn out dividing the lands equally between the two main sections, Bobar and Bobak, and afterwards distributing them among the minor sub-divisions and classes according to their own rights and customs.

A second paper was similarly drawn out allotting the 'sowars' to the several representatives for a period of a year, each for three successive years.

A third paper recorded the responsibility, joint or individual, for each of the passes leading from their country into British territory.

A fourth paper recorded the procedure which was in future to be adopted in carrying out the relations now established. All four papers were subscribed by the whole of the representatives.

A 'sunud' was drawn out granting the lands on a rent-free tenure for 10 years, and afterwards at the ordinary unirrigated rates for similar tracts of land.

In this paper the essential condition of the grant was distinctly stated to be the fulfilment of the responsibilities imposed, details of measurements and boundaries, rights of irrigation, &c., were recorded, and alienation of the lands out of the tribe forbidden.

All being now prepared, the delegates were received in durbar, several of the European military officers of the station and the principal native officials and residents of the neighbourhood being present.

The papers described above were first read and made over to the delegates, who advanced and presented them to the Commissioner.

The 'sunud' was then read and presented by the Commissioner to the delegates, who advanced to receive it.

The Commissioner then addressed the tribe through their representatives on the subject of their new privileges and responsibilities, and impressed upon them that the latter would be commensurate with the former.

Khilluts were then bestowed, and the assembly broke up. A khillut of Rs. 200 was granted to Atāūla Khan, Tehsildar of Laki, for "the excellent service he rendered in this matter."

For the next five years affairs on the Batanī border remained apparently quiet, and the experiment was considered successful, but on 15th January 1872 Captain Johnstone wrote that—"in the division of this land "differences arose amongst themselves, and certain of them, Madū, Amal "dānī, and others, went off to the hills." The value of most of the stolen property was recovered from the tribe under the agreement with them, but thefts were just as rife as when no arrangement was made. The constant demands for payment of compensation were very irritating to the tribe, and gave a great deal of trouble. It was thought necessary to make some

fresh arrangement, and under the superintendence of Gholam Mahamad Khan, Extra Assistant Commissioner, a 'jirga' was assembled at Lakī, at which all the matters in dispute were satisfactorily and finally settled, whether those members should get a larger or smaller share of the land. The arrangements of Government with the tribe remained as before. Pass responsibility of the strictest description was one of the terms of the agreement entered into by the tribe. As these dissatisfied members were always committing theft, and causing considerable irritation, it was constantly necessary to enforce this responsibility.

On the 21st September 1871, an attack by a strong party of Batanīs on a Kāfila of Alīzaī Masūd Vazīrīs took place in the Tank Zām pass. The Batanīs, numbering about 100 men, came upon the Kāfila about 2 miles from Kot Kirgi, killed 2 men, wounded 13, and carried of 400 bullocks, 13 camels, and a large amount of property. The Kot Kirgi daily patrol, consisting of 2 sowars, on its return along the pass, came upon the affair in full progress, and riding through, made for their post for assistance. Meanwhile another party of sowars had been detached from the post at the sound of firing, the commandant supposing that an attack had been made on the patrol. (*Minchin.*)

The two parties meeting, then returned to the scene of the outrage, but found the Batanīs gone, and the Vazīrīs descending from the sides of the pass, where they had taken refuge on being attacked.

The object of the Batanīs is said to have been revenge on another section of Vazīrīs than that composing the Kāfila, but whose property was under its protection, as the Alīzaīs are in the habit of trading for other tribes. The garrison of Kot Kirgi are Batanīs, fellow clansmen of the attacking party; but no complicity in the affair has been traced to them, and the plan of attack appears to have been kept a secret. (*Maclean, Urmston, Minchin, Pollock, Graham, Johnstone, Carr, Macgregor, Norman.*)

BATARAI—

A footpath in Yāghistān leading from the Tormang glen in the Malīzai country to the Adīnzai district of Swat. (*Lockwood.*)

BATAGARA—

A village of 23 houses in Yūsafzāi, Pēshāwar district, situated 2½ miles south of Tōpī, ½ mile from the right bank of the river Indus. Water supplied from the river; no wells. (*Lumsden.*)

BATERAI—

A village belonging to the Ūtmānzais, beyond the British border, situated north of Pihūr, and lying between Kabl and Ashra. It has some 50 houses, and is an offshoot from Kia. It is commanded by hills to the west which might be crowned. Its walls are of stone and mud, water is procured from the Indus. (*Lockwood.*)

BĀTĪ—

A mountain water-course of the Dera Ghāzi Khān border, rising in the Vrindh, a spur of the Baga, about 20 miles south-west of Vihowa, and running easterly, entering the plains after a course of a few miles. It contains no running water, but has wells and pools in places.

By it the Vihowa water-course can be gained from the plains by crossing the Vrindh and following small ravines which drain to the Vihowa; but the route would be impracticable for camels, unless unladen. Similarly, the Kaona to the north and the Litra to the south can be gained from its bed.

Issuing from the hills, it is joined by countless small ravines, which leaving the hills drain into it. It is of no importance as a pass, being extremely difficult of passage and very stony, except to within a couple of miles or so from where it enters the plains. (*Davidson, Macgregor.*)

BAT—

A town of the Kasrānis containing some 50 families. Its houses are built chiefly of mud—the present Bāti being on the site of the one destroyed by Major Nicholson in 1852; it is not walled.

Its water-supply is from a small tank, about a mile to the west, fed from the Chirik spring. (*Davidson.*)

BĀTIL—

An outpost of the Panjāb Frontier Force, situated 13 miles west of Dera Ghāzī Khān, and garrisoned by four sowars of the Kosa tribe.

The outpost is a square enclosure with sides of 52 yards, facing north and south. Its walls are of unburnt brick, are 90 feet high, and are not loopholed. There are two rows of barracks along its north and west faces, with a breadth of 11 feet, and a height of 8 feet 6 inches. The entrance is a wooden gateway in the centre of the east face.

At the north-east angle is a sort of redoubt raised over the well which supplies the post. Its walls are 16 feet high, and its sides are 28′ × 36′, with a low banquette, loopholed, but not in such a manner as tc give a good range to firearms, the loopholes being too small to cover much ground. The well contains a large supply of water, which is, however, somewhat brackish. It is worked by rope and bucket, and water is found at 26 feet from surface. The diameter of the well is 9 feet. The country round the post is to the north, south, and west open, and dotted about with patches of cultivation, and to the east wooded.

East of the post, and ¾ mile distant, is the village of Batil, from which supplies are procured. The distances hence to the nearest towns are:—

| | |
|---|---|
| 1.—Yārū, south ... ... ... | 1¾ mile. |
| 2.—Vidōr, south ... ... ... | 10½ miles. |
| 3.—Nūrpūr, north ... ... ... | 15½ " |
| 4.—Pīr Adil, east ... ... ... | 6 " |

The village is straggling and large; it is not walled, but contains several enclosures with high walls. The "kot" or residence of Sikandar Khān, chief of the Kosahs, is a square walled enclosure of mud, situated north of and adjoining the village. The soil round the village is of the nature known as "kāppar"—a sort of hard clay, which produces rice and the coarser grains. It is watered by a canal generally known as the "Sikandar Khan" (from the chief by whom it was excavated), which runs north and south, and quite close to the town westerly. The country about here and between this and Pīr Adil is wooded (tamarisk) somewhat thickly, and there are large patches of cultivation.

The road from the village to Pīr Adil is, except when the canals are full, good and level throughout, and many feet wide. About 2 miles from Bātil it crosses the Zanka canal—unbridged, with two banks high and somewhat steep, and impracticable in its present state for vehicles. When the canals are full, the road, as well as the surrounding country, is submerged.

Between this post and the hills are some eight miles of more or less cultivated lands. A better position therefore for the post would appear

to be near the mouth of the Sori pass. The village was founded by Bātil Khan Khosa. (*Wilde, Davidson, Sikandar Khan, Macgregor.*)

BAWĀN KĪRI—

A Vazīrī settlement in the lower Dāwar valley, at the east end of the Togrā pass. The village, which is not walled, is on the right bank of the Tochī stream, and contains about 100 houses of the Sikandar Khēl section of the Balī Khel sub-division of Bora Khēl Ūtmānzai Vazīrīs.

From this village a good road runs to Makīn, distant two marches; it is reported perfectly practicable for camels, which constantly traverse it, and, with the exception of the ascent over the Rāzmak hill, is feasible for field guns. The local name of this road is Nīria-va-loh; it follows the course of a small stream as far as the crest of the Rāzmak hill, and then joins the road by which our force returned from Makīn in 1860. (*Norman.*)

BAWATA TOBA—

A small tank of cool, clear drinking water in the Khetrān hills, 5 miles from Raotar fort, Raknī valley, *en route* thence to the Gāgan Thal. Here a second road branches off by Būskūshī and Kharar south-easterly. (*Davidson.*)

BAZĀR—

A village in Sāmalzai, Kohāt district, ½ mile from Shāhū Khēl, on the right bank of the Kāsha river. It is walled, and has about 50 houses of Bangash and dependants. Its cultivation is all irrigated. (*Plowden, Macgregor.*)

BAZĀR—

A valley in the Afrīdī hills which joins that of the Khaibār at Tangī. It is inhabited by the Zākhā Khēl and Kūkī Khēl sections. During the Kābal campaign, General Pollock projected an expedition against it, but never carried out his intention. There are roads from it either to Lāla Beg, Alī Masjīd, or Lālā Chīna in the Khaibar, to Jamrūd by the Khaibar, to Bārā fort by the Gundgarh pass, and to Bārā valley and Maidān by the Mangal bāgh pass. (*Bellew, Mackeson.*)

BAZĀR—

A small village in the Pēshāwar district, ¾ mile from right bank of Indus, and 10 miles above Atak. Between this village and Kārā Khēl, on the south bank, the Indus is sometimes fordable in January. There are two branches to cross, and the water is up to the breast. (*Leech.*)

BAZĀR—

A village of 112 houses in the Sūdūm valley, situated on the Mokam ravine, about 2 miles above the village of Rūstam. It has 18 shops and 7 mosques. This village is often named together with Rūstam-Bazār. Water is procured from the stream. The cultivation is generally "lalmi," but there is some "abi." The country here is much broken up by ravines. The headman is Nawāb Khān. (*H. B. Lumsden.*)

BAZĀRGAI—

A village of 75 houses in the Akōkhēl division, Yūsafzāī, Pēshāwar district, situated on the left bank of the Bālār ravine, opposite Dhobīan, about 3 miles south-west of Vārhūsēn. It has 5 houses of Pathāns, 16 Gūjars, 18 of Utmān Khēls, 1 of Hindūs, 12 of gardeners, 3 of Awāns, 6 of Khataks, and 3 of Mīas. (*Lumsden.*)

BAZĀRGAI—

A village in Salārzāi, Būnēr, Yāghistān, probably situated between Bāmpokha and Kingārgalī. It contains 300 houses and four 'hūjras.' (*Aleemoola.*)

BAZĀRGAI—

A village in the Utmān Khēl country, Yāghistān, on the left bank of the Swāt river. It has 30 houses, inhabited by the Ūmar Khēl section of this tribe. There is a path from Prāngarh to this village, and on to the Ambāhār pass. The villages are Jalālpūr, 30 houses, and Bāzdara, 60. (*Turner.*)

BĀZDARA—

A valley in Bāīzāī Swāt, Yāghistān, immediately south of the Mora range. It gets its name from the numbers of falcons taken here. Amīrūla Khān lives in Bāzdara, and could collect about 140 men.

The cultivation is all 'lalmi;' water for drinking is taken from the ravines. The produce suffices for the support of the inhabitants. Amīrūla has a good deal of land in Swat, from which he derives considerable profit. (See Baizai.) (*Raverty, Shortt, Beckett, Macgregor.*)

BAZDARA—

A pass into the Būnēr country, which, starting from the village of Ghāzī Bābā, in the British district of Yūsafzāi, leads to Palī by Shērkhāna to Bāzdara in 6 miles; then through a narrow gorge, and over a low ridge, and down to Girārāi, in the Salārzāi district of Būnēr, in 5 miles; then along a plain to the village of Jowar in 3 miles. It is a difficult path, and is only used for footmen, but is practicable for bullocks and asses: 1½ mile from the village of Bar Bāzdara the road separates, that to the right going to the Da-obo pass, and thence to Kīngārgali, Nānser, Bampokha, and Jowar in Būnēr. This is described by Lockwood as an easy pass used by laden cattle. The other road goes over the Da-Ghwargo pass to Nānser, and then on to Bampokha, Girarai, and Jowar. This is a difficult road and is only used for footmen, but it is the shortest. (*Bellew, Lockwood.*)

BĀZĪD KHEL—

A village 7 miles east of Kohāt, situated immediately under the Afrīdī hills in a narrow valley. It has 92 houses with a population of 472 souls, of which 113 are adult males. The inhabitants came originally from Tīra. Water is obtained from springs, and there are also tanks, but these sometimes fail. Its land consists of 1,018 jureebs, entirely dependent on rain. Its revenue is Rs. 180. The inhabitants are Afrīdīs, and have a feud with the village of Sharakī. (*Plowden.*)

BAZOTĪS—

A section of the Daolatzāi sept of Orakzai Pathāns, who inhabit the corner of the Orakzāi country between the Afrīdīs and the Kohāt district.

Cavagnari says their sections are, I Chūar, II Kambar, III Yārkūli, IV Tūti-Shābī, V Batr, and 3 insignificant ones, VI Rāji, VII Timar, VIII Rājī Khel, IX Wārā; but Bādshāh divides them into, I Gulakhel, sub-divided into 1 Kamr Khel, 2 Bātr, 3 Totī, 4 Shābak, 5 Drēkhēla, 6 Yār Kūlī, and II Chūrkhel, sub-divided into 1 Sher Ahmad, 2 Paendān, and 3 Rahmat. They are Sūnīs and Gār in politics, but side with the Sāmal faction when it suits them. They are said to number 500 fighting men.

In the cold weather the Bazotīs live in the Bazotī valley, a narrow and difficult part of the Tīrā Toi valley under Mūlaghar. They have two main settlements, Dāna Kula and Garoh. In the hot weather they go to the head of the Mastūra glen in Tīrā, and remain from April to November.

They sow their wheat crop at Tīrā before they come down, and their rice crop in the Bazotī valley before their return to Tīrā, leaving only a few families in the valley to look after it in the hot season; but the whole tribe can be down from Tīrā in case of an attack in from 24 to 30 hours. The Bazotīs have little or no trade to lose by misbehaviour, and their chief strength lies in their insignificance; and, as their principal settlements are in the midst of Tīrā, they have escaped punishment for their misdeeds. They are communicated with by the civil authorities of the Kohāt district through Bahadūr Sher Khān, Mazūla, and Miān Mizrab Shāh.

The entrance to the Bazotī valley is over the Ūblan pass, about six miles from Kohāt; and Coke pointed out that the proper way to attack them in their valley would be "to move out at night from Kohāt and seize the crest of the Ūblan pass, and hold it till the work was finished;"—a recommendation which was not lost on his pupil Colonel Keyes, as will be seen below. There is also a road to the Bazotī valley, called Ūcha Dara, which goes from Mahamadzai or Jangal; it is, however, only a path.

At the commencement of British rule Trans-Indus, the Bazotīs were always cattle-lifting on the British border, plundering and cutting up travellers and grass-cutters whenever they could lay hands on them, and they were the tribe who organised and headed the attack on the Kohāt pass, which led to Sir Charles Napier's expedition in 1850; but in 1853 Major Coke, in consequence of the misbehaviour of the Afrīdīs, admitted them, amongst others, to a share of the allowances paid for the peace of the Kohāt pass. Besides the Bazotīs who touch our border, the two tribes of Utmān Khēl and Fērōz Khēl are generally one with them in all their political moves, and the allowance given to the Bazotīs on this occasion was shared by them also.

After a long interval of good conduct, they again relapsed into their former habits, and at last their evil deeds culminated in an act of open warfare against the British. On the 16th January 1868 a party, consisting of a section of the Bazotī and some of the Sīpāhs and Ūtmān Khēl Daolatzāis, 60 in number, fired on the police posts in the Ūblan towers; but, as the neighbouring villages of Mahamadzai and Jangal immediately sent parties to their assistance, they were driven back into the hills. No casualties occurred, and the firing on the posts was evidently only meant as an insult. After this they threatened the towers again on the 31st January and 7th February. On the 11th February a raid was made and some cattle carried off belonging to the Darvī Khēl village: some were recovered by a pursuit party. Our loss was 1 killed, 4 wounded; theirs, 3 wounded. The whole of the Daolatzāi section were then blockaded, and the Bazotīs turned out of their towers on the Kohāt Kotal. This, however, had no effect; for on 10th March 1868 a party of men, principally composed of the Sīpāh tribe, made an attack on the Ūblan towers. The affair occurred at about 1 P. M., and the raiders dispersed shortly afterwards. Their numbers were probably about 40 or 50 men.

Information having reached the Deputy Commissioner that another body, about 400 strong, intended an attack on British territory, at daybreak of the 11th he, in company with Major Jones, commanding the garrison, and Captain Abbott, R. A., proceeded to examine "a small hill about a mile in advance of the towers," from which, the Deputy Commissioner considered, "they could easily be driven off by troops, and considerable punishment could be

inflicted on them during their retreat.". Captain Cavagnari reports the result of this reconnaissance that these officers "considered it (the hill) as well adapted for punishing the raiders," and Major Jones says that "it was "decided that, should we have to coerce the Bazotīs, our base of operations "should be a small hill in the pass which they are sure to occupy, and cut off "their retreat from the Kotal should they make for this direction."

Though these reports are somewhat differently worded, it is clear that Captain Cavagnari and Major Jones were in accord as to the possibility of inflicting severe punishment on the raiders should they occupy this hill.

After this reconnaissance, Captain Cavagnari took with him, on the morning of the 11th, about 180 levies and 60 foot police, with a few sowars, and occupied the hills on the left of the gorge, leaving the right open for the raiders to occupy if they came down.

Some Miāns of the Kākā Khēl who were passing at this moment, having just left the Ūblan village, informed the Deputy Commissioner that the tribes were collecting, and that a raid was intended during the day. This was about 9 A. M.; then the Deputy Commissioner informed Major Jones, and suggested that a couple of companies of infantry might be sent to the towers in case of emergency. On receiving this request, Major Jones sent 100 bayonets of the 3rd Panjāb Infantry, under Captain Rynd, to the Mahamadzai post to reinforce the levies at the towers, and there to await further orders from the Deputy Commissioner, but on no account to move against the enemy until support arrived from cantonments.

Shortly after this, some men came down from the direction of the Sipāh hills and occupied a position fronting the levies on the left side.

About 11-30 A. M. the men who were on the Ūblan Kotal commenced beating drums, descending from their hills and occupying the hills on the right, some 30 or 40 men having ascended the small hill. There were probably about 200 men in various other positions. On this, Captain Cavagnari again reported to Major Jones, and that officer ordered out the following troops to the Ūblan towers, while he himself rode on ahead to consult with the Deputy Commissioner :—

80 sabres, 3rd Panjāb Cavalry, under Captain Vivian.
2 mountain guns, 2nd L. F. B., ,, ,, Abbott.
280 men, 3rd Panjāb Infantry, ,, ,, Ruxton.
200 men, 6th ,, ,, ,, ,, Major Hoste.

Major Jones found Captain Cavagnari with his levies holding the Bazotīs in check; they had taken up the position it was expected they would on the low hill to the east of the pass, which was supposed to be detached from their Kotal by some two or three hundred yards of open ground, and from which it was expected their retreat to the Kotal could be cut off either by cavalry or infantry.

The enemy at this period were certainly not more than 200 in numbers, scattered on the surrounding hills, with about 30 or 40 men on the small hill, and a picket of a few men on a higher peak above the small hill, out of matchlock range, but well within rifle range.

Major Jones immediately ordered 100 infantry, under Captain Rynd, which had remained at the towers to advance towards the Kotal, halt out of fire, and cut off the retreat of the Bazotīs, should they make for their Kotal after having been driven off the low hill. A small body of police was posted by the Deputy Commissioner in support. Major Hoste,

commanding 6th Panjāb Infantry, was posted with his 200 men on the Kotal side of the small hill, with directions to take a cone about half-way up, from which a few of the enemy were firing, and to halt there until further orders.

The 3rd Panjāb Infantry, under Captain Ruxton, were posted to the right of the hill, with orders "to advance to the summit, take the position, and "halt until further orders."

The artillery, under Captain Abbott, supported by a body of cavalry, were placed in such a position as to cover the advance of the two columns. The gorge to the right was watched by some 40 sabres, 3rd Panjāb Cavalry. These arrangements were completed by about 1-30 P. M., and the troops advanced to take the small hill on the guns opening fire. The hill was gained without any loss on our side; two of the enemy were believed to have been killed by the column under Major Hoste.

The enemy retired up the spur, which really connects the small hill with the Ūblan ridge, to a higher peak, where they had erected a breast-work. This peak was exceedingly steep to the south. Through a misunderstanding of orders, or ignorance of the ground, Captain Ruxton, commanding the 3rd Panjāb Infantry, considered that he was to take this hill also, and he accordingly advanced against it. This, it is reported, he did in the most gallant style, but at the foot of the breast-work he was wounded, as was, at some time during the advance, Lieutenant Mackinnon, his Adjutant, while his best native officer, Ram Sing, was killed; many casualties having occurred, the regiment retreated to the hill they had first taken.

On seeing this unexpected movement of the 3rd Panjāb Infantry, Major Jones ordered the guns to change ground and shell the position the 3rd were advancing upon. The 6th Panjāb Infantry were brought down from the low hill in view to their being available to support the 3rd Panjāb Infantry in case of necessity, and they were subsequently ordered to reinforce the 3rd Panjāb Infantry by advancing up the gorge to the left. The 6th advanced to the support and attempted a rush on the position; but it was found impossible to enter it, though a heavy fire of shells was thrown in to support the advance. Finding the position was not likely to be taken, the 3rd and 6th placed themselves under cover to rally.

Major Jones now ordered the following reinforcements from cantonments under Major Campbell: 1st Sikh Infantry; wing, 6th Panjāb Infantry; two guns No. 2 Light Field Battery.

The enemy, encouraged by their success, and by the reinforcements they were receiving from all sides, again advanced. Consequent on this, a further advance of the British troops was ordered under fire of the guns, and reinforced by the detachment under Captain Rynd. The advance was sounded, and a third attempt made to take the position, but this failed also.

Evening was now approaching, it being 4-30 P.M., and Captain Quin having arrived from above to report that the position was impracticable from a natural barrier wall, the troops were ordered to retire under cover of artillery, and they reached the plain without further loss at 5-15 P.M. About this time Major Campbell arrived with reinforcements, but as the sun was setting it was deemed unadvisable to attempt any further operations, and the troops returned to cantonments. The total loss in the day's operations was 9 killed and 27 wounded; it was afterwards ascertained that Captain Ruxton had not been killed at the time of his fall, but was eventually cut up and his head carried off.

After this affair Captain Cavagnari submitted the following memorandum :—"The punishment of the Bazotī, Ūtmān Khēl, and Sipāh clans "might be effected in any of the following ways :—

"1.—By destruction of their villages and crops beyond the Ūblan, *i. e.* "their winter quarters.

"2.—By destruction of their villages and crops in Tīrā.

"3.—By inducing rival factions to inflict punishment on them.

"Regarding the first measure, the Bazotīs live in caves just beyond "the Ūblan Kotal. They have very few regular houses, and their crops "are insignificant.

"Beyond them and the settlements of the Fīroz Khēl are situated the "villages and lands of the Ūtmān Khēl. The lands are very fertile, "and there are several watermills on the banks of the Toi stream, and "their village consists of several houses with a few mud towers. The loss "that could be inflicted on them would be considerable. Beyond the Fīroz "Khēl live the Basī Khēl during the winter months, their caves and "lands skirting the Pēshāwar valley, and the Afrīdī village of Akhor at the "mouth of the Kohāt pass.

"To the west of the Bazotī village, or rather caves, live the small and "insignificant clan of the Sipāh Orakzai, who haveno settlements in Tīrā, "and consequently their houses and lands are more valuable to them than "those of their fellow clansmen.

"After the march of the Bazotīs and Ūtmān Khēl to Tīrā, the hostile "section of the Sipāh will almost be at the mercy of Malik Morād Sipāh, "who has all along been friendly to us, and has also a private feud with "the other section.

"To punish the Bazotī, Ūtmān Khēl, and Sipāh, while they remain in "their winter quarters, could be effected by sending a force from three distant "points, Akhor, Ūblan, and Alīzai.

"To ensure the neutrality of the Basī Khēl and Fīroz Khēl, their head-"men should be required to remain at Kohāt during the expedition. Malik "Morād Sipāh has offered to conduct a force through his village, and "would leave his family at Kohāt as a pledge of his good faith.

"It is improbable that the Basī Khēl and Fīroz Khēl would refuse "to leave hostages, as both their lands are very easy of access from the "Pēshāwar side, and the former has considerable trade depending on the good "behaviour of the tribe, and the force sent would of course be sufficient to "punish them also if they resisted our attack on the Bazotīs, &c.

"To punish them in Tīrā, by sending a force from the Pēshāwar "side along the course of the Tīrā Toi, and also from the Kohāt side "from the Marai village, would be more satisfactory as a permanent result, as "the damage inflicted by destruction of their villages in Tīrā would be "utter ruin to them, and it would take them years to recover themselves.

"But to do this it would be necessary to go prepared to meet all-comers, "although the majority of the Orakzai tribes might by political arrange-"ments be induced to hold aloof. But it would be better not to rely too "much on their neutrality, for though it is almost certain that, owing to "their factional differences at the present time with the Bazotīs (on account "of the non-interference of the latter in the "Gār" and "Sāmal" disputes "in Tīrā last year), they might view with satisfaction, or, at all events, "with no intention of assisting them, any attack on them beyond the

"Ūblan, it would be difficult for them to remain aloof while an army "marched through their country. Taking it from every point of view, it "would be impolitic to adopt this measure.

"The third measure of inducing rival factions to punish the Daolatzai "in Tīrā would accomplish the purpose, and this would only necessitate "the subsidizing the "Gār" and "Sāmal" clans to combine and drive the "offenders out of Tīrā and destroy their settlements.

"The "Gār" faction, consisting of the Bar Mahamad Khēl, Abdūl "Azīz Khēl, Mānī Khēl, and Fīroz Khēl, with the Anīposh Sipāh, are all "under Syad Mahamad Hasan, who has on several occasions offered to do "so if necessary. The "Sāmal" clans of the Mīshtī, Shekhān, Rābia "Khēl, Mūla Khēl, and Zaimūsht are completely in the hands of Mozafar "Khan of Hangū, and would, on receiving payment to do so, assist the "Gār" clans. The Malik dīn Khél, Kūkī Afrīdīs Khēl, and Kambar Khēl "could be induced to remain neutral. There would only remain the Zakha "Khél to dispose of, and they, if warned by the other Sāmal clans, would "not dare to interfere. This measure would be simple and effectual, and would "only be a matter of money, probably Rs. 5,000 or 6,000. The principle is "one not to advocate, and I only would propose it as a last resource and for "an emergency."

His other plans not being approved of, Captain Cavagnari then endeavoured to bring pressure on them through Mozafar Khan of Hangū, head of the Sāmal faction, and the Shīa Syad Mahamad Hasan, head of the Gār faction; but in November he reported that though the representatives of the tribes had met on several occasions, they were unable to come to any terms, and he then proposed a blockade of the whole Orakzai clan; and accordingly this was done.

The Daolatzais had tried hard to obtain the active assistance of the Tīrā tribes and the Pass Afrīdīs, but were refused without exception. Subsequently they endeavoured to obtain help from these tribes to bring about a settlement on any terms, but here also they met with a rebuff.

This blockade, Cavagnari considered, was as strictly worked as it was possible to do, but the good effects were considerably lessened on account of the insignificance of the tribe under punishment. Their actual wants were supplied by the other tribes, and what little profit they lost by the stoppage of their trade was amply made up to them by the share they received out of the plundered property made over to them by the thieves of other tribes. All property and cattle stolen from British territory were openly held by the sections under blockade, until opportunity offered for conveying them to the settlements of the Zaka Khēl Afrīdīs, or to other tribes beyond the reach of political recovery; and as they acknowledged the offence, the absence of direct proof prevented the crime being brought home to the actual criminals. The consequence was that the account of the blockaded sections rapidly increased, so that the amount became so large, that to recover it from them was impossible, yet to abandon the claim was derogatory to us and unfair on our subjects. Thus it was said that upwards of Rs. 6,000 worth of cattle plundered from the Pēshāwar and Kohat villages were with the Ūtmān Khēl and Bazotiīs.

With reference to this Captain Cavagnari remarked :—

"In such a blockade, much greater inconvenience is experienced by our "border villages than by the offending sections. The cattle of the former

"are debarred from their customary pasturage, their men have to be constantly "on the alert, and their cattle and property are plundered with very little hope "of redress. It is therefore not to be wondered at that the border villages "find it more to their interest to aid the hill thieves in their plundering propen-"sities, and thereby save their own property. It is not too much to say that "in the Peshāwar and Kohāt districts, were it not for the connivance of "our own subjects, scarcely a goat could be carried off into independent "territory; therefore, so long as a blockade continues, extra facilities are "given to the thieves of our own and independent territory to carry on this "systematic plundering."

An attempt was then made to induce the other sections of Orakzais to coerce or punish the Bazotīs for a pecuniary consideration of Rs. 6,000; but they could not agree, and the scheme fell to the ground, and the Bazotīs and Ūtmān Khēls went off to their summer quarters. In the winter they came back and remained comparatively quiet, yet unpunished, in their hills, till on the night of the 13th February 1869 another attack was made by some of the Ūtmān Khēls on one of the towers of the Kohāt Kotal.

It being now acknowledged that to allow such an outrage to pass unnoticed would have a most prejudicial effect on the prestige of the British Government, as well as on the spirits of the troops, Colonel Keyes, commanding at Kohāt, was permitted to carry into execution a plan for the surprise of the village of Dāna Kūla, which, in concert with Captain Cavagnari, he had submitted to Government.

Accordingly on the 25th February that officer moved out of Kohāt with a force of 2,000 men and 4 guns, having taken very complete precautions against news of his design being communicated to the enemy.

The troops left cantonment at 1 A. M., and Colonel Keyes went (with Captain Cavagnari and a few picked men of the police, headed by two friendly headmen of the village of Gāra) ahead of the force to the crest of the Ūblan Kotal to surprise any look-out the enemy might have there. He, however, found it quite unoccupied, and waited till the troops came up.

It was now proposed by Captain Cavagnari that the two maliks of Gāra should be sent in front to assure the friendly portion of the village that if they submitted to necessity and refrained from giving the alarm, and would leave a sufficient number of their fighting men in our hands, to prove their good faith, their village would be spared; but if they opposed us, their blood would be upon their own heads; the object being to destroy the village of Dāna Kūla, the head quarters of Syad Raza, and the inimical portion of the Bazotīs situated on the banks of the Toi, some two miles further on.

The 4th Panjab Infantry and a wing of the 1st were ordered to move quietly on the village. The maliks, when permitted to start, lost no time on the road, but, either feeling that they were powerless to restrain their followers, or caring only to save their own property, they simply passed the word that we were coming, and proceeded at once to remove their families and property to a place of safety; their example was speedily followed in an organized and most expert manner; when the advance came up, not a quarter of an hour later, all, save portions of the fighting men, had cleared out, and as the troops approached the village they were fired on from the

so-called friendly quarter, thus frustrating the design to save Gāra, in the hopes of surprising Dāna Kūla.

The troops immediately opened out and took the village with a rush; some cattle and live stock were seized, and the village completely destroyed.

The surprise of Dāna Kūla after this being no longer practicable, the troops were ordered to retire. The reasons which influenced Colonel Keyes in giving this order seem to have been very sufficient, being, *1st*, the force would have to fight its way for two miles further to Dāna Kūla; *2nd*, it could not have reached that village till everything had been cleared out; *3rd*, it would have had to fight its way back against increasing numbers; *4th*, the mere destruction of this village would not have warranted the certain heavy loss of life which would have occurred; *5th*, the Deputy Commissioner was of opinion that the punishment which had already overtaken the village of Gāra fully satisfied the political requirements of the case, especially as Syad Raza and his followers were in Gāra when it was attacked, and their chief, Pīr Syad Raza, was one of the first to fall; and, finally, it had never been proposed to go on if detained by a fight at Gāra.

The mountain guns were therefore brought into action on the crest of the Kotal, and made some admirable practice on advancing bodies of the enemy, and thus materially assisted the retirement. They subsequently took up another position lower down the pass and aided the infantry most efficiently. When all the troops engaged on the attack on the village had withdrawn to the crest of the Kotal, they were sent down the pass with the mountain guns, while the crest was held by the left wing of the 1st Panjāb Infantry, under command of Captain Higginson, supported by pickets of the 4th Panjāb Infantry on the spurs to the right and left, under the command of Lieutenants Gaselee and Bruce of that regiment respectively.

The retirement down the pass was conducted with some difficulty, pressed as it was by the enemy, but the gallant bearing of the rear-guard enabled the force to get clear into the plain, from whence it returned to cantonments, which it reached at 1 P. M., having been 12 hours absent. The loss was 2 killed and 34 wounded.

The enemy numbered about 200; they fought with great bravery and determination, and their loss was ascertained to be 10 killed and 7 wounded, 4 of these dangerously.

While this raid was going on, a force from Pēshāwar, under General Stewart, entered the Akhor pass in order to draw off the attention of the Afrīdīs, and prevent their assisting the Bazotīs; but nothing of the kind was attempted by them. (*Coke, Cavagnari, Jones, Keyes.*)

BĀZ SŌRA—

A small pass on the Dera border, situated between the Sōra and Gulhāra passes, west of the outpost of Mūlazai. A road through this pass leads to the Batanī Bands, and joins the Sōra behind the first range of hills. Cattle can be taken up it. (*Carr, Macgregor.*)

BEAS—

A small fort in the country of the hill Yūsafzāis, situated on a range of hills between the Dumah mountains and the Barandoh river. The Hasnzāis, in communicating with the Khūdū Khēl, chiefly use the route by this fort. (*Coxe.*)

BĒHŪ—

A peak of the Būj range on the Dera Ghāzī frontier, situated a quarter mile or so north of the Jhandī hill, which it is similar to in every respect. (*Davidson.*)

BEKA—

A village in the Tajū Khēl sub-division of the Khatak division of Pēshāwar district, situated 13 miles east of Akōra. It contains 50 houses. (*H. B. Lumsden.*)

BELĀKOWĀI—

A village in the Kāgān division of the Hazāra district, 13 miles from Balakot, on left bank of river. It has 515 houses, 2 shops, and 4 mosques; many of the houses are, however, scattered about the hill. The population amounts to 3,484 souls. The inhabitants are composed of 77 Swātīs, 1,019 Gūzars, 175 Shāhmangīs, 2,213 others. The water-supply is from aqueducts in the vicinity, and is good and abundant. The produce consists of 'makai' and rice; supplies are procurable here in some quantity after due notice. The stock of the village embraces 28 horses, 4,164 cattle, 5,993 sheep, and 5 mules. The headmen are Ghulām Haidar Shāh, Hyāt Shāh, &c.

BĒNĪ NAI—

A hill stream on the Dera Ghāzi border, rising in the Dhaulah spur of the Baga Roh, west of the Būj spur, Kala Roh, and meeting the Būrkahi joins the Vihowa at Chita Wātar. It is usually dry, with a sandy bed quite free of stones. Its source is the watershed known as "Zalikha Band," or "Karwada," or "Karkana," and is the Sham road, formerly used by the Ustarānas to plunder the Bozdārs. Being easy for horse, foot, and camels, it could easily be made practicable for field artillery. The Bozdār country is reached in one march from Chita Wātar, which again is one long march west of Vīhowa. (*Davidson.*)

BET-ŪL-GHARĪB—

A village in the Khatak division of Pēshāwar district, 5 miles south west of Akōra, containing 20 houses. It is also called Pīrān. (*H. B. Lumsden, Davidson.*)

BHAIRKŪND—

A village in Paklī, Hazāra district, situated on an undulating plain to the north of the Abbottabād and Oghī road, between the Siran and Itchar rivers, 6 miles from Mānsera. It consists of two villages, one of which is to the south of the road.—(*Macgregor.*)

BHANDIAR—

A ravine on the Rājanpūr frontier draining into the Baghārī from the north, and 2½ miles from its source. It runs between high and rugged hills, and contains one large pool of water, which, however, is bad,—hardly fit for human use. (*Davidson.*)

BHARTI—

A village in the Bozdār hills, situated on the bank of the Saonra ravine, above its junction with the Lūnī. (*Macgregor.*)

BHERA GHÁSHA—

The range which divides Pēshāwar from the Khatak valley of Khwarra. It is a continuation of the Afrīdī range, and is crossed by the Charat, Mir Kalan, and Kana Khēl passes (*q. v.*). (*Coke.*)

BHETKALI—

A village in the Amazai country. It was bestowed by a former Khan of

Amb on the Amazai, with whom this state has always been on friendly terms. A dispute about this village, which occurred about April 1863, was nearly putting an end to this good feeling. (*Coxe.*)

BHOA—

A small and insignificant ravine on the Rājanpūr frontier, rising in low hills 8 miles north-west of Tozānī post, and running into the Isprinji, about 6 miles north-east of the post. It contains no watering place, and its average width is from 50 to 100 yards, with easy banks. Fodder is generally abundant. There are a few trees and bushes on its banks. It is unimportant as a pass. (*Davidson.*)

BHOJA—

A small insignificant ravine on the Rājanpūr border, rising in low hills from 8 to 10 miles west by south from Sabzalkot. Its breadth is only a few yards, with low banks, sandy bottom, and banks covered with good grass. (*Davidson.*)

BHOLŪ—

A village in Agror, Hazāra. It is one of the villages which have been attacked so often by the Black Mountain tribes. On the 23rd April 1870, the Painda Khēl Akazāis, under the leadership of Azād Khān, the son of Zaūf Khān, and the son of Syad Khān, from the villages of Khūn, Dharey, and Bīran, descended from the crest of the Black Mountain and set fire to the village of Bholū, and to the houses in Barchar that had escaped when it was attacked on the night of the 9th idem.

The villages in question had been completely deserted, with the exception of five or six men who made good their escape. (*Ommaney.*)

BHOR—

A plain in the Būgti hills—See Sham. (*Lance.*)

BHŪTA—

A small ravine on the Rājanpūr border, rising in low pebbly hills about 5 miles north-west of the Dilbar outpost, and draining into the plains in front of the post. After rains, it floods the road to Tozānī for a time. The water of the Bhūta is favorable for cultivation, and some acres of land east of Dilbar are cultivated with it, and the Ghorawānī, which runs in a similar direction and near the Bhūta. (*Davidson.*)

BIAKHAN—

A pass in Yāghīstān leading from the Nihāg Dara in Malīzaī to Shamīzaī and Sibujnai. It is practicable for lightly laden mules. It is well wooded with pines, and water is plentiful. It is closed from October to May by snow. (*Lockwood.*)

BIGĀRI—

A hill to the west of the Dera Ghāzi border, on the Kala Roh spur of the Sūlimān range. It lies some miles south of Būj, and is crossed *en route* from Drūg to Sahra. It is practicable for camels nearly fully laden, and for horsemen. At its foot (west slope) is the camping ground of Sīngli. (*Davidson.*)

BĪGŪ KHEL—

A large village in Banū, 6½ miles south-south-east of Lakī, the head quarters of the Bīgū Khēl clan, of the Achū Khēl section of Drēplāra Maorats. It contains 480 houses. Supplies are scarce, and also water, which (except after rain, when a moderate supply is stored in 'kacha' tanks dug for that purpose) has to be brought from the Gambīla, 6

miles off. The land is entirely dependent on rain for crops. There was a Government school in the village, but it did not thrive, and was abolished. A few men of the Maīl Khēl, Shah Hūsen Khēl, and Kūndal Khēl sections also dwell in the village; they are, however, fast dying out. (*Norman.*)

BIHISHTO—Lat. 29° 22′ 4″; Long. 69° 54′ 52″.

A hill on the Rājanpūr frontier, about 20 miles west-north-west of Rūm ka Thūl. It is a favorite resort of the Lashārīs for grazing, as there is water on it. It can be approached either by the Chedgī, Bagarī, or Chāchar ravines. (*Davidson, Macgregor, Johnstone.*)

BIJAR ROD—

A small and insignificant ravine on the Rājanpūr frontier, rising in a low hill of this name, and running north-easterly into the Sōri nala. It runs between low hills, which after rain are covered with grass. (*Davidson.*)

BILAND KHĒL—

A village on the right bank of the Kūram, about 4 miles below Thal in Mīranzāi, about 30 miles from Banū, north, and 70 miles west-south-west of Kohāt. It is surrounded by a strong loopholed wall flanked by 13 towers, and has the best defences of any in the valley. Some of these nevertheless are more imposing than useful; for, though lofty, they are not of a sufficient size to hold more than one or two men. It is situated in the open plain, and has no natural defences. Sladen says he doubts whether 9-pounder guns could make a sufficient breach in the walls; but Edwardes scouts this idea, and says they would not stand an hour's battering. Biland Khēl belongs to the Bādā Khēl Bāngash, but in it is to be found an admixture of all tribes, mustering about 800 or 1,000 fighting men. They are quite in the power of the Kābal Khēl and Malik Shēr Vazīrīs, and are obliged to do just as they direct. The best place to encamp in is at Rasūl Garhī, a good stone fortlet about 1,000 yards from it. The cultivation of Biland Khēl depends on irrigation from the river Kūram. The number of houses amounts to 700. Besides the shopkeepers, there are some merchants here who deal in horses, mules, and sheep, which they get from the Varīrīs and Zāemūkhts. The Biland Khēls are at feud with the Khataks and Tūrīs, but are friends of the Vazīrīs. Coke considers this an advantageous spot whence to advance a column to attack the Vazīrīs of the Kāfar Kōt range. The village of Biland Khēl was included within the bounds of Mīranzāi from 1851 to 1858, but on the 13th September 1858 the Maliks were assembled at Thal, and informed by Captain Graham of the intention of Government to fix its boundary at the Kūram henceforth. (*Coke, Lumsden, Edwardes, Agha Abbās.*)

BILAND KILI—

A village of central Chaontra, in the Kohāt district, on the slope of the low stony hills that cross the south of Chaontra. It has 16 or 17 houses, and a tower in excellent order. This tower and one in Dab were the only towers Ross saw in Chaontra. This one was originally built to resist the Ujhdahs. There are two Hindū shops.

Water is procured from a rain tank, and when that dries from a well, and a small stream in the Gidar nala, a tributary of the Zehi more to the north. The inhabitants are of the Bādīn Khēl, Khwāzi Khēl, Land Bāraks. A line of jungle to the south is the boundary of these lands with the Manzais of Azād Ghūndi. These Lands in Chaontra live chiefly

in Biland Kili and Tallab Khēl, these being nearer the southern mountains, and some are also in Tarka Kū, to the north-west; near Biland Kili is another hamlet of scattered houses called "Sher Khān Kili," also Land. (*Ross.*)

BĪL BALOCH—

A valley in the Bozdār hills, stretching from the Majwēl Sham for a distance of about 8 miles northerly, and varying in breadth from a few hundred yards to 1½ mile. It is bounded by the lower slopes of Bel Bhata and Phaha, and west by a flinty range running out north from the Majwēl Sham, rising in places to a height of some hundred feet, but for the first two miles or so low and easy.

This range is jagged and impracticable to any but footmen. The Bil Baloch is a possession of the Gholāmāni Bozdārs, and contains a few plots of cultivation here and there, but is generally lying waste, the Gholāmānis being more of a pastoral than an agricultural branch. The soil is said to be good. It contains several large pools of water, which, as the rainfall is a tolerable good one, rarely entirely dry up.

The drainage of the valley escapes by a water-course ordinarily dry, joining that of the Majwēl valley near Bān Sar, where also several mountain water-courses with rocky beds meet it near Bān Sar, about nine to ten miles from the head of the valley. The united valleys here meeting are usually called by the natives the head of the Sanghar. There are no villages or forts in the Bil Baloch. Its climate is far more moderate than that of the Derajāt, being much the same as that of the Rakni valley. The head of this valley is claimed by the Khetrāns, on which account the Bozdārs are unable to cultivate for some miles from the Majwēl Sham.

The hills to the east are in all parts practicable for footmen; many paths also lead up accessible to horsemen dismounting in places. (*Davidson, Macgregor.*)

BILLETANG—

A village 7 miles south-east from Kohāt and 27 from Khūshiālgarh, and half a mile from the road. It contains 112 houses and a population of 797 souls, of which 219 are adult males. Its water-supply is from two tanks, one well, and a water-cut, but it is all filthy. This village consists of two portions, the principal one situated on the north aspect of a limestone rock, and extending over some of the plain at its foot; the other portion is situated 100 yards distant on a similar rock. The natural drainage of the higher portion only is good, but it is allowed to collect and stagnate below. It was founded originally by Awans, who settled here some 150 years after the occupation of the country by the Bangash. The inhabitants are weavers of matting, and also follow trade and agriculture. Water is obtained for irrigation from the Toi. Its lands amount to 2,494 Jarībs, but cannot all be cultivated, owing to the scarcity of water. Its revenue is Rs. 768. In the beginning of 1867 a most virulent typhoid fever broke out here, by which 137 males, 88 females, 25 boys, and 54 girls died; total 304. It was stopped by Captain Cavagnari drawing a cordon round them to prevent intercourse, and putting them into tents outside the village. (*Plowden.*)

BILOT—Lat. 32° 15′ 22″; Long. 71° 11′ 51″.

A shrine on the right bank of the Indus, Dera Ishmāīl Khān district, about

40 miles below Isā Khēl. The shrine is that of Shāh Abdūl Vahāb, and is held in much repute; a fair is held here once a year during the month of August, but the shrine is more or less frequented all the year round; near it are other shrines of less note, and also two places of Hindū pilgrimage. The Sāhibzādā of Bilot is a great oracle of the Shīa Mahamadans of this district. The village of Bilot has 20 shops, 3 wells, and a mud fort situated at the north-east corner of the village. The lands of Bilot have been entirely carried away by the Indus. There is a ferry from this place to Kalōr on the left bank. (*Johnstone, Taylor.*)

BIL PATHĀN—

A valley in the Bozdār hills, running parallel to the Majwēl and Baloch valleys. Its drainage is carried northerly by a water-course, which is usually dry, and meets the Majwēl at the exit of the Sekandi pass. The head of the valley is good land, lying fallow, and now containing good pasturage. Lower down the valley is covered with dense shrub jungle and thorny bushes, and its surface (which here is little more than the bed of the stream) is covered with enormous rocks.

The valley is claimed by both the Gholāmānī Bozdārs and the Lūnī Pathāns. In times when the two tribes are on a friendly footing towards each other, the shepherds of both may be seen grazing their cattle here, but neither tribe permits the other to cultivate.

The Bil Pathān is separated from the Majwēl valley by a range of hills running north and south, at places high, but generally a few hundred feet, of flinty formation, steep gradient, and accessible to footmen only.

West of it, and divided from it by a higher, though more accessible range, is the valley of the Hinglūn, which, whatever the Bil Pathān may be, appears to be undisputedly Lūni Pathān property. The Gamburka range divides it from the Hinglūn valley. It is rocky, contains good pasturage, and is accessible to footmen only. (*Davidson, Macgregor.*)

BĪRĀŪL—

A district of Bajāwar, Yāghistān, consisting of a valley tributary to the Panjkōra valley. So very little is known of the topography of these parts, that it is difficult to determine the position of this valley. Elphinstone says Bajāwar is connected with Panjkōra by the valley of Bīrāūl, and Raverty says the rivers of Bābākārā, Jandāūl, and Bajāwar join the Bīrāūl river before they join the Panjkōrā in the district of Talāsh. According to the Sapper's map, Bīrāūl evidently drains to the Panjkōra; and Bellew (who is less likely to be wrong than others when questioning Pathāns) also drains it to this river. I consequently make the valley of Birāūl to run with a general direction to the north-east, to rise in the east slopes of the Kūnar range, and join the Panjkōra about 10 miles below Dīr. Elphinstone says the lower portion of the valley is well cultivated, but the upper is occupied by a deep forest of various trees. Aleemoola mentions walnut. It is the residence of a petty chief of the tribe Tūrkolanī, who is subject either to Faiztalab of Bajāwar, or to Rahmatula of Panjkōra, according as one or other is most powerful. For instance, Creagh's informant says it is under Dīr, but the Sapper found it under Firōza Khān, brother of Faiztalab. The principal place in this valley is Bīrāūl, where the chief resides. There are also several hamlets, but they are small in size. The principal iron mines of Bajāwar are in this valley, and have been worked for centuries

past. Bellew, however, says the iron is obtained by smelting the sand of the river. It all goes to Pēshāwar, consigned to the Miān merchants, on bullocks and mules. Aleemoola throws some light on this valley. He says there are two roads from Dīr to Bajāwar: one winding through the defiles by the sides of the river towards the Kūnatīr road, the other over the Birāūl hills, on the south of which is Bajāwar. It has an ascent of six kos, and a descent of three. It is well wooded, and affords plenty of pasturage to the inhabitants. It is crowned with perpetual snow, and an iron mine is said to exist in it. It is not passable for camels; indeed, the inhabitants know not the animal by sight. On the north side of the hill is Dīr; on the south Jandāūl. (*Raverty, Elphinstone, Bellew, Creagh, Sapper, Aleemoola.*)

BIRAN-YAL—

A village in the Swāt valley, Yāghistān, on the left bank of the river, inhabited by the tribe of Tōrwāls, who understand Pūshtū, though they speak a different dialect. It is situated 75 miles from the head of the valley, and is beyond the part of the valley inhabited by Afghāns. (*Raverty.*)

BĪRGALĪ—

A village in the Jadūn country, the most northerly towards Malkā, from which it is 7 miles. (*Coxe.*)

BĪRŌT—

A village in the Bakot-Haripur division of the Hazāra district, 5 miles above Kohāla ferry, on crest of the Marī spur. It has 290 houses, 4 shops, and 3 mosques. The population amounts to 1,440 souls, of whom 350 are adult males. The inhabitants are composed of 1,360 Dhūnds, 75 Hindūs, 14 others.

The water-supply is from the ravines and streams in the vicinity, and is excellent and plentiful.

The produce consists of 'makai,' rice, and wheat in small quantities; supplies are procurable here in small quantities after due notice.

The stock of the village embraces 24 horses, 831 cattle, 119 flocks of sheep and goats, and 26 mules.

The headmen are Alī Khān, Najū Khān, &c.

BIRŪR—

A fort in Bajāwar, Yāghistān, on the frontier of Dīr. It belongs to Faiztalab. (*Shahzādā Mahamad Akbār.*)

BĪSAK—

A village in the Jadūn country, Afghānistān, about 7 miles north of Topī, in Ūtmānzā. It is inhabited by the Daolatzai section of the Mansūr Jadūns.

In the event of operations against the Jadūns, this village would probably be one of the first destroyed. (*Bellew, Edwardes.*)

BĪSAT KHĒL—

A section of the Khūdū Khēl tribe, according to Bellew, however, Lockwood does not mention any such section. (*Bellew, Lockwood.*)

BIZĀDI—

A village in Baizai division of Kohāt, on the Banū road, south of Kohāt, immediately beyond the cantonment boundary. It contains 141 houses, with a population of 620 souls, of whom 213 are adult males. Originally founded by Bizad, a son of Dowlat Khan. The former site of this village is now

occupied by the cantonments at Kohāt, the village having been removed to its present position by Colonel Coke in 1855. When necessary, 50 armed men can turn out. Its revenue amounts to Rs. 2,550. Its land is irrigated with water from the Kohāt Toi, and also the springs under the fort.

BIZAN-KHEL—

A section of the Ahmadzaī Vazīrs. They are responsible for the Pinza Khurd, Kalāni Kulboi, and Ghlosīn Tangī passes.

BLACK MOUNTAIN—

A mountain situated at the north-western extremity of the Hazāra district, whence it runs northward into independent territory. Its total length is about 25 to 30 miles, and its average height about 8,000 feet above the sea. The mountain ascends from the Indus basin at its southern end, near the village of Kīārā, and so up to its watershed by Brādar; thence it runs north-east by north to the point on the crest known as Chita Batr. From Chita Batr the range runs due north, finally descending by two large spurs on to the Indus. Tākōt lies at the foot of the most eastern of these two. The river Indus passes close to this town, and runs westward along the northern foot of the mountain till it washes the westward of the above two spurs, when it takes a sharp bend south, and runs below and parallel to the western foot of the range.

The following are the most important passes and peaks along the crest of the mountain from south to north, *viz.*—

| Names. | Height. |
|---|---|
| Pabal Galī | 6,930 feet |
| Pinjā Galī | 7,772 „ |
| Akhūn Bābā-ka-Chūrā | 9,157 „ |
| Kāhī Galī | Not ascertained. |
| Jabāi | Not ascertained. |
| Chapra | Not ascertained. |
| Chita Batr | Not ascertained. |
| Dōdā | Not ascertained. |
| Machāi | 9,803 feet |
| Khand-ka-Dana | 9,429 „ |
| Ganthar | 9,572 „ |
| Kanēsar | 9,775 „ |

This latter peak is not mentioned in the map, but many natives call it thus. It is one of the most northern peaks on the range, and from it the descent to Tākōt and the Indus commences; none of the points from Kāhī Galī to Dōdā can be much less than 9,000 feet elevation. Throughout its length the crest of the range dominates the following districts and tribes on both faces, *viz.*, from its rise at Kīārā to the Akhūn Bābā peak, on its south-east face it has Tanāwal, and on its north-west face the Hasanzāīs, from Ākhun Bābā to Chita Batr, on its eastern face it has Agrōr, on its western the Akāzāīs; from the north of Chita Batr to the end of the range, on its eastern face, it has Parīārī, Deshi, and Nandihār; on its western face the Akāzāīs and Chagharzāīs; and on its northern extremity the Indus and Tākōt Swātīs.

The Black Mountain may be described as a long narrow ridge of uniform average height, with higher peaks at intervals, and occasional deep passes; the general outline of the crest is more rounded than sharp: numerous large spurs project from the sides, which are often precipitous and rocky, with deep narrow glens or gorges lying between them; and

are generally watered by streams, with the villages of the tribes lying in them. The soil of the hill sides is for the most part rocky and stony. When uncultivated, the lower slopes are covered with thorny bushes and grass; further up forest replaces this, and the whole of the upper portion of the spurs and crest are thickly wooded. The trees found are varieties of pine, oak, sycamore, horse chestnut, wild cherry, &c. Along the crest frequent open glades occur in the forest, which with the exposed slopes of higher peaks are covered with short grass.

The routes by which troops can ascend the mountain necessarily lie along one or more of its spurs. From British territory all ascend either from Tanāwal or Agrōr, and are as follows—*1st*, from Tanāwal, at the southern end of the mountain, by the Brādar spur, by the village of that name, there is a path which was used for retirement by the force of 1851-52, and leads on to the watershed overlooking the lower Hasanzāīs. Near to this, on another spur, is the Chāmberī outpost, a fort of the Nawab of Amb. The Brādar plateau affords room for encamping a force, and water is obtainable. *2nd*, from Shunglaī (Tanāwali fort), which lies in a gorge between two spurs, a road ascends the southern of these to Pabal Kandao, a point on the crest of the mountain, which is steep and difficult, but which troops can get along. The left column of the force in 1852 went up this way. *3rd*, a road goes from Chata, a village lying on the north of the above two spurs. Above Chata it is joined by the Samalbūt spur from Agrōr, and then runs up to Jabaī; this is one of the best routes for an ascending force. The right column of the force in 1852 moved by this route; on gaining the top of Kihā Galī, a pass leading down to Hasanzāī villages is commanded. The watershed of this spur forms the boundary between Agrōr and Tanāwal. *4th*, there is a small spur lying opposite Shūnglaī between the two above mentioned, by which the centre column of the force in 1852 ascended. It is steep and difficult. *5th*, from Agrōr, by the Samalbūt spur, there is a road (open, and easy of ascent, although rather steep in parts) which joins the Chata spur higher up. *6th*, from Chajri there is a steep and exposed road unfitted for troops. *7th*, from Barchar a road rises steeply from the valley for about 1,500 feet. The village is situated at the top of this first rise, and might be held by an enemy, who could, however, be dislodged by artillery fire from below; from the village upwards the slope is more gradual and open for some distance, where pine forest commences, and on the right flank the ground gets a little steeper, with one or two knolls. The last 400 or 500 feet is very steep, with heavy forest on the right flank. The left is open and exposed to view from the crest. The point of junction with the top is called Barchar-ka-Chapra. The levies went up by this route in 1868. *8th*, from Khūn Galī a road goes to a spur running down eastward from Chita Batr to the village of Khūn Galī; thence it again ascends, still going east, and joins the Kabal mountain, which lies east of Agrōr. The watershed of this ridge forms the boundary between Agrōr and Pariārī and Tikarī. The main column of the force ascended from Khūn Galī in 1868; half-way up a large hog-backed mound, named Mana-ka-Dana, rises on the crest of the spur. The ascent to this point is easy.

From Mana-ka-Dana the range dips for about 800 yards, and the forest commences, chiefly on the right flank, then the ascent recommences, and passing upwards over some steep and wooded knolls, affords good

cover for an enemy. Beyond this point the hill becomes steeper and more wooded, right up to the knoll of Chita Batr. On the crest a determined enemy could give much trouble. A path leads round the Agrōr face of Chīta Batr among rocks and pine trees. Mules can pass along, but it is dangerous in places.

The Khūn Galī ridge is the most northern spur ascending from British territory.

From Chita Batr the path is practicable for troops and mountain artillery over Dodha to the Machai peak, the highest point of the mountain, distance 3½ miles. From Akhūn-bābā to Machai on the west are the Akazāi; a similar practicable spur runs from Machai to the Indus, dividing the Akazāi from the Chagharzāis on the north.

About 2½ miles beyond Machai is the Dunda peak. From it runs a rather difficult spur to the Indus, near the village of Jodbai, where some of the Hindūstānī fanatics crossed during the operations of 1868. Their encampment was at Behar, on the other side of the river; Jodbai is about 7 miles from the crest, as the crow flies, or 14 by the path.

These villages and the tents of the fanatics were clearly seen from Machai in 1868. From Dunda to the east runs a like practicable spur ending in two points at Trund and Gidghorī. Between this spur and the Khūngali are the Pīrāra Syads; the distance from Dunda to Trund and Gidghorī is about 6 miles. Water is found in numerous springs all along the slopes and near the crest; the hill sides are covered with fields of Indian corn, affording in the proper season large quantities of forage. The range is well wooded on both sides.

The view from Machai is grand. The panorama begins with the Gandghar and the Mahāban mountains, the Indus running between, and Atak seen in the distance through the opening. In the cup of the Mahāban on its north nestled the old Hindūstānī settlement of Malka, destroyed in 1863. The Ambēla pass, with the lofty peak of Gūrū, is prominent to its west; the "Crag" picket and conical hill, both points of painful though glorious interest in connection with the Ambēla expedition, stand out clear; through the gorge of the pass is dimly seen the cantonment of Hoti Murdan. From the pass the pretty valley of Chamla slopes towards the Indus. Next, mount Ilam shows boldly against the sky, the great barrier between Būner and Swāt. Away on a far horizon glistens the snow-capped Hindūkūsh; then the valley of Upper Swāt and the lofty snowy peaks of the Laram range, beyond the mountains of Kohistān, Khāgān, and Kashmīr, and lastly the well-known Pīr Panjāl range. In the foreground there are the valleys of Pakli and Konsh, and the sanataria of Marī and Tandianī.

The spur from Mana-ka-Dana to Chārmang through Bilankot is very easy; distance 5 miles. This was the route taken by General Wilde's force on its way to the Tikari valley.

The following information concerning the forests and geological formation of the Black Mountain is extracted from a report by Mr. Ribbentrop, of the Forest Department, who accompanied the force in 1864:—

"The jungle on the lower south-east slopes of the Black Mountain is "mostly composed of Berberis and Acacia Modesta; in the Agror valley "some camel-thorn is found. Pinus Longifolia grows on both sides of the "valley, and at Mana-ka-Dana (about 6,000 feet) begins the region of

"Pinea Webbiana. In the ravine to the north of Chita Batr a few oaks show "their lighter green between the pine trees, and near the top of Machai "some sickly-looking horse chestnuts are met with, also a few Abies "Smithiana, and one stunted specimen of Cedrus Deodara (above Doda) was "found. These forests can never be of any use, except to the villagers "themselves as firewood and timber.

"The north side of the mountain is of the same nature, but the "forests actually seen are not of quite the same extent. The small amount "of country traversed gave hardly sufficient insight to fix numbers, but "there is no doubt that about 15,000 maunds of fuel could be drawn from the "Indus side of the Black Mountain yearly without exhausting its resources. "As the people have only to bring the wood down in small pieces, it would "probably not be impossible to find an enterprising native who would "make arrangements and land the wood at Atak from Rs. 15 to 20 "per 100 maunds.

"The formation of the Black Mountain is throughout granite, with the "exception of the gneiss spurs down to Tikri, where the cultivation rising "higher on the hills at once shows the more fertile soil.

"The Tikri valley as well as Nandihar, Konsh, and Bogarmang have a "much richer soil than the Agror valley, the higher part being composed "of the easier soluble and richer gneiss, while Agror is quite surrounded "by granite.

"The Deshī slopes of the Black Mountain down to Tikri, and further on "to Tahkot, are again mostly on their higher parts covered with Pinea "Webbiana, but a greater amount of deciduous trees is intermixed.

"The few trees in Tikri valley are poplars, Plane, and punga in grave-"yards, and umlok trees close to the villages."

The Indus runs under the western foot of the mountain, and is deep and rapid, with a stony and rocky bed. Its width is from 70 to 150 yards, and it is said to be 300 in some places, but this is probably an exaggeration. There is a track from Darband which runs along its banks, *viz.*, Darband to Tambāi; horsemen can get along, but the road is bad in places, especially opposite the Māhabāra ferry, and a little beyond where the hill runs straight down into the river. Beyond Tambāi, the hill recedes, leaving a level space, 300 or 400 yards wide, along the river bank. The road runs through this to Kandar (Hzāi village), and so on by Tawāra to the Ghariak ferry; thence to Kōtkāi (Hzāi village). The road in this part is more difficult, but mules can get along. Between Kōtkāi and Kanhār (Hzāi village) the hill side comes right down to the river, and mules cannot pass. From Kanhār to the Ghāzikot ferry the road is easy, but from Ghāzīkōt to the Shāh's mills (Da-Shāh Jarāndē) it is difficult in places. The mills are situated where a stream from the mountain rising under Chita Batr, and called the Shal Khwar, or Shāl ke kata, joins the Indus. A ferry crosses the river from this point.

From the mills a road enters the Akazāi territory (Shalkhwar forms throughout its length the boundary between Hasan and Akāzāis), and runs to Bimbal (Aka village) along the bank of river, but is difficult. From Bimbal to Bilianāi and Derbanāi (Aka villages), three villages all lying together in open fields, the communication is easy.

The road or track continues from here along the river bank, but accurate information regarding it is difficult to obtain.

During its course under the Black Mountain, the Indus is crossed at the following points by ferries, *viz.*, counting from south to north and from Cīs to Trans-Indus—

1. The Lakwal ferry, from Tanāwal to Kuz Mahābāra. (Mada Khel village.)
2. From Jambāi (Hzāi) to Bar Māhabāra (M. Khēl).
3. The Gharyah ferry, from Tawara (Hzāi) to Marēr (Hzāi).
4. The Jamān ferry, from Kanhār to Gharāi (Hzai).
5. Ghāzīkōt, from Ghāzikōt to Nāwakilāi.
6. From Shāh's mills to Palōsī (Hzāi).
7. A ferry crosses to Māidan, the present locality of the Hindūstānī colony.
8. From Bimbal to Mānjī-ke-Bānda (Ākazāī).
9. From Biliānāi to Kamah (½ Hzai, ½ Ākazāī village).
9. From Jūdbāi (Chagharzāi) to Bīār (Chzāi).
10. From Shigāi (Chzaī) to Kābalgram (Chzai).
11. From the hamlet Dūmēl (Chzāi) to Kamāch (Chzāi).

The boats worked on these ferries will hold from 20 to 30 passengers, but do not accommodate animals, which have to be swam over alongside. They are strongly built, and are worked by oars placed fore and aft, and are also assisted by ropes from the shore, where necessary.

The natives of the country also cross the river at nearly every point on inflated skins (Pūshtū Shīnās). In Abbott's report of the expedition of 1852, the rapidity with which the enemy, who had collected Trans-Indus, swam across the river on skins, when our troops commenced their retirement, is noticed.

Counting from south to north, the tribes of the mountain consist of on the west face, 1, Hasanzāi; 2, Akāzāi; 3, Chagharzāi; north of Agror on east face—4, Syads of Pariārī; 5, Swātīs of Dēshi. Of the above, the first three belong to the Yūsafzāi clan, the Hasanzāis and Akāzāis to the Isazāi branch, and the Chagharzāis to the Malīzāi branch.

The Syads of Pariārī are simply the original owners of the lands of that name, which lie in two deep narrow glens immediately north of Mana ka Dana. The villages are chiefly held by the Basikhēl Chagharzāis, who have got most of the land into their hands either by mortgage or purchase. The Dēshis, who are by descent Swātīs, of the branch Momiālī, hold the glens of the mountain and the sub-adjacent lands lying along the Nandihar stream, and north of Pariārī and Trūnd, as far as Tākōt; none of these tribes have a reputation for warlike qualities. The Chagharzāis are the most numerous, and the Akazāis the weakest, in numbers, though they have the best name as fighting men, and are the most troublesome race of all to our Government. The Dēshis are very united among themselves as far as outsiders are concerned, and are respected by their neighbours accordingly.

None of the tribes, with the exception of the Akāzāis and the Khan Khēl Sections of the Hasanzāis, have given us any trouble since 1868. The Chagharzāis are an unwarlike race given to trade and agriculture. The Junā Khēl section is said to be the most pugnacious among them, but since their raid on Oghī, in Agror, in 1868, made at the instigation of Ata Mahamad Khān, nothing has been heard of the prowess of this tribe.

The crops grown on the Black Mountain and its environs consist of *Rabi*—wheat, barley, mustard, and a little tobacco; *kharif*—maize, rice, 'moth,' 'kangni.' The climate on the top of the range is very fine in spring, summer, and autumn, but the winter is very severe, and snow falls in sufficient quantity to stop communication over the crest. From the near proximity of the mountain to the sultry valley of the Indus, the heat in summer, even at the highest elevation, is probably greater than on the more remote ranges, and along the bank of the river itself the climate is nearly as warm as that of the plains. Heavy rain generally falls in the spring and early autumn, and storms are of frequent occurrence.

The first time the Black Mountain came prominently to the notice of the British Government was during the campaign against the Hasanzaīs in 1852, to punish them for the murder of Messrs. Carne and Tāpp. This campaign was, however, so entirely directed against the above tribe that I have thought it better to describe it under that title.

The circumstances which led to the campaign on the Black Mountain in 1868 will be found fully described in the article on Agror, and I merely propose here to describe the actual incidents of that campaign, again referring the reader to Agror for a consideration of the after-history of that valley and its ruler.

On the 28th July, a telegram from the Secretary, Panjāb Government, to the Secretary to Government of India, Military Department, announced an attack on the police post at Oghī, a village in Agror; and that a mountain field battery, with the 5th Gorkha Regiment, under command of Lieutenant-Colonel Rothney, had been ordered from Abbottabād to protect British territory, and at the same time reinforcements of the British working parties and of a regiment of Native Infantry were applied for from Rawal Pindī to support the troops in Hazāra.

Lieutenant-Colonel Rothney with his force, in all 372 men, reached Agror from Ābbottabād on the 31st July, and enabled the civil authorities at once to seize Ata Mahamad Khān, Chief of Agror, the general instigator of the aggression, and forward him under military escort to Abbottabād.

By the 3rd August, great excitement existed along the border, and parties of the clans collecting on the neighbouring hills, marched down and took possession of the village of Dilborī; our troops in Hazāra being very weak, further reinforcements were called for, and the Dogra Regiments, belonging to our ally the Maharajah of Kashmīr, were summoned from the Kashmīr cantonment of Mozafarabād, distant 4 marches, while the head of the Tanaolīs, the Chief of Amb, at once gathered a portion of his clan to aid us against his hereditary enemies, the Hasanzaīs and other independent tribes on the border. Daily skirmishes took place for the next week, and Colonel Rothney's communications with Abbottabād through the Sūsal pass were seriously endangered.

Frequent telegrams from the Panjāb Government announced the very serious nature of the outbreak in Agror, and the character of the disturbance assumed greater proportions, as it developed combinations between the independent tribes beyond the border and our own Pathān subjects.

A feeling of uneasiness at the same time was perceptible among the tribes Trans-Indus, and news-writers from Kābal, Pēshāwar and Swāt agreed in prophesying coming disturbances instigated from Swāt along our Pēshāwar frontier, where for many months the tribes of Swāt and Būner had been blockaded, owing to the Salārzāi portion of the Būnerwāls having in February 1867 had the audacity to attack and burn the village of Spīrsai in Yūsafzāi, within British territory.

The Government of India having in the meantime called on the Commander-in-Chief to support Hazāra, His Excellency had to consider our relations Trans-Indus; the troops at our disposal in the Panjāb; and the measures necessary to meet the emergency. As a primary step, it was expedient for His Excellency to assume entire command, and relieve the local Government from any control of the troops of the Panjāb Frontier Force within the sphere of operations. Already had a regiment, the 3rd Sikhs, moved from Pēshāwar without reference to His Excellency, while the Guides from Hotī Mardān, then one of the most important of our strategical points, had also been ordered to Hazāra. This was countermanded by the Commander-in-Chief.

It appeared to the Commander-in-Chief, in reviewing the state of our frontier Cis and Trans-Indus, that it would be extremely impolitic to move a soldier from his post on the frontier, and that the only safe policy was to strengthen Hazāra from the rear,—a measure entirely supported by the Government of India.

At His Excellency's suggestion, the following troops were successively placed in movement from Rawal Pindī on Hazāra:—

| | |
|---|---|
| 2nd Gorkhas. | Head Quarters 19th Foot. |
| 19th Foot, working parties. | D Batty., F Brig., R. H. Artillery. |
| 77th Foot, working parties. | 1st Battalion, 6th Foot. |
| 16th Bengal Cavalry. | 24th Native Infantry. |

On the 9th August the 23rd Panjāb Pioneers, just arrived at Lahore from Abyssinia, were ordered on to Rawal Pindī, with the 20th Panjāb Infantry from Lahore. On the 10th, 500 men of the 38th Foot from Sīalkōt, and on the 12th the 1st and 4th Gorkha Regiments from Dharmsāla and Bukloh, the 19th, 30th, and 31st Regiments Panjāb Infantry, respectively stationed at Aligarh, Cawnpore, and Ambāla, were also at once placed in movement. On the 14th two companies of Sappers were directed on Hazāra from their head quarters at Chakrāta.

The 20th Hussars also marched from Campbellpore to hold Rawal Pindī, and a battery of Garrison Artillery were ordered up in horse carriages from Lahore to Rawal Pindī, with the view of forming a mortar battery.

Nothing could surpass the alacrity with which the troops of all arms pushed on to the front, the greatest difficulty being want of carriage. By the 11th August 130 of the 16th Bengal Cavalry, and 100 of the 2nd Gorkhas, with a detachment of the 2nd Panjāb Infantry, reached and secured the Sūsal pass, and on the 12th Colonel Rothney moved out and successfully attacked the enemy with a loss of some seven or eight wounded, including two officers. On this occasion the Irregular Horse of the Chief of Amb were actively engaged, and lost six men. The effect of this engagement and the arrival of British troops at Abbottabād, and further reinforcements of Native troops at Oghī, and of the Kashmīr Regiments in the Pakli Valley, enabled General Wilde on the 18th August

to report that the safety of the Hazāra province was secured, and that he awaited but the arrival of further reinforcements to carry out any ulterior operations with regard to the punishment of the tribes beyond our frontier.

As the troops were arriving, it became necessary to regularly organize the field force, which was placed under the command of Brigadier General A. Wilde, C. B., C. S. I., with the temporary rank of Major General.

The troops were, on arrival, to be divided into two brigades under the command of Colonel R. O. Bright, 1st Battalion, 19th Foot, and Colonel J. A. Vaughan, C. B., Bengal Staff Corps, with the temporary rank of Brigadiers General.

On the 22nd August the first reinforcements arrived at Abbottabād, *viz.*, the 20th Panjāb Infantry, having marched from Lahore 232 miles, and having crossed the rivers of the Panjāb at the hottest season of the year in ten days. A line of electric telegraph was in the meantime ordered to be laid down to connect Abbottabād and Oghī with the general system of India.

But the movement of these troops towards the frontier, and their gradual concentration in Hazāra, had, even before any offensive movements had taken place, commenced to most happily affect our political relations Trans-Indus. The Akhūn of Swāt, conscious of past deeds deserving of retribution, evidently conceived objects on our part beyond the punishment of the immediate offenders on the Black Mountain. As the direction of our objective appeared rather to threaten the valley of Swāt, the Akhūn immediately took action against the Wahābī Hindūstanīs, so long located on the slopes of the Mahāban, and headed by a chief generally stated to be Fīroz Shāh, son of the last King of Delhi. It will be remembered that the expulsion of this colony, then located at Sitāna on the Indus, was the cause of the expedition of 1858 under Major General Sir Sydney Cotton, and also, on its removal to Malka on the opposite slopes of the mountain, of the Ambēla Campaign in 1863; consequently it was but natural for the Akhūn to look upon this hornets'-nest as the possible object of further punishment. On the 26th of August a large force of Swātīs are reported to have attacked and defeated the Wahābī Hindūstanīs, whose leader forsook them and fled, it is said, towards Kābal, and further drove these malcontents from place to place until they sought for refuge in the country of the Chagharzāis, Trans-Indus, east of the Būner valley. At the same time, at the dictum of the same high sacerdotal authority, the Salarzāi Būnerwāls, already referred to as under blockade for the burning of Spirsai, came in and sought terms of forgiveness from the British civil authorities in Yūsafzāi.

The territories of our ally, the Chief of Amb, had been frequently threatened by the Trans-Indus clansmen of the inimical divisions of the Hasanzāi tribe, and on the 17th September the Mada Khēl tribe attacked the chief in force, but were repulsed; it became therefore necessary to afford immediate support to this chief on the left flank of our front of operations. The 9th Bengal Cavalry had been put in movement on the 2nd September from Lahore, and with the 38th Foot from Rāwal Pindī and 31st Panjāb Infantry were directed on Darband, the whole under the command of Colonel Willis, 38th Foot, to support the Chief of Amb.

The two companies of Sappers and Miners, after a march of over 550

miles, arrived at Abbottabād on the 24th September, and completed the force, which at the end of September was disposed as follows:—

| Disposition. | Troops. | Officers. | Men. | Horses. | Guns. |
|---|---|---|---|---|---|
| *Agror.* Officers ... 166; Men ... 7,952; Horses ... 811; Guns ... 24 | Staff, &c. ... ... ... | 18 | ... | ... | ... |
| | D-F Royal Horse Artillery ... | 7 | 127 | 172 | 6 |
| | E-19th Royal Artillery ... ... | 3 | 75 | 70 | 4 |
| | 2-24th „ „ ... ... | 5 | 74 | ... | 6 5½-inch. |
| | Hazara M. T. Battery ... ... | 4 | 151 | 102* | 4 *mules. |
| | Pēshawar „ „ ... ... | 4 | 151 | 77* | 4 |
| | 1st Battalion, 6th Foot... ... | 31 | 594 | ... | ... |
| | 1st „ 19th „ ... ... | 29 | 710 | ... | ... |
| | 1st Gorkha Regiment ... ... | 8 | 650 | ... | ... |
| | 2nd „ „ ... ... | 8 | 650 | ... | ... |
| | 4th „ „ ... ... | 8 | 649 | ... | ... |
| | 5th „ „ ... ... | 7 | 482 | ... | ... |
| | 3rd Sikh Infantry ... ... | 7 | 638 | ... | ... |
| | 2nd Panjab Infantry ... ... | 6 | 634 | ... | ... |
| | 20th „ „ ... ... | 8 | 705 | ... | ... |
| | 24th „ „ ... ... | 7 | 634 | ... | ... |
| | Nos. 2 and 7 companies, Sappers and Miners ... | 2 | 150 | ... | ... |
| | Detachment, Telegraph Sappers ... | 1 | 44 | ... | ... |
| | 16th Bengal Cavalry ... ... | 2 | 186 | 186 | ... |
| | Guide Cavalry ... ... | 1 | 130 | 130 | ... |
| | Levies and Police ... ... | ... | 518 | 74 | ... |
| *Mānsera.* Men ... 44; Horses ... 12 | 16th Bengal Cavalry ... ... | ... | 12 | 12 | ... |
| | Police Contingent ... ... | ... | 32 | ... | ... |
| *Abbottabād.* Officers ... 5; Men ... 694; Horses ... 147 | 16th Bengal Cavalry ... ... | ... | 37 | 33 | ... |
| | 9th „ „ ... ... | 1 | 114 | 114 | ... |
| | 77th Foot ... ... ... | 4 | 165 | ... | ... |
| | Police Contingent ... ... | ... | 378 | ... | ... |
| *Paklī and Kūnar Valleys.* Men ... 1,200; Guns ... 2 | Troops of the Maharaja of Kashmīr ... ... | ... | 1,200 | ... | 2 |
| *Holding outposts & communications.* Men ... 1,100; Horses ... 66 | Levies and Police ... ... | ... | 1,100 | 66 | ... |
| *Darband.* Officers ... 30; Men ... 1,353; Horses ... 228 | 38th Foot ... ... ... | 19 | 490 | ... | ... |
| | 9th Bengal Cavalry ... ... | 5 | 228 | 228 | ... |
| | 31st „ Infantry ... ... | 6 | 635 | ... | ... |
| *In reserve at, and moving on, Rāwal Pindī.* Officers ... 34; Men ... 2,184; Horses ... 264 | Depôts of 1-6th Foot ... ... | 1 | 172 | ... | ... |
| | „ „ 1-19th „ ... ... | 1 | 27 | ... | ... |
| | 20th Hussars ... ... ... | 15 | 251 | 264 | ... |
| | 16th Bengal Cavalry ... ... | ... | 29 | ... | ... |
| | 19th Panjab Infantry ... ... | 7 | 580 | ... | ... |
| | 24th „ „ ... ... | ... | 88 | ... | ... |
| | 30th „ „ ... ... | 5 | 621 | ... | ... |
| | 23rd Pioneers ... ... | 5 | 389 | ... | ... |
| | 2nd Gorkhas... ... ... | ... | 27 | ... | ... |
| | TOTAL ... | 235 | 14,527 | 1,528 | 26 |

*Summary of Hazāra Field Force, exclusive of Reserve.*

| Detail. | Officers. | Men. | Horses. | Guns. |
|---|---|---|---|---|
| Staff, &c. ... ... ... | 18 | " | ... | ... |
| Royal Artillery ... ... ... | 15 | 276 | 242 | 16 |
| Native Mountain Train Artillery ... | 8 | 302 | 179 | 8 |
| British Infantry... ... ... | 83 | 1,959 | ... | ... |
| Bengal Sappers and Miners ... | 3 | 194 | ... | ... |
| Native Cavalry ... ... ... | 9 | 707 | 703 | ... |
| Native Infantry ... ... ... | 65 | 5,677 | ... | ... |
| Troops of Maharaja of Kashmir ... | ... | 1,200 | ... | 2 |
| Levies and Police ... ... | ... | 2,028 | 140 | ... |
| TOTAL ... | 201 | 12,343 | 1,264 | 26 |

On the 1st October the Wahābī Hindūstānīs being reported to have crossed to the Hazāra side of the Indus to a village called Jodbaī, His Excellency the Commander-in-Chief at once impressed on the Major General the necessity of preventing a settlement of Wahābī Hindūstānīs Cis-Indus, and of so settling with the enemy that there should be no chance of the columns being followed when dealing with the tribes, His Excellency being unwilling to see what had happened on previous frontier expeditions, *viz.*, our army on retirement being exposed to pursuit and annoyance.

On the same date Major General Wilde reported that the presence of the brigade of troops at Amb, in support of the chief of the Tanawālīs, had produced the effect of causing the Amazai and Mada Khēl tribes to express a desire to make peace with that chief.

Preparatory to the advance of the troops into the mountains, Major General Wilde drew up certain field force orders regarding equipment and carriage, which I append to the end of this article.

The following proclamations were then addressed by the Commissioner, Major Pollock, to the Trans-Indus tribes generally:—

"Whereas the tribes bordering on British territory, and accustomed to "move freely to and fro between it and their own country, are well acquainted "with our customs and ways, that Government oppresses no one, unless "he is guilty of committing an outrage either of his own folly or incited by "some designing person; but those who live further off from the British "border, and hold less communication with us, hear nothing but what is "told them by designing persons. Therefore this notice is issued for the "information of those who are in ignorance or have been misinformed. That "certain independent tribes residing on this (Hazāra) bank of the Indus, "incited by Ata Mahamad Khan and Aladad Khan, Jagīrdārs of Agror. "These tribes had in no respect been interfered with or oppressed, but after "attacking the Thana, they further offended by entering our territory with "arms and flags, and burning sundry villages, rendering imperative their pun-"ishment. Those who were not concerned in the above acts, and continue to "hold aloof, should rest quite assured and free from apprehension; Govern-"ment has no concern with them, nor will it cross the Indus to coerce them; "Government calls to account and punishes only those who offend it."

Another similar proclamation was also addressed to the Cis-Indus tribes, *viz.*—

"To the Chagharzais, Akazais, Deshīs and Tahkotīs residing on this (Hazāra) bank of Indus.

"Be it known to you:

"Prior to this, on sundry occasions, you have interfered with Agror affairs, "and now you have gratuitously attacked the Oghī Thāna. Government, "which is a long suffering one, can bear you no further, and calls you to "account for the above acts.

"It will be better for you to put in an appearance and answer to the above "charge, or to do so when the Government forces enter your territory. If "you oppose the Government troops, whatever loss follows is on your own "head. Government has no desire to take your lives and destroy your pro-"perty; in such affairs many innocent persons suffer in life and property. "You are hereby required to wait on us here, or when the force advances, to "receive the orders of Government."

By the 3rd October the political aspect of affairs in Hazāra had materially altered; the 'Jirgah' or Council of the Hasnzai tribe had come in and submitted to the terms of the British Commissioner, among which was the stipulation that the force was to pass through their territories without molestation.

The other tribes also showed signs of following their example. On that day the troops advanced from British territory, and, with but little opposition, occupied the Jal Galī pass. During the night of the 3rd the enemy attacked the pickets of the bivouacked force, and maintained a desultory fire throughout the night, causing a loss of two sepoys killed and seven wounded.

On the morning of the 4th the 1st Brigade, covered by fire of the Artillery, pushed up the slopes of the Black Mountain, and, although opposed, carried everything before it, securing the position of Chita Batr on its crest, and, supported by the 2nd Brigade, echelloned in bivouac at Mana-ki-Dana, a distance of 4 miles. This measure was effected with the further loss of six sepoys wounded.

Simultaneously with this advance, the Hazāra levies moved up the Barchar spur, with orders not to attempt to reach the crest till they saw Chita Batr in our possession. Shāhzāda Ibrahīm Sadūzai was in command of them, and carried out his instructions very creditably. Near the main ridge a faint resistance was offered by a few of the enemy, which caused them a loss of five wounded, two of whom died. By nightfall they joined the camp of the 1st Brigade, and had assigned to them the defence of a position.

On the same date the Officer Commanding in Yūsafzai having reported that the Sūrkhawī pass was occupied by the Salārzai Būnērwāls, that the passes into Būnēr and Swāt had been broken up, and an attack had occurred a few nights before on one of our border police patrols, His Excellency the Commander-in-Chief submitted to Government the advisability of moving a brigade, already held ready for service, into Yūsafzāi, as a demonstration to prevent the tribes Trans-Indus from adding any additional strength to the enemy opposed to General Wilde. To this the Right Hon'ble the Viceroy, after telegraphic communication with the Lieutenant Governor of the Panjāb, was pleased to point out that although the Akhūn of Swāt was known to be inimical to the British Government, no overt acts of hostility had been committed during the recent hostilities in Hazāra. The collection of a force in Yūsafzāi might therefore lead to the belief that the British Government was about to attack the hill tribes beyond the border, and would certainly tend to excite and alarm those whose opposition it was then most desirable to avoid, and therefore

that, although the troops were still to be held in readiness, it was not expedient to assemble the brigade in Yūsafzāi.

On the 5th Major General Wilde's force again advanced, and at 3 P. M. secured possession of the Machai peak, with a loss of one man killed and one officer (Lieutenant Unwin, 5th Gorkhas,) and seven men wounded. This position was on the summit of the Black Mountain, 10,000 feet above the sea, with a command of observation over the whole country.

The troops were next day employed in making a road for the elephant battery to come up the rugged and difficult slopes of the Black Mountain, which was successfully carried out; one sepoy being killed and two wounded during the day by the enemy's matchlockmen.

On the 6th the Dēshi 'Jirga' came into the British camp with a copy of Major Pollock's proclamation in their hand and submitted to the terms already given to their Tikri and Nandihār brethren, and by their statement rather confirmed the truth of the excuses they had made when formerly called upon to come in, namely, that their country being so close to that of the Pathāns, they dared not act in opposition to their wishes, till we had shown ourselves in a commanding position in the Pathān country.

On the 7th there were no signs of an enemy, but, under cover of the force, some villages of the Pariārī Syads, who were among the instigators to the original attack on Oghī, were burnt by the levies.

The 'Jirgahs' of the Cagharzai, Ākazai, and Dēshi tribes also came in on this day to treat with the Commissioner.

On the 8th October Major General Wilde reported that the further contemplated burning of villages, the property of Pariārī Syads, had not been carried out at the request of the Commissioner, as overtures of peace from the Syads had been made to that officer.

On the 9th a few hostile flags borne by the Swātīs of Tākōt were still in sight, though there was no appearance of the enemy in any force; the fugitive relations of the Khān of Agror surrendered themselves, and the Wahābī Hindūstānīs were reported to be re-crossing the Indus, as they feared the fidelity of the 'Jirgas' of the tribes then in camp. The wounded and sick men of the British force were sent back to the base at Oghī on this day.

On the 10th October the Major General Commanding reported that no military operations had taken place against the tribes since peace overtures had been made; at the same time he mentioned that at night the pickets of the force had suffered casualties from the treachery of the enemy, and that a sepoy had been killed. In forwarding this report to the Government of India, the Commander-in-Chief expressed his opinion that negotiations should not be allowed so long as our pickets were annoyed, and that, for the reputation of our arms, it was desirable to impress this on the political authorities.

The Right Hon'ble the Governor General was pleased to support His Excellency's views, and telegraphed accordingly to the Panjāb Government.

On the 8th and 9th the Syads, Chagharzai and Akāzai headmen, had waited on the Commissioner, leaving no tribes unrepresented, but the Tākōt section of the Swātīs, and the Alahīwāls, who as a tribe had held aloof from the attack on Agror.

On the 10th, assembling the 'Jirgas,' Major Pollock accepted their submission, and explained to the Ākāzais, who, as in the expedition in 1852, had borne a leading part against us, that their village of Shāhtūt, situated on

an eastern spur of the range, and within the British border, would in future be held by them as British subjects, and assessed; hitherto, they had been allowed, as in the time of the Sikhs, to hold this rent-free, and as an independent village, in return for which they had uniformly afforded an asylum to bad characters of the Hazāra district. The 'Jirga' was therefore required with the others to accompany the force in token of submission, and as hostages for their good behaviour during the march through their country to the Agror valley, *vi* the independent Swātī tracts of Tikrī and Nandihār.

Major Pollock then explained at length the reasons for treating the tribes with such leniency. "To persons," he said, "unacquainted with the "politics of the border, and the result of former expeditions, it might "well appear but reasonable that more stringent terms should be imposed; "and although I am perfectly satisfied that in acting as I did I best "served the interests of Government, which had entrusted to me a heavy "and responsible task; and, although I am aware that my proceedings "met with the full approbation of His Honor the Lieutenant Governor, who "has from the commencement of our Hazara disturbance so generously "and cordially afforded us his support, there are reasons why I should, "even at the risk of being tedious, explain proceedings which, to those "unacquainted with the circumstances, might seem to have been characterized by undue leniency.

"In dealing with the Pathān tribes of the border, on an occasion like "the present, our object should be rather to effect what is called in Oriental "phraseology 'lifting up their pardas' than to kill numbers of them, as "this course, even when rightly directed, falls with the greatest severity on "the least guilty members of an offending community, and our best "officers, civil and military, have always held similar language.

"As regards this particular expedition, I am satisfied that the aims "and objects of Government were fully attained, when our troops, at a "slight sacrifice of human life, established themselves on the most commanding position in the enemy's country, and the enemy had submitted to us.

"Assuming the question to be put,—Could we by pursuing a different "course to that adopted have secured better results? I unhesitatingly "reply in the negative; the tribes are proud, but poor, and scattered over "a rugged and unproductive country; to have demanded from the heads "of such a people, when tendering their submission, fines or compensation, or to surrender, to undergo punishment, any of their leaders, would "have been to dismiss them to their homes dispirited, but desperate men; "and, had we used our troops in acting against them along the difficult "western spurs running down to the Indus, they would have given us no "chance of meeting them on equal terms, and the affair would have "degenerated into a Guerilla warfare, in a country where our troops would, "in a measure, have lost their superiority by reason of their ignorance of "locality, and inability to act in close order. In such operations we should "have lost many valuable lives; at best we should have secured no better "results than we have actually secured; and at worst it is not too much "to say that we might have been in a vastly inferior position, while in "any case the expenses of the expedition must have enormously increased."

On the 11th October Major General Wilde reported the conclusion of peace with all the Pathān tribes on the Black Mountain; that coercive measures against the Hindūstānīs were impracticable in a military point

of view, and impolitic on other considerations; and that the force would, during that and the next day, retire to Mana-ki-Dana, preparatory to entering the valleys of the independent Swātīs, all of whom, excepting the Takōtīs, had accepted terms through their representatives, who were in our camp, and that these envoys from the tribes accompanied the force.

On the 12th the Hazāra Field Force left the Machai and Chitar Batr peaks and fell back on Mana-ki-Dana, accompanied by the 'Jirgas' of the Pathān tribes of the Black Mountain, not a shot being fired so long as the troops were traversing the lands of those tribes. On the rear guard approaching Mana-ki Dana, however, it was attacked by followers of the Pariārī Syads, without loss on our part, but with some to the assailants. This breach of faith being traced to the Syads, and no redress having being given, during the 13th the chief Syad village of Garh was burnt by the troops.

During the night the bivouac of the troops was unmolested. On the 13th the sick were sent to Oghī, and arrangements made for further movements. Four regiments of Native Infantry, under Lieutenant-Colonel Brownlow, 20th Native Infantry, occupied the Jalgalī pass, and the men were employed in making the road into the Tikrī valley.

Hitherto Major General Wilde had reported the health of the troops as excellent, but now exposure and fatigue began to tell, and sickness was slightly on the increase.

On the 14th October an announcement was received that the Salārzai Būnerwāls had agreed to the modified terms of the British Government. On the same date, in concurrence with the Commissioner, a strong column under Brigadier General Vaughan, C. B., was despatched at daybreak from Major General Wilde's force to burn the villages of the Pariārī Syads, who had broken their agreement and allowed their followers to attack the rear-guard on the 12th. Only slight resistance was offered, and the operation having been successfully carried out, the column the same evening retired unmolested to the village of Chīrmang in the Tikrī valley. The remainder of the force under Major General Wilde proceeded the same day into the Tikrī valley, the line of communication with the base at Oghī being now through the Jalgalī pass.

On the 15th October the force was halted on the banks of the Tikrī stream, while working parties were employed in making the road over the Shāhbōra spur to the Nandihār valley.

During the 16th working parties were employed in improving the road through the Jalgalī pass in rear, and also over the mountain in advance, while survey parties under escorts ascended the neighbouring hills to map the country. A regiment of Native Infantry, with a squadron of 16th Bengal Cavalry, was located at Chīrmang, in the Tikrī valley, to keep open communications on the advance of the force.

On the 17th the force under Major General Wilde advanced over the Shabora spur of the Chapul mountain, which was difficult and bad, making the road all the way into the Nandihār valley, the surveying parties being engaged as yesterday.

On the 18th the Āmāzaī and Mada Khēl 'Jirgas' came into British territory to sue for peace, and on the same date Major General Wilde reported that the Dabrai pass into Alāhī had been reconnoitred by Major C. C. Johnson, Assistant Quarter Master General, and reported easy, except in one place, which had been made passable. The troops were also

employed in constructing a road towards the valley of Konsh in British territory. Owing to rain having fallen, the troops suffered somewhat from the exposure. The spirit shown by all, however, on this date was excellent and most gratifying.

The people of the valleys were beginning to be reassured, supplies in small quantities came in, and no collision with the tribes took place.

A heavy storm again broke over the force on the night of the 18th, and on the 19th the Dabrai pass was occupied by our troops. The Chief of Takōt, with his adherents, fled across the Indus. The chief priest of the came in, and Alahi Takōtī villages of Pomang and Dabrai submitted. The Major General Commanding and Major Pollock, Commissioner having now arrived at the conclusion that it was neither expedient, necessary, nor desirable to extend military operations further, the force marched towards the Koshn valley, and arrived again in British territory on the 20th October.

In conclusion, it may be useful to append here General Wilde's orders for the organization of his column :—

" *Abbottabad*, 16*th September* 1868.—The success of all military operations " on mountainous countries depends, in a marked degree, on the organization " of the columns employed. The advance of British troops, unencumbered " with tents or baggage, cannot be long checked by the hill tribes.

" The Major General Commanding, relying on a continuance of the cheer- " ful co-operation he has already experienced from all ranks, publishes, for " general information and guidance, the following details of organization of " two lightly-equipped columns to be formed at Oghi in the Agror valley, " which will become the temporary base of offensive operations :—

" (1.) *Ammunition.*—440 rounds Snider in box—40 in pouch; 200 " rounds Enfield in box—40 in pouch; 200 rounds Native troops in box—40 " in pouch.

" Snider ammunition to be kept in its own boxes of 500 rounds each; the " boxes to be fitted with a second handle or sling. Four boxes to form one " mule load. Enfield rifle ammunition in mule boxes, 800 rounds with caps " per box; two-grooved rifle ammunition in mule boxes, 800 rounds with caps " per box. Smooth-bore musket in mule boxes, 900 rounds with caps per box.

" (2.) *Cartouches for S. A. Ammunition.*—First battalion, 19th Regiment, " 120; 1st Goorkhas 114, 2nd Goorkhas 114, 4th Goorkhas 114, 20th " Native Infantry 120, 24th Native Infantry 120.

" The regiments of the Panjāb Frontier Force will take their usual equip- " ment.

" (3.) *Guns, Rockets, Mortars, &c.*—Field guns and ammunition will be " carried on elephants.

" Mortars and ammunition will be carried on mules. Mountain guns and " ammunition will be carried on mules. Rockets will be carried on mules " and be attached to the mortar batteries.

" (4.) *Great-coats, Boots and Socks.*—British and Native troops will take " their great-coats or chogahs; each mule will carry thirty great-coats, packed " in bedding saleetahs when available, with extra boots or cobbler's requisites " for British troops. For Native regiments one mule will be allowed for " spare shoes and sandals.

" The necessary ropes will be supplied by the Commissariat Department.

" (5.) *Pukals.*—Four per company for European regiments and one for " the hospital, and same proportion for Artillery.

"Two per company for Native regiments.

"Hand bheestees according to regulations.

"It is to be understood that the establishment of pukals allowed to each "regiment and battery includes the requisition of the medical officers for the "hospitals in the field.

"(6.) *Cooking Utensils.*—One mule per company or less, and two per bat-"tery, European troops; six mules per Goorkha regiment; four mules for "other Native regiments. Kajawahs or rope nets will be supplied by the "Commsisariat Department for European troops.

"(7.) *Tools and Forge.*—One mule for bill-hooks, axes, &c., per regiment "and division of Artillery, for cutting firewood, clearing ground, &c.; 4 per "half battery D-F, Royal Horse Artillery, for forge; 4 per Mountain Bat-"tery, for forge.

"(8.) *Private Baggage.*—One mule for General Officer.

"1 mule per two Staff Officers for baggage and office.

"1 mule per three Regimental Officers.

"1 mule per Staff, Artillery, and Native regimental messes.

"2 mules per European regimental messes.

"(9.) *Commissariat Supplies and Rum.*—The supplies for Officers of "European troops will be carried and issued by the Commissariat Depart-"ment, those for Staff and Officers of Native troops will be issued beforehand "and carried with the mess, carriage being provided by the Commissariat "Department. Supplies for European and Native troops will be carried and "issued by the Commissariat Department.

"(10.) *Cooks.*—Two per company and four per battery of European troops; "two Langries per company and battery of Native troops requiring them.

"(11.) *Classies.*—Two per company, European and Native regiments; 1st "Battalion, 6th Foot four per company, to carry ammunition to the front.

"(12.) *Muleteers.*—Minimum one muleteer per three mules; mules em-"ployed with the Artillery one per mule.

"(13.) *Private Servants and Ponies.*—One per Officer, one per mess, one "syce per each Officer's pony, one pony per Officer; no forage to be issued by "the Commissariat for it.

"Scale of provisions to be taken by the Commissariat Department for Offi-"cers and European soldiers:—

"Biscuits for four days. Flour for three days. Tea for seven days. Pota-"toes 8 oz. and a proportion of dall.

"*Native Troops.*—1¼ seer per man for seven days.

"*Camp Followers.*—1 ditto ditto.

"*Rum.*—Two drams per diem for Officers and European soldiers; 18 gal-"lons to a mule; one mule load to each Native regiment and battery.

"Muleteers will arrange for the mule's food.

"Bandsmen without their instruments, and fifers and drummers with "theirs, will accompany European regiments. Bands and drummers and "fifers complete will accompany Native regiments.

"No tents to be carried for either troops or hospitals.

"No firewood to be carried.

"Each European soldier to carry in his haversack either a full or half ration.

"Each Native soldier to carry in his haversack one day's food.

"Leather frontlets to be provided for six elephants to be employed with "working parties.

*Equipment of Head Quarters Staff and Departments, Hazara Field Force, for a seven days' expedition.*

| Strength. Officers. | Strength. Men. | Staff and Departments. | Private baggage—Officers. | Commissariat supplies and Rum. | Great-coats. | Puckals. | Total Mules. | Bhisties and Pukalies. | Muleteers. | Private Servants. | Camp followers—Total. | Commissariat supplies, Mules. | Grand Total, Mules. | Ponies. | Elephants. | Dandies. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 14 | 0 | General Staff ... | 9 | 2 | 0 | 0 | 11 | 0 | 5 | 29 | 34 | 3 | 14 | 0 | 0 | 0 | 1 Major General, 1 A. D. C., 1 A. A. G., 1 A. Q. M. G., 1 A. C. G. 1 D. I, G. H., 2 O. Officers, 1 Staff Officer P. F. F., 1 Chaplain, 1 Officer commanding Royal Artillery, 1 Adjutant Royal Artillery, 1 Orderly Officer Artillery, and Major Fane. |
| 0 | 0 | Political Officers ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | Will be arranged for at Oghī. |
| 5 | 38 | Survey Department | 3 | 5 | 0 | 0 | 8 | 0 | 3 | 10 | 13 | 0 | 8 | 5 | 0 | 0 | Will carry and arrange for own supplies. Will be divided into three parties. |
| 0 | 26 | Guides, Infantry ... | 0 | 3 | 1 | 1 | 5 | 1 | 2 | 0 | 3 | 0 | 5 | 0 | 0 | 0 | |
| | | Total ... | ... | ... | ... | ... | 24 | ... | ... | ... | 50 | | 27 | 19 | ... | ... | |
| 72 | 3,191 | 1st Brigade ... | ... | ... | ... | ... | 1,116 | ... | ... | ... | 1,626 | ... | 1,233 | 88 | 15 | 132 | |
| 71 | 3,102 | 2nd Brigade ... | ... | ... | ... | ... | 1,133 | ... | ... | ... | 1,585 | ... | 1,252 | 87 | 15 | 111 | |
| | | Grand Total ... | ... | ... | ... | ... | 2,273 | ... | ... | ... | 3,261 | ... | 2,512 | 194 | 30 | 243 | |

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## *Equipment of 1st Brigade, Hazara Field Force, for a seven days' expedition.*

| STRENGTH. | | | CORPS. | Ammunition and Guns. | Great-coats and Boots. | Pukals. | Cooking Pots. | Tools and Forge. | Private Baggage. | Hospital Stores and Pukals. | Rum. | Commissariat supplies. | Total Mules. | Cooks. | Classies. | Bhistees and Pukals. | Muleteers. | Private Servants. | Elephants' attendants & Grass-cutters. | Commissariat Establishment. | Artificers. | Hospital Establishment. | Total Camp Followers. | Mules for Commissariat supplies. | Grand Total, Mules. | Elephants. | Ponies. | Dandies. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Officers. | Medical Subordinates. | Men. | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 4 | 2 | 63 | ½ D-F Royal Horse Artillery ... | 0 | 2 | 3 | 1 | 5 | 3 | 3 | 2 | 6 | 25 | 2 | 0 | 4 | 11 | 9 | 30 | 5 | 5 | 33 | 99 | 8 | 33 | 15 | 4 | 7 |
| 2 | 0 | 30 | ½ 2-24th Royal Artillery ... | 63 | 1 | 1 | 1 | 0 | 1 | 0 | 1 | 3 | 71 | 1 | 0 | 2 | 68 | 4 | 0 | 3 | 0 | 16 | 84 | 7 | 78 | 0 | 2 | 4 |
| 27 | 4 | 640 | 1-19th Regiment ... ... | 75 | 22 | 40 | 10 | 1 | 11 | 8 | 13 | 57 | 237 | 20 | 20 | 61 | 93 | 55 | 0 | 14 | 0 | 300 | 563 | 39 | 276 | 0 | 27 | 70 |
| 4 | 0 | 146 | Hazara Mountain Battery ... | 78 | 5 | 2 | 1 | 4 | 2 | 1 | 1 | 13 | 107 | 2 | 0 | 2 | 92 | 9 | 16 | 0 | 9 | 16 | 146 | 12 | 119 | 0 | 20 | 3 |
| 8 | 0 | 600 | 1st Goorkhas ... ... | 67 | 21 | 16 | 6 | 1 | 5 | 2 | 1 | 52 | 171 | 0 | 16 | 24 | 61 | 17 | 0 | 0 | 0 | 55 | 173 | 12 | 183 | 0 | 8 | 12 |
| 8 | 0 | 400 | 5th Goorkhas ... ... | 50 | 15 | 16 | 6 | 1 | 5 | 2 | 1 | 35 | 131 | 0 | 16 | 24 | 48 | 17 | 0 | 0 | 0 | 55 | 160 | 11 | 142 | 0 | 8 | 12 |
| 7 | 0 | 680 | 20th Punjab Native Infantry ... | 76 | 24 | 16 | 4 | 1 | 5 | 2 | 1 | 59 | 188 | 16 | 16 | 24 | 69 | 15 | 0 | 0 | 0 | 55 | 195 | 14 | 202 | 0 | 7 | 12 |
| 6 | 0 | 600 | 2nd Punjab Infantry ... ... | 75 | 21 | 16 | 4 | 1 | 4 | 2 | 1 | 52 | 176 | 16 | 16 | 24 | 65 | 13 | 0 | 0 | 0 | 55 | 189 | 13 | 189 | 0 | 6 | 12 |
| 6 | 0 | 0 | Brigade Staff ... ... | 0 | 0 | 0 | 0 | 0 | 5 | 0 | 1 | 1 | 7 | 0 | 0 | 0 | 3 | 13 | 0 | 0 | 0 | 0 | 16 | 1 | 8 | 0 | 6 | 0 |
| 0 | 0 | 26 | Police ... ... ... | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 3 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 3 | 0 | 0 | 0 |
| 72 | 6 | 3,185 | TOTAL ... | 484 | 111 | 110 | 33 | 14 | 41 | 20 | 22 | 281 | 1,116 | 57 | 84 | 165 | 511 | 152 | 46 | 22 | 14 | 585 | 1,626 | 117 | 1,233 | 15 | 88 | 132 |

*Equipment of 2nd Brigade, Hazara Field Force, for a seven days' expedition.*

| Strength. Officers. | Strength. Medical Sub-ordinates. | Strength. Men. | Corps. | Ammunition and Guns. | Great-coats and Boots. | Pukals. | Cooking Pots. | Tools and Forge. | Private Baggage. | Hospital Stores and Pukals. | Rum. | Commissariat supplies. | Total Mules. | Cooks. | Classies. | Bhisties and Pukals. | Muleteers. | Private Servants. | Elephants' attendants & Grass-cutters. | Commissariat Establishment. | Artificers. | Hospital Establishment. | Total Camp Followers. | Mules for Commissariat supplies. | Grand Total, Mules. | Elephants. | Ponies. | Dandies. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2 | 0 | 63 | ½ D-F Brigade, Royal Horse Arty. | 0 | 2 | 3 | 1 | 5 | 1 | 0 | 2 | 6 | 20 | 1 | 0 | 4 | 9 | 4 | 30 | 4 | 5 | 25 | 82 | 6 | 26 | 15 | 2 | 6 |
| 3 | 2 | 30 | ½ 2-24th Brigade, Royal Artillery ... | 63 | 1 | 1 | 1 | 0 | 2 | 3 | 1 | 3 | 75 | 1 | 0 | 3 | 69 | 7 | 0 | 3 | 0 | 21 | 104 | 7 | 82 | 0 | 3 | 4 |
| 24 | 4 | 440 | 1-6th Regiment ... ... | 88 | 15 | 40 | 10 | 1 | 10 | 8 | 9 | 40 | 221 | 20 | 40 | 61 | 86 | 49 | 0 | 14 | 0 | 218 | 488 | 34 | 261 | 0 | 24 | 50 |
| 4 | 0 | 137 | Peshawar Mountain Battery ... | 78 | 5 | 2 | 1 | 4 | 2 | 1 | 1 | 12 | 106 | 2 | 0 | 2 | 92 | 9 | 16 | 0 | 9 | 16 | 146 | 12 | 118 | 0 | 20 | 3 |
| 9 | 0 | 700 | 2nd Goorkhas ... ... | 87 | 25 | 16 | 6 | 1 | 5 | 2 | 1 | 62 | 205 | 0 | 16 | 24 | 91 | 19 | 0 | 0 | 0 | 55 | 205 | 14 | 219 | 0 | 9 | 12 |
| 8 | 0 | 550 | 4th Goorkhas ... ... | 62 | 20 | 16 | 6 | 1 | 5 | 2 | 1 | 48 | 161 | 0 | 16 | 24 | 58 | 17 | 0 | 0 | 0 | 55 | 170 | 12 | 173 | 0 | 8 | 12 |
| 8 | 0 | 600 | 24th Punjab Native Infantry ... | 67 | 21 | 16 | 4 | 1 | 5 | 2 | 1 | 52 | 169 | 16 | 16 | 24 | 66 | 17 | 0 | 0 | 0 | 55 | 194 | 14 | 183 | 0 | 8 | 12 |
| 7 | 0 | 550 | 3rd Sikhs ... ... ... | 69 | 20 | 16 | 4 | 1 | 5 | 2 | 1 | 48 | 166 | 16 | 16 | 24 | 61 | 15 | 0 | 0 | 0 | 55 | 187 | 13 | 179 | 0 | 7 | 12 |
| 6 | 0 | 0 | Brigade Staff ... ... | 0 | 0 | 0 | 0 | 0 | 5 | 0 | 1 | 1 | 7 | 0 | 0 | 0 | 3 | 15 | 0 | 0 | 0 | 0 | 18 | 1 | 8 | 0 | 6 | 0 |
| 0 | 0 | 26 | Police ... ... ... | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 3 | 3 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 3 | 0 | 0 | 0 |
| 71 | 6 | 3,096 | TOTAL ... | 514 | 109 | 110 | 33 | 14 | 40 | 20 | 18 | 275 | 1,133 | 56 | 104 | 166 | 536 | 152 | 46 | 21 | 14 | 500 | 1,585 | 113 | 1,252 | 15 | 87 | 111 |

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*Return of Hospital Equipment for each Regiment, British and Native, included in the tabular statement.*

| Regiments. | Dandies. | | Bearers. | | | | | | | | | | | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Fracture. | Ordinary. | Sirdars. | Mates. | Kahars. | Mules. | Mule Trunks. | Mule Petarahs. | Mule Kujawahs. | Mule Tarpaulins. | Medical Subordinates. | Native Doctors. | Hospital Servants. | Pukal Mules. | |
| D-F Royal Horse Artillery ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ½ Battery, 1st Brigade ... ... | 1 | 6 | 0 | 1 | 28 | 2 | 2 | 2 | 0 | 2 | 2 | 0 | 4 | 1 | |
| ½ Battery, 2nd Brigade ... ... | 1 | 5 | 0 | 1 | 24 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| 2-24th Royal Artillery ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ½ Battery, 1st Brigade ... ... | 0 | 4 | 0 | 0 | 16 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | |
| ½ Battery, 2nd Brigade ... ... | 1 | 3 | 0 | 1 | 16 | 2 | 2 | 2 | 0 | 2 | 2 | 0 | 4 | 1 | Each Dandy to have a blanket and some rope as part of its equipments. |
| 1st Battalion, 6th Foot ... ... | 9 | 41 | 2 | 4 | 200 | 7 | 4 | 2 | 2 | 7 | 4 | 0 | 12 | 1 | |
| 1st Battalion, 19th Foot ... ... | 13 | 57 | 3 | 5 | 280 | 7 | 4 | 2 | 2 | 7 | 4 | 0 | 12 | 1 | |
| Peshawar Mountain Battery ... ... | 1 | 2 | 0 | 1 | 12 | 1 | 0 | 2 | 0 | 1 | 0 | 0 | 3 | 0 | |
| Hazara Mountain Battery ... ... | 1 | 2 | 0 | 1 | 12 | 1 | 0 | 2 | 0 | 1 | 0 | 0 | 3 | 0 | |
| 8 Native Infantry Regiments, each ... | 2 | 10 | 0 | 1 | 48 | 2 | 2 | 2 | 0 | 2 | 0 | 2 | 4 | 0 | |

For a record of events in the Agror valley which followed this expedition, *vide* that article. (*Unwin, Johnstone, Ribbentrop, Wilde, Pollock, Lumsden, Macgregor.*)

BŌGARMANG—

A mountain valley in the Hazāra district, forming the main source of the Siran river, and surrounded by hills varying from 8,000 to 13,000 feet in height. The inhabitants, numbering 10,022 souls, are chiefly Gūjars and some few Swātīs, and live in 20 villages. It has 77,418 acres of land, of which only 7,563 are cultivated. The sides of the surrounding hills are well wooded with pine trees, and the inhabitants possess large herds of cattle, on which they chiefly depend for their living; they own 14,597 heads. In summer the climate is cool and pleasant, but in winter it is very severe, notwithstanding which the villages of Panjhul, Jacha, and Tabu are situated above the snow line at this season. (*Wace.*)

BOGHLĀNI SHAHR—

A large Baloch village in the Sanghar division, Dera Ghazī Khān district, situated about 4 miles south of Mangrota, adjoining and east of the frontier road.

It contains a shrine of local reputation, known as Karm Shah's Roza, a small building with a white dome visible for many miles south and east, where the view is not intercepted by trees. There is also a small tower in the village.

The village is not walled; it contains 841 houses, built entirely of mud and sun-dried bricks, and has a population of 1,585 souls, of which 841 are adult males. A branch of the Sanghar runs close on the south-west, irrigating the Boghlānī lands. Water is found at 50 feet, and there are two wells, one of good, the other of brackish water. The produce of the villages consists of 4,472 maunds of grain; the crops, which are all dependent on rain, being bajra, jowar, cotton, &c. The headman is Imām Bākhsh.

East of the village, and within a short distance, is an old post, now dismantled, which formerly contained a small garrison furnished by troops from Dera Ghāzī Khān. The post consisted in 1857 of 100 men, including police.

This village was much exposed to raids at the commencement of our rule. (*Davidson, Macgregor.*)

BOHR—

A plain in the Bugtī hills, which will be found described under the head of Sham. (*Paget.*)

BOĪ—

A tract in the Hazāra district, situated on the right bank of the Kūnhār river, and between it and the Thandiani range, which forms its western boundary. It is perhaps the poorest and most secluded part of Hazāra. There is a great deal of forest land, and the people are much troubled by wild beasts, such as bears, leopards, and monkeys. The inhabitants are Dhūnds, Karāls, Sarāras, Gūjars, and Awāns. They are poor and simple. They number 13,805 souls in 2,600 families, giving a population of about 149 souls per square mile. It has 35 villages in all, the principal of which are Datōla, Simla Dheri, Rankōt, Kakmang, Patan Kalān, Bīrangali, Phalkōt. The area of this tract is 59,317 acres, of which 16,592 are cultivated, 819 are culturable, and the balance 41,906 are uncultivated. The crops are wheat, barley, mustard, maize, rice, and cotton. The inhabitants own 10,954 cattle. The climate is cool in summer, but the winter is long and severe.

Up to 1847, this tract, which is very little visited by officials, formed part of the Bamba Chief's territory, of which Mozfarabād was the head quarters, but Abbott demarcated it as part of Hazāra. The Bambas, however, were allowed to hold it, paying Rs. 1,600 as revenue. (*Wace.*)

BOI-A-KHEL—

A village in the upper Dāwar valley, on the right bank of the Tochi stream, about 1½ mile east of Malakh. The people are an offshoot of the Haidar Khēl Tapizaīs, but, from constant intermarriages with various sections of the Malais, they are commonly supposed to be a branch of this latter tribe. (*Norman.*)

BŌKĀ—

A village in the Ūtmānzāi division of Yūsafzāi, Pēshāwar district, situated 4 miles north-west of Mānī, 7 miles north-east of Swābī, and 3 miles from the Jadūn border. The country for 2 miles round is open, and fit for cavalry. The village has two wells it, and is an offshoot from Kōt. There is a direct road from this place to Swābi. (*H. B. Lumsden, Macgregor.*)

BOLĀK AND TĀJŪ KHEL—

The name of a sub-division of the Khatak division of the Pēshāwar district, situated along the left bank of the Kābal river. It comprises the following villages:—Lahor, Jalbāi, Jalsāi Mankī, Tanū, Jangīra, Alādher, Nandrak, Moghalkāi, Māisa, Moshak, Ali Mahamad, Jabr Bazār, Bēkā, Nabī Sūtha, Harīān, Misrībānda, Tolandai Zaramena, and Pīrsabak. (*H. B. Lumsden.*)

BORAKĀ—

A village in the Kohat district, situated in a small valley below the Mīr Khwelī peak. It is a wretched hovel. The hills near it are grazed in the cold weather by the Ali Khēl Orakzai. These men are generally well enough behaved as long as no temptation is thrown in their way, but on the night of the 4th February 1867 a most impertinent outrage was committed in the vicinity of this village on a party of grass-cutters of the 3rd Panjāb Cavalry. One man was killed, three were wounded, and eleven ponies carried off. It was ascertained that nine Ali Khēls and three Ali Sherzais were the perpetrators of this robbery, and Captain Cavagnari at once seized the whole of the inhabitants of a temporary village of theirs near Boraka, and assembled the council of the tribe. Though they denied the act, they eventually agreed to give up all the animals and pay Rs. 350 blood-money for the murdered man; 100 for property; 30 for three men slightly woūnded; 200 for ransom of animals; 100 fine from Ali Khēl prisoners; 100 fine from Ali Khēl in lieu of destroying a tower and two houses,—total Rs. 830.

On the same night as the above happened, 900 sheep were carried off from the Boraka hill, and Captain Cavagnari found the robbery had been committed by a gang of robbers residing among the Bar Mahamad Khēls. Proceeding to work therefore through Syad Mahmūd, he induced that tribe to agree to compensation as follows: Rs. 500 for money expended in recovering part of the property, Rs. 100 fine for the offence, 40 as compensation. (*Cavagnari.*)

BORGIN—

A ravine in the Mazārī hills which drains from the Jatrū rīdge to the Sori below Kabūdrānī. (*Davidson*).

BORI—

A village in the country of the Jawākī Afrīdīs, 32 miles south-south-east

of Pēshāwar, and 33 miles north-east of Kohāt. It is divided into three parts, known respectively as Toto Khēl, Spīntang, and Borī; the first being to the east of the road, the second on the road, and the third further on at the mouth of a very difficult pass. These have 30, 20, and 4 houses respectively, besides which the first and third have towers, about 16 or 17 in number. Water is procured from a spring in the hill behind the first, and from a stream in the pass beyond the third.

This village, during the first years of our rule, gave an immense deal of trouble to the authorities, and on the 8th June 1853 Major James reported that the boldness and frequency with which the Borī Afrīdīs committed raids in the Pēshāwar district called for serious notice, with a view of checking such a systematic and successful course of depredation on the part of this village, which had become an asylum for every noted robber. During 1852 they committed the following raids:—

On the night of the 21st March 1852 a party from Borī crossed the Sarozai plain with the intention of committing a dacoity, when they came to a police post on the Atāk road in which were a dafadar and four bārkandazes; two of the latter they killed on the spot, and carried off the other three, whom they released after retiring some distance across the plain.

On the 6th October 1852 a party of about ten horsemen from Borī plundered 24 camels in Government employ, while grazing in open day with a guard not far distant.

On the 22nd December 1852 they plundered nine camels from a party of merchants encamped at Lāla on the Atāk road.

On the 10th January 1853 they came down to Phandū, murdered a man named Hajī Khān and plundered his property, to the amount of about Rs. 1,000. In this case the party was led by one Samūndar, formerly of Phandū, a bad character who had taken up his residence at Borī.

On the 6th February 1853 they plundered eight camels from a party of merchants encamped at Dāgh on the Atāk road, carrying off a camel-man.

On the 2nd March 1853 they carried off 104 head of cattle from Yūsaf Khēl, which were grazing at some distance from the village.

On the 11th March 1853 they carried off 22 bullocks belonging to the village of Sarozai, wounding one of the herdsmen.

On the 12th April 1853 they carried off 14 bullocks belonging to a party of gram dealers halting at Garhī Sirdār on the Atāk road, on which occasion one of the plundered party was severely wounded.

On the 28th May 1853 a party of Hindūs was carried off by the Borī men from near Jalūzai, but one of them effecting his escape took the intelligence to Spīnkhāk, the Maliks of which place went in pursuit, and, assisted by a Jānākhor Malik, Jūnah, forced them to release the Hindūs.

On the 2nd June 1853 some merchants at Nāsir Kandī, on the Atāk road, were attacked by a party of Afrīdīs, who attempted to carry off their camels, but the villagers turning out upon the alarm being given, the robbers fled, having shot one man dead and wounded another.

These instances occurred in the Pēshāwar district, and Captain Coke, Deputy Commissioner, Kohāt, also complained frequently of the trouble given by the Borī men.

The Deputy Commissioner of Rāwal Pindī also frequently urged the necessity of making some arrangements with them, as parties who robbed

and murdered in his district found refuge at Borī; among others, Fateh Khān of Nāra, a noted criminal charged with murder.

The amount of plunder taken by the Borī men in 1852-53 is said to have surpassed that of any former period, and Captain Coke reported that there were in every house half a dozen stolen cattle.

On this being brought to the notice of Colonel Mackeson, Commissioner. of Pēshāwar, he replied—

"In most of the raids and outrages reported, if I am not misinformed, "the number of Afrīdīs has never exceeded a gang of 30, and not averaged "more than 12. These disorders therefore are of a nature to be put down "by ordinary police arrangements, and I would beg again to urge the "establishing of the police posts from Matanī to Akora, along the Afrīdī "and Khatak border.

"I do not mean by this that a severe example should not be made of the "Borī men, but it is a business that may be taken in hand at the season "most convenient to Government; while the character of Government is more "immediately concerned in maintaining such a system of police along the "Afrīdī and Khatak hills, south of Pēshāwar, as shall prevent the trouble- "some inroads of few marauding horsemen. You proposed lately to adopt "some temporary measures until the posts could be built, and I shall be glad "to hear that you have carried them out."

In September 1853 Colonel Mackeson was assassinated, and Major Edwardes became Commissioner. Owing to his and Captain James's representations, the headmen of Borī were, in November 1853, invited by the Chief Commissioner, Sir John Lawrence, to a conference to settle differences; but the terms being to make restitution of plunder, release of prisoners, and surrender of proclaimed British criminals, they refused flatly to come.

A detachment therefore from the garrison of Pēshawar, which was engaged at the time in covering the erection of Fort Mackeson, was made available for their punishment.

The force noted in the margin accordingly left camp Bazīd Khēl about 4 A. M. on the 20th November under command of Brigadier Boileau, and guided by Captain H. R. James, Deputy Commisioner of Pēshāwar. The road was over a good hard plain, and between 5 and 6 o'clock there was a faint moon, yet it was nearly 7 A. M. before Kandao, a distance of about five miles, was reached.

| | |
|---|---|
| Mountain Train ... | 91 |
| 22nd Regiment .. | 400 |
| 20th Native Infantry... | 146 |
| 66th Gorkhas ... | 467 |
| Guides ... ... | 428 |
| | 1,532 |

At the back of Kandao there is a steep pass over the outer range of hills; and it had been decided to avoid this entrance to the Borī valley, so as not to alarm or irritate the Afrīdīs of Kandao, who had made peace with us on 15th November, at the same time as those of Jānākhōr, Kuī, &c. Colonel Napier, Bengal Engineers, having, however, reconnoitred the ground on the preceding day, advised that the heights should be occupied from this point, so as to turn the flank of all opposition at the pass of Sher Galī.

Fortunately the precaution had been taken of having the 'maliks' of all the friendly Afrīdī villages in attendance on Captain James, and one of Kandao was now sent on to his own people to assure them of our peaceable intentions. Nevertheless, though they abstained from hostilities, they could not rely on our good faith, and numbers of them fled up the hill with such property as they could hastily carry off.

Lieutenant Hodson with the Guide Infantry then ascended the Kandao pass and moved along the crest of the ridge.

The main column proceeded about two miles further through broken ground to the Sher Ghāsha, which is the proper pass of the men of Borī. It is steep, winding, narrow, and long; and though quite practicable for horses and beasts of burden, only admits of troops ascending in single file. If, therefore, it had been disputed by the Afrīdīs, Colonel Napier's measure would have been essential to the success of the main column; but there was no indication of any opposition having been contemplated.

The smouldering ashes of the Borī watchfires were alone found on the crest of the Sher Ghāsha, their pickets having abandoned it on our approach.

The main column and the Guides re-united at the top of the Sher Ghāsha about 10 A. M., and the three villages of Borī then lay on the plain below, backed by a precipitous hill.

The ascent of the Sher Ghāsha by the infantry and mountain train took so long a time, that it was now found necessary to send back the two 9-pounder guns which were toiling up on elephants, and order them to remain with the reserve of cavalry and two companies of infantry on the plain outside.

This led to the detention of the Sappers and Miners with the tools and powder barrels; and after waiting for them till 11 A. M., it seemed better to go on and destroy the villages as well as could be managed without them, than to wait longer and thus get the force benighted. The Sappers were accordingly left outside the pass, and the hope of blowing up the towers of Borī abandoned.

Two companies of infantry were then ordered to hold the crest of the Sher Ghāsha, while the column advanced across the plain, covered by the light company of Her Majesty's 22nd Foot.

The heights behind the first village were meanwhile covered by four companies of Guides under Lieutenants Hodson and Turner, with 25 riflemen of the 66th Gorkhas, who drove the Afrīdīs before them up to the highest peaks with a rapidity, steadiness, and intelligence which was watched by the whole force with admiration. Lieutenant Turner's party had carried the village *en-route*, and swept 15 or 20 of the Afrīdīs before them up the hill, and when the mountain train followed and played upon the towers, the last lingering defenders abandoned the village to its fate. The enemy being thus removed to a distance, the first village was entered and its forts set on fire by Lieutenant Walker of the Engineers, ably seconded by Fateh Khān and his police.

The second and third villages were entered and fired in like manner, the Afrīdīs making no stand in the plain, but taking to the hills, and pouring down matchlock fire till driven to a distance by our skirmishers. By 12 o'clock heavy columns of flame and smoke were rising from every Borī village.

While the work of demolition was being thus leisurely carried on below, the contest on the heights above grew warmer every hour, as friends and allies from Pastaonaī, Torsapar, and Jamū came down the higher ranges to assist their clansmen of Borī.

The struggle of the day was for the peak of the centre hill, where the Afrīdīs had, by erecting a breastwork on an isolated point, made an almost impregnable position. Here Lieutenant Turner with about 20 men were

brought to bay; and such showers of stones and bullets were rained upon them that an advance was impossible, while to retire would have been fatal.

The Afrīdīs in the breastwork were seen from the opposite height to draw their knives, and watch intently for the first movement in retreat, as the signal to leap down upon the Guides. But no wavering was to be found in that little band. They at once sounded the bugle for help, and stood their ground, returning the fire of the Afrīdīs. Two companies of the Gorkha Regiment were successively pushed up to the rescue; one under a Sūbadār, and the second under Ensign Sweeney. The foremost headed by Dr. Lyall of the Guides, who volunteered to show the way to his own men, most gallantly stormed the entrenchment, and ended the struggle.

It was now nearly 3 o'clock, the work of the day was done, and the declining sun and mustering Afrīdīs both gave warning to retire while there was yet light.

The best route for the retirement had been considered when first entering the valley, and all subsequent arrangements had been guided by this consideration. Fateh Khān, who had lived in these strongholds for some years, was able to give reliable information that the quickest and easiest road to the plains was by the pass of Tarūnī.

This route was accordingly chosen, though the most distant of all the passes from our camp. The two companies that held the crest of the Sher Ghāsha pass had moved along the ridge during the day, and taken up a new position on the height above the village of Tārūnī.

A little after 3 P. M. the column was set in motion towards the Tarūnī pass, the 20th Native Infantry, under Lieutenant-Colonel Craigie, forming the advance; the 'doolies,' the mountain train, and Her Majesty's 22nd Foot being in the centre; and the Gorkhas and Guides once more having the most arduous post in the rear of all.

The severest trial of the discipline of both these corps was undoubtedly in withdrawing from the heights. The Afrīdī seldom meets, but always follows, his assailant, and after being driven doggedly from height to height during a long day's fighting, he takes fresh breath and heart when the wearied enemy retires, and with knife and gun comes leaping down his native hills more like a demon than a man.

None but first-rate soldiers could have performed the retirement that was executed that evening. It deserved the highest praise that can be bestowed, and Lieutenant Hodson was specially mentioned as having commanded with consummate ability.

The Borī mouth of the Tarūnī pass is split into two roads by an isolated hill. The main column defiled down the lower one, while two companies of Her Majesty's 22nd skirmished with great steadiness along the upper.

As the head of the column neared Tarūnī considerable anxiety was felt as to the part which our new Afrīdī allies in that village, and Kūī and Jānākhor, would play upon the occasion.

They had been admitted to treaties with us, and allowed to trade when the salt mines were closed to the other tribes; but it was a great temptation. The "infidels" were in their pass, harassed by a long day's work, and still engaged with an enemy in the rear. They sat in hundreds on the hill, and saw that they had only to descend in front and place the column between two fires, yet they refrained and kept their faith; and even sent deputies to the men of Borī to warn them not to come beyond their border.

Thus the force moved out on to the plain through friends, and by an

easy level road, instead of having to fight its way in the darkness over the steep paths of Sher Ghāsha or Kandao.

Night closed upon the column as it emerged from the pass, and the foremost did not reach camp till 8 P. M., the main body not till 10 or 11, after being more than 18 hours under arms, marching, climbing, or fighting the whole time. The European soldiers had food in their haversacks, but the majority of the force had none, and all were without water, the springs at Borī being far up a ravine and in the hands of the Afrīdīs. The loss on our side was 8 killed and 29 wounded, and that of the Afrīdīs something less.

The real loss of the Borī Afrīdīs was not, however, to be found in killed and wounded, or even in the destruction of their homes and stacks of winter fodder for the cattle, but in the loss of prestige; in the violation of their hills as an asylum for proclaimed criminals; in seeing that when needful our troops could take to the hill side as lightly as themselves, and drive them off their roughest crags with weapons of superior range.

Some few days after the marauders of Borī were punished by the burning of their strongholds, they made overtures of submission to Colonel Edwardes, through a holy man named Syad Gūl Mīān, who, however, broke off the negotiation when told that no terms would be made till the refugee criminals were expelled from Borī. This he said was hopeless, because it was contrary to the customs of Pathān hospitality.

Early in December 1853 the Borīwāls applied to Captain Coke, Deputy Commissioner of Kohāt, for terms of peace. Captain Coke was in friendly alliance with the Jawakī, of whom the Borīwāls are a branch, and that officer was authorized to receive their submission and admit them to friendly intercourse, on the one condition that they expelled all refugee criminals with them, and promised to receive no more.

On the 11th January 1854 Captain Coke wrote to Colonel Edwardes that the 'maliks' of Borī had come in to him and agreed to everything except the expulsion of refugees; and as they were willing to admit no more in future, they hoped this point would be waived.

This, however, Colonel Edwardes refused, because the principle at stake was worth more than peace with Borī.

On 17th January Captain Coke wrote that the Borī deputies had at last agreed to expel the refugees if two months' leave were given them; but they wished to be allowed free intercourse with British territories at once, and on this understanding they had signed a treaty of submission, which Captain Coke sent for sanction.

In reply, Colonel Edwardes said he regretted to be hard on them, but the treaty of friendship and friendly intercourse could only begin from the date of our enemies being expelled from Borī.

On the 8th February Captain Coke reported the unconditional submission of the Borīwāl to all our terms, and the actual expulsion of the British criminals; accordingly the following agreement was signed by them on the 24th February 1854:—

"We the undersigned—

"Maliks Gūlrang Mūsa Khān, Alam Shēr, Fateh Shēr, Mahamad Amīn, "Majīd, Khān and Zerman, Maliks of Borī, of the Jawakī tribe of the Muwal "Khēl, do, on our parts, and as deputies for the absent elders and members of "all our tribe (whose borders are united with those of the British Government), "hereby certify that we have this day, in the presence of Captain Coke,

"Deputy Commissioner of Kohāt, heard all that that officer has told us, and "also every article of this present treaty, and have duly and thoughtfully "considered the same, and now, of our own free will, hereby enter into "agreement with the British Government as follows:—

"I.—We will abstain hereafter from committing raids, highway robberies, "thefts, or other crimes within British territory.

"II.—If any criminal comes to our settlements from British territory we "will promptly eject him, and if we ascertain that he is in possession of "stolen property, we will make restitution of the same to Government.

"III.—If any resident of our settlements is apprehended for crime in "British territory, we will not intercede for him; and if such person comes "with stolen property to our settlements, we will make restitution of the "same, and punish the thief according to our Afghān usage, and not permit "him to return to British territory for the perpetration of crime.

"IV.—In regard to certain criminals who have taken refuge with us "from the other side of the Indus, we agree within two months to eject "them from our settlement.

"V.—We will associate ourselves with the rest of our tribe in any service "which the district officer may call upon them to perform.

"VI.—Whereas the Pakhī Afrīdīs have always been associated with us "in our former evil deeds, we agree to be responsible for them also.

"VII.—We give as our securities Mīr Mobarak Shāh, Naib Mahamad "Saīd Khan, and Bahadūr Shēr Khān; if we commit any breach of the "above engagements, the Government is free to call them to account.

"VIII.—In consideration of the above agreements, we shall be allowed "to come and go in British territory.

"IX.—In consideration of the same, the Government will be asked to "release seven men of our tribe now in imprisonment.

"X.—We will bring no evil-disposed person with us into British territory."

Bōrī is most accessible from Pēshāwar by the Māhāband Kass from Āzā Khēl. It can only turn out from 140 to 200 matchlockmen.

Captain Lumsden, Deputy Assistant Quarter Master General, Pēshāwar Division, gives the following plan for the attack of this place:—"I would "encamp at Shamshatū, and during the night send a regiment to secure the "ridge above Janakhor, which is a continuation of the Charāt range; at the "same time another regiment should secure the heights above Kūī, and "between it and Sher Darā, while the main column would advance at daybreak "along the Kuī ravine. The villages of Paia and Ghariba should at the "same time be threatened from Kohāt." The other roads to Borī are the "Shergali and Uchalgada. (*Coke, Edwardes, James, Miller, Lumsden.*)

BOSTĪ KHĒL—

A village about 6 miles north of Kohāt and 1½ mile west from the foot of the north side of the Kohāt Kotal, situated under the hills. It is watered from three tanks. It was burnt in June 1854 by the Bangashes, by order of Major Coke, as a punishment for the inhabitants having plundered the pass. From this village there is a road which goes west over a pass to the Bazotī country. (*Vide* Adam Khēl, Kohāt Pass.) (*Coke, Edwardes.*)

BOSTĪ KHĒL—

A section of the Galī division, Adam Khēl Afrīdīs, sub-divided into Misrī Khēl and Yanu Khēl. They number 150 fighting men (see Adam Khēl Afrīdīs). There is a feud between these two sections. (*Cavagnari.*)

**BOSTĪ TANG—**

A defile leading from the Kohāt district into the Sāmalzāī valley. The road is bad, and is only used by villagers. (*Coke.*)

**BOZDĀR—**

A village in the Dera Ishmāīl district, situated 3½ miles east of Jalūwali, and 9 miles north-west of Dera Fateh. It has 92 houses, built of mud, and a population of 519 souls, of whom 276 are adult males. The inhabitants are 317 Jats, 67 Baloch, and 92 Hindūs. The village has 550 bigas of cultivated, and 6,000 of uncultivated, land, and the produce is wheat, barley, and jowar. The water-supply is bad from wells in the bed of the Vīhowa ravine. The headman is Haīdar Khan Bozdār. (*Carr.*)

**BOZDĀRS—**

A tribe of Baloches who occupy the hills on the Dera Ghāzī Khān frontier. Their country extends, on the north as far as the Sanghar pass and Drūg, where they touch the Kasrānīs, Esots, and Jāfars; on the east to the foot of the hills on the Sangarh border; on the south to the Vīdōr pass and the Majvēl Sham, where they meet the Hadiānīs and Khetrāns; and on the west to the crest of the Kālā Roh, where they are bounded by the Lūnī and Mūsakhēl Pathāns.

Their country has a length of about 40 miles by 30, and is entirely mountainous.

The divisions of the Bozdārs are as follows :—

1, Dūlānī, 850 fighting men; 2, Ladwānī, 360; 3, Gholāmāni, 300; 4, Chakrānī, 400; 5, Sihānī, 150; 6, Shahwānī, 140; 7, Jalānī, 120; 8, Jāfaranī, 300; 9, Rūstamānī, 100.

Total 2,720 fighting men.

The sub-divisions of these sections are :—

1. *Dulānī.*—Section 1, Shakmānī, 100; 2, Kayānī, 250; 3, Mitwānī, 40; 4, Bhalānī, 40; 5, Bahadūrānī, 30; 6, Azmānī, 40; 7, Changwānī, 40; 8, Thormadānī, 140; 9, Sobiānī, 100; 10, Mīrkānī, 70.

These live at Lodriwar near Bhārtī Kachī. They have one fort at Bhārti, and another, Nihal Khān ka Kot, close to Bhārti.

2. *Ladwānī.*—Section 1, Ladwānī, 200; 2, Gahmānī, 30; 3, Shāhdānī, 60; 4, Digarānī, 20; 5, Dinurānī, 20; 6, Baskān, 30.

The Ladwānīs live near the Saonra-ka-Tak, and have no villages or forts.

3. *Gholamānī.*—Section 1, Mahamadānīs, 40; 2, Namūandī, 60; 3, Malighāni, 40; 4, Mūsānī, 40; 5, Bijarānī, 20; 6, Nandwāni, 20; 7, Mingānī, 20; 8, Bangānī, 20; 9, Jat, 20; 10, Mulgānī, 20.

The Gholamānīs live about Majvēl and Bel Baloch. Their land is fertile, but is dependent on rain-water for cultivation. They graze their flocks in the summer on the high hills to the east, *viz.*, Suroh, Mobāraki, &c.

They possess three forts, all in the Bel Baloch, *viz.*, Namārdi-ka-Kot, Mahamadānī-ka-Kot, and Nandwani-ka-Kot. These are all wretched little mud fortalices.

4. *Chakranī.*—Section 1, Chakrānī, 350; 2, Admiānī, 40.

These live about Phaglū, at the foot of the higher range of hills, and some distance south of the Sanghar pass. The only habitation at all partaking of the nature of a village is Sohāk-ka-Thūl.

5. *Sihanī.*—These live on the Sūroh or Mobāraki hills in the summer, and in winter along the Vidor ravine, inside the lower hills.

6. *Shahwānī.*—Section 1, Shahwānī, 40; 2, Dinurānī, 40; 3, Mūsānī, 20; 4, Admiānī, 40.

The Shahwānīs live at and about Thikar, south of the Sanghar pass, and at the south of the Phaglū country.

7. *Jalālānī.*—Section 1, Jalālanī, 100; 2, Azgānī, 20.

These live about the Soi Lund pass, and to the north-west of it, and below the Sūroh hill. They are nomadic, and have no villages, but are much given to agriculture, and possess large flocks and herds.

8. *Jāfarānī.*—Section 1, Jāfarānī, 220; 2, Janglānī, 40; 3, Pūlatānī, 40; 4, Sodrānī, 80; 5, Parnānī, 20; 6, Sohidānī.

The Jāfarānis live with the Dūlānīs at and about Bhārti.

9. *Rustāmānī.*—Live about Gār, between Haranbōr and Pathān kī kachī. Their lands are generally good.

The above sections are taken from Bruce's report. Major Minchin, however, gives them differently, as follows:—

| | | | |
|---|---|---|---|
| 1. Ghūlāmānī ... | 450 | 33. Kohiānī ... | 30 |
| Sihānī ... | 150 | Isānī ... ... | 25 |
| Mīrānī ... | 250 | 35. Isakānī ... | 20 |
| Chāndia ... | 60 | Mūriānī ... | 20 |
| 5. Chakrānī ... | 240 | Lūnd ... ... | 15 |
| Jalālānī ... | 80 | Shamrānī ... | 20 |
| Shāhānī ... | 200 | Sarbānī ... | 20 |
| Mūlānī ... | 60 | 40. Dūrkānī ... | 15 |
| Kihānī ... | 120 | Gamūwānī ... | 30 |
| 10. Rūstamānī ... | 180 | Gadī ... ... | 15 |
| Dastlānī ... | 180 | Dimānī ... | 15 |
| Mitwānī ... | 140 | Namūrāni ... | 22 |
| Aztānī ... | 180 | 45. Shadiānī ... | 25 |
| Azshānī ... | 50 | Amdānī ... | 12 |
| 15. Shadmānī ... | 20 | Alīyārāni ... | 10 |
| Somelānī ... | 40 | Dodowāni ... | 10 |
| Haedarānī ... | 10 | Kūtbwānī ... | 15 |
| Tangwānī ... | 80 | 50. Bakhshlānī ... | 15 |
| Jāfarānī ... | 50 | Horbadānī ... | 30 |
| 20. Gūdanzai ... | 40 | Kalātī ... | 10 |
| Badrānī ... | 50 | Pūlātī ... | 12 |
| Gūlshīrānī ... | 50 | Sikandarānī ... | 15 |
| Khāntak ... | 40 | 55. Ligānī ... | 13 |
| Pahūltānī ... | 50 | Kīrbānī ... | 10 |
| 25. Bashghānī ... | 50 | Lagarānī ... | 20 |
| Lashārī ... | 40 | Mīrānī ... | 15 |
| Sadaranī ... | 45 | Talmānī ... | 12 |
| Hamzānī ... | 40 | 60. Sūriānī } | 100 |
| Lagārī ... | 25 | Naorang Khēl } | |
| 30. Balazānī ... | 40 | Mialī } | 30 |
| Janglānī ... | 30 | Naorang Khēl } | |
| 32. Sobānī ... | 25 | 64. Shūkaranī ... | 80 |

Total 3776.

Mr. Fryer states that the following villages in the British territory in the Mīthan Kot division, Dera Ghāzī Khān, are inhabited by Bozdārs, but whether they are an offshoot of the independent tribe is uncertain :—

1. Mūrgai.
   Bhagao.
   Sikhānīwālā.
   Mehranwala.
5. Mehrawala.
   Thar.
   Gūjarwala.
8. Rakhba Nobisa.
   Kotla Nūr Mahamad.
10. Kotla Imām Buksh.
   Pate Hājī Mahamad Khān.
   Pate Kamāl Khan.
   Pate Walī Mahamad Bozdār.
   Pate Imāmbakhsh Khān.
15. Darkhāst Hājī Mahamad.
16. Bastī Bozdār.

The Bozdār country is entirely mountainous, being formed of the outer spurs of the great Sūlīmān range. The main spurs run down from the parent range with a direction generally easterly, and instead of sinking gradually into the plains, they split into successive ridges, running north and south, connected with each other by a distinct watershed, but having the appearance from the plains of forming three separate ranges. These curious parallel and knife-edged spurs are divided from each other by the main drainage lines of the country, which run east and west. These are called the Drūg, Lūnī, Saonra, 2 Sorīs, and the Vidōr, of which only the Lūnī rises behind and to the west of the third range, which is known as the Kālā Rob. The main ravines have generally more or less water in them, but the lesser ones seldom or never have any, except after rain. There is another peculiarity in the Bozdār hills, which, however, is common to the whole border from Sind to Banū, namely, the narrow defiles, called 'Tokhs,' running north and south, between what may be described as enormous walls, so precipitously do the hills rise on either side. By these 'Tokhs' there is communication from the northernmost to the southernmost point of the Bozdār country, but though continuous, it is by no means direct, as the road follows the ravines, though preserving a general direction of north and south. It was by these 'Tokhs' that the Khatrāns were enabled after their attack on the Bozdārs in 1861 to retreat to the Siri pass without once entering British territory; and it would be quite possible for a marauding band of Northern Bozdārs to go by them and raid in the southernmost part of the Kosah country without entering the plains at all, in coming and going.

The country of the Bozdārs may be said to consist of a series of bare and sterile ridges, divided generally by ravines of an equally unpromising nature, and only relieved by occasional small patches of cultivation, which the very barrenness of the rest of the country makes appear as marvels of verdant vegetation.

The only wonder which suggests itself in seeing such a country is, not that the Bozdārs were robbers formerly, but that it is now possible for them to exist without robbing some one.

Pollock's account of the country is flattering; but it can only be regarded as comparative. He describes their cultivation as extensive.

The spring crops are reared in low lands (kachis) bordering on, or watered from, hill streams. The autumn cultivation is dependent on rain, and is carried on in a curious raised plateau covering many square miles, and known as Lūnī Wam.

The greatest portion of the tribe is situated between the first and second

ranges, and the Gholāmānī section inhabits the Majvēl valley, north of and contiguous to the Khetrāns. The road between the Majvēl and the main border valley is through a very narrow pass called Saonra.

The Bozdār tribe differs little from any other Baloches. Their language, dress, and food are the same. They are, however, more civilized than the tribes further removed from our border, and are noted for being stricter than any other class in their religious observances. A large number of priests and Syads reside in their lands, and consequently a few mosques, built of mud, or thatch, are to be seen here and there. They are, however, by no means fanatical, nor do they seem to have any hatred to the British rule. They are, as a general rule, disciples of Hazrat Sūlimān, the founder of the Taosa shrine, where large numbers of them resort for pilgrimage. On this account (Hazrat Sūlimān being of Jāfar parentage) the small and weak tribe of Jāfars inhabiting the country north of the Bozdārs are ordinarily respected by them.

The greatest enemies of the Bozdārs are the Ūstarānā Pathāns, and perhaps also the Khetrāns (with whom they are at present on good terms). The Gholāmāni Bozdārs occasionally plunder as far as the Lūnī Pathān valley and Sahra of the Mūsa Khēls, but of late years they have ceased their depredations in this quarter; and in fact the Gholāmāni Bozdārs assert that it would now be a benefit to them if the Lūnī Pathāns were strong enough to settle down in their old hereditary property, *viz.*, Rankan Kot, Khan Mahamad Kot, and the parts bordering these places, which, from a feeling of insecurity, have long been abandoned. Were the Lūnī Pathāns powerful enough to re-occupy these lands, it would be the means of opening up a direct road from Bora, the Mūsa Khels, and Lūnīs to the Sanghar district, which would be to the Bozdārs a source of no small income, the transit duties paid to them being the same as that levied by the Khetrāns, *viz.*—

| | Rs. | A. | P. |
|---|---|---|---|
| per donkey load ... ... | 0 | 4 | 0 |
| „ bullock „ ... ... | 0 | 8 | 0 |
| „ camel „ ... ... | 1 | 0 | 0 |

The Bozdārs in their style of fighting differ so far from the other Baloches, that they do not await the attack of their enemy sword in hand, but fight with matchlocks. The peculiar nature of their country, the routes through which are nothing but passes through hills, being particularly favorable for skirmishers and surprisers.

They manufacture a very fair quality of powder.

The Bozdārs have very few horses, and in the whole tribe they could not muster 100 horsemen. This prevents them from carrying their inroads to the countries of the more remote tribes.

They purchase large supplies of the coarser grains, bajra, &c., cloth, tobacco, and oil from the English markets of Taosa, Mangrota, and Boghlāni Shahar.

Their village hamlets are Shikārī Thūl, Sohāk Khān Thūl, Dost Mahamad Khān Kot, Thath (inhabited entirely by baniahs); Nehāl Khān Kot.

One peculiarity of the Bozdārs is noticeable,—their abstemiousness in the use of tobacco.

The following remarks by Captain Sandeman are interesting:—

" The Bozdārs dread a blockade, but the very unsatisfactory state of

"the tribe would make the working of any coercive measures of this kind "against them difficult, and the results doubtful.

"On account of our having no stake of theirs in our hands, we are "unable either to support the chief in such a way as to enable him to consoli- "date his power and to enforce the responsibilities of the several influential "men of the different sections, or to work the tribe directly without the "intervention of go-betweens, which is always a doubtful policy, as often "they are more inclined to work out their own ends and intrigues than the "ends of Government.

"These points were clearly exemplified by the late occurrences and pro- "ceedings which took place with this tribe, first on the murder of the To- "mandar, Ashak Mahamad Khān, and subsequently the attempt on the life "of his son, Dost Mahamad Khān, the whole of the circumstances of which "were fully reported when a proposal was submitted by the Deputy "Commissioner for approval and sanction, to give the chief the nomina- "tion of a number of sowars from amongst his tribe to be employed on "political service, thus opening up similar relations with them to those which "have been established with the Marīs, Būgtīs, and Khetrāns, and which "have worked with such marked success.

"The general advantages to be expected from such an arrangement are "fully described in the correspondence, and it is unnecessary to enter on "them here; but I would remark that there are many points connected with "the Marīs, Būgtīs, and Khetrāns regarding their feuds, their relationships, "their interests, &c., with which, on account of the more intimate relations "of late years established with them, the local officers have become acquainted, "and which they can work, either for the benefit of the tribe at large, and "consequently of the frontier, or, if occasion requires it, for their punishment "or coercion.

"Such knowledge and influence have frequently enabled the local officers "to check much bloodshed amongst these wild tribes themselves, and I think "it may be presumed that the possession of it might often have rendered "an appeal to arms unnecessary.

"It is well known that it is a most difficult task to deal with a Baloch "tribe without *one* acknowledged chief, and the policy of working through "him for the good of all, as compared with that of working through the "enmities and jealousies of factions, speaks for itself

"For many years the great blot on the Bozdārs has been that, on "account of the blood-feud which existed in the chief's family, the in- "fluence of the late Ashak Mahamad Khān was crippled, and he was not "able to enforce the responsibility of the different heads of sections, "although they acknowledged him as their chief; and now, after the late "events, and the murder of Ashak Mahamad, there is more danger than "ever of the tribe becoming disorganised, unless the young chief gets "the substantial support of Government, under the influence of which "the factions would dissolve, and he would be firmly established in his rule.

"At present the chief has 13 revenue-free wells in British territory, "the value of the produce of which comes to only about Rs. 450 a year. "There are also 1 dafadār and 8 Bozdār sowars in the frontier militia, but "most of them are Khūdaspas of old standing, from whom the chief "receives little advantage."

The Bozdār tribe trace their origin to the Rhind division of Baloches.

The name Bozdār is derived from the Persian word "Boz," a goat, as they were famous for the immense numbers of sheep and goats which they possessed. The chieftaincy of the tribe was formerly in the Sirdwani sections, but several generations back the chief's family lost their power, and it passed into the Shadmānī section, in which it has since remained.

For several years before British rule commenced there was war between the Bozdārs and the Kosahs, which was carried on without much advantage to either side.

In former times the tribe had always a turbulent character, and, being so powerful, and living in such close proximity to the border, previous governments found it politic to bestow a yearly allowance on the chiefs, in order to give them a certain hold over the tribe.

Thus it appears that, as far back as the reign of Akbar, they received an allowance of 80 maunds of grain per annum. In the time of Bahāwal Khān's rule, the famous Asad Khān, Nūtkānī, Government Kārdār at Sanghar, bestowed on Dōst Mahamad Khān, grandfather of the present chief, a personal allowance of Re. 1 a day.

Dōst Mahamad Khān afterwards gave his daughter's hand in marriage to Asad Khān's son, Azam Khān. During the time of Sāwan Mal's administration the Government allowance to the tribe was Rs. 80 a month, and 13 rent-free wells in the Sanghar plain. These measures, however, were not found effective to ensure its good behaviour, as the Bozdārs continued to commit depredations in the plains. Sāwan Mal at length, exasperated at their conduct, resolved to punish them; and proceeding in person with 700 sowars, he made a forced march by night to Amdānī, 30 miles, where he halted a few hours. That night, without any previous intimation being given, the Dewan marched from Amdānī, and taking Gholām Mahamad Kosah as guide, with some Kosah followers, entered the hills by Maho, and by sunrise reached Bhārtī, the residence of Dōst Mahamad Khān. The Bozdārs knew nothing of his approach, and the Dewan's horsemen surprising them, killed many, drove off large herds and flocks, and seized many of their women. Dōst Mahamad chanced to be absent, and so escaped. The pursuit extended to the foot of the Kala Rōh, and all the grain, trees, and houses of the Bozdārs were burnt or destroyed. Gholām Mahamad then advocated a retreat to Mangrota, but disregarding this advice the Dewan made two halts, the more fully to plunder and punish the tribe. Gholām Mahamad pointed out that the points of retreat, the Khānband Tangī and the Sham Mahoī, had not been occupied, and that the Bozdārs would be sure to seize them, thus cutting off their retreat. The Dewan said that the infantry were so far behind that he could not move out at once to Mangrota. They therefore halted three days in the hills, the first day in the "Naī Lūnī," near "Haranbōr;" the second and third at Bhārtī, employing the time in harassing and plundering the Bozdārs. On the next day the force moved out towards Sanghar (Mangrota). On reaching the "Khānband" Tangī, the Dewan found it occupied by the Bozdārs, and attacked them. Many were killed on both sides, and the passage was forced.

In Dewān Sāwan Mal's time, Dōst Mahamad, Chief of the Bozdārs, received Rs. 198 per mensem as an allowance for the maintenance of 22 footmen for the defence of the Sangarh pass. In June 1848 he received from Major Edwardes an additional allowance of Rs. 147, for which he

also undertook the defence of the Mahoī pass. Besides this he had 14 rent-free wells.

On the annexation of the Panjāb the money allowance was disallowed, but on the representation of Mr. Van Cortlandt it was again granted, and in 1850, on the recommendation of Captain Ross, Commissioner of the Derajāt, Rs. 16 extra per mensem, was allowed him instead of 192 maunds of grain to which he was entitled, thus making the total allowance up to Rs. 361 per mensem, or Rs. 4,332 per annum. In consideration of this allowance the chief engaged to maintain sowars for the protection of the following passes, Khānkī, Sanghar Bala, Ramdānī Gazi, Bangala, Jaliwāla, Chakūrwāla, Chutbānī, Mahoī Dinga, and be himself responsible for any property carried off through them.

It was, however, soon found that even these liberal allowances did not ensure order. Almost as soon as they were granted, raids began, and, as will be seen by the following list, continued without intermission till 1857.

On the 23rd February 1850, 40 of the Chāndia and Jalālānī attacked the village of Kahlati and killed two men. They were, however, beaten off with loss.

On the 6th February 1851 they attacked a British village.

On the 14th November 1851, 150 of them attacked the village of Amdānī. They were pursued by the Mahoī detachment and two killed.

On the 25th November 1851 they again attacked Amdānī, carried off 32 cattle, and wounded six of the inhabitants.

On the 1st December 1851 they attacked the village of Baichra, and carried off plunder to the value of Rs. 243-8.

On the 30th December 1851 150 horse and foot attacked the town of Vidōr, 12 miles from Dera Ghāzi.

On the 30th December 1851 a party of from 150 to 200 attacked the village of Kaleri and carried off 30 head. They were attacked, on their retirement, by a detachment of the 4th Panjāb Cavalry, who killed two and wounded eight of them.

On the 18th June 1852 a party of 100 Bozdārs attacked the village of Kalerī and carried off cattle valued at Rs. 1,300.

On the 4th April 1853, 100 Bozdārs lifted cattle from Boglānī, but being pursued by the Mangrota post they lost four killed, and all the cattle were recovered.

On the 2nd November 1853, 200 Bozdārs raided the village of Ba'a, near Vidōr, and carried off cattle, but being pursued by the detachment of the 4th Panjāb Cavalry from Vidōr, all the cattle were recovered.

On the 23rd April 1852 a party carried off some camels valued at Rs. 250.

On the 4th May 1852, 100 head of sheep were carried off from Boglānī.

On the 13th May 1852, 80 goats were carried off from Boglānī.

On 26th June 1852, 260 sheep were carried off from near Mangrota.

On 9th July 1852, 427 cattle were carried off from near Boglānī.

On 22nd July 1852 a party of 50 Bozdārs carried off 29 head of cattle from near Boglānī.

On the 11th November 1852, 100 sheep were carried off from Mangrota.

On the 15th January 1853, 74 head of cattle were carried off from Amdānī.

On the 22nd February 1853, 88 head of cattle were caried off from near Kotānī.

On the 23rd April 1853, 25 Bozdārs carried off 59 head of cattle from near Boglānī.

On the 28th December 1853, 115 head of cattle were carried off from near Mahoī.

Eleven camels carried off from near Tibī, no date given; six camels carried off, date not given; three camels carried off, no date.

On the 14th August 1854 a small party drove off cattle from Kalerī, but being pursued the cattle were recovered and two of them killed.

On 30th August 1854 they again raided Boglānī, carrying off cattle.

On the 12th December 1854, 200 raided the village of Kalogī.

On the 26th August 1855 they attacked Kalēri and carried off some cattle.

On the 12th September 1855 Major Pollock forwarded a list of raids committed by the Bozdārs since he had taken charge in April 1854, in addition to the 30 cases which then remained unadjusted. He reported that he had sent for the leading men of the tribe and explained to them that without some surety for better security the Government allowance could not be continued, and that if the tribe persisted in giving trouble, punishment would certainly follow. After the leading men who had come into Mangrota had been informed that either security for better behaviour in future must be given, or the Government allowance would be forfeited, they drew up and signed a paper to the following effect:—1, the passes from Kakwalī in the north to Bhagialī on the south to be under Ashāk Mahamad Khān; 2, the passes from the Ghazī on the north to the Chūr on the south to be under Naorang Khān; 3, the Government allowance being divided between them, Ashāk Mahamad receiving Rs. 191-12 and Naorang Khān Rs. 169-4-7 per mensem; 4, stolen property to be returned or 50 per cent. in excess of price to be cut from allowance; 5, the Bozdārs to be allowed to enter the plains with the understanding that, if guilty of misbehaviour they must be given up, should they seek shelter in the hills.

The above arrangement was sanctioned by the Commissioner on the 12th March 1854, and for some months the behaviour of the tribe was very much better, few thefts occurred, and the chiefs at once restored any property or cattle taken from the plains, but they gradually reverted to their old habits.

Conciliatory measures had thus been tried as far as possible, and our officials had certainly not been precipitate in their dealing with the tribe. Major Pollock was not of opinion that the chiefs encouraged plundering, but thought that they could not control the different branches of their tribe, and consequently should not be allowed to draw the Government allowance which was granted rather to ensure a tranquil border than to provide for compensation to the owners of stolen cattle. He also pointed out that the allowance paid to the Bozdārs nearly equalled the whole amount received by all the other chiefs from Sangarh to the Sind border, and as the chiefs had proved their inability to control their tribe, Major Pollock recommended that the present allowance should be discontinued, and one proportionate to the sums received by the neighbouring chiefs granted, but only on condition that a certain portion of the tribe should reside in the plain as guarantee for the behaviour of the remainder, and that all refugees should be given up. Meanwhile the allowance was suspended, and communication through the Bozdār passes forbidden.

The offences reported by Major Pollock on this occasion were 74 in number, most of them petty cattle-lifting cases. Some, however, were more important, as, for instance, on the 7th August 1854, when 89 camels, valued at Rs. 4,147, were carried off, and on the 2nd February 1855 when 27 camels were carried off; again in August 1855 they attacked and plundered the village of Kalēri. In December 1855, 200 of them again attacked Kalēri.

On this Major Pollock sent for the Bozdār chiefs and asked them to explain their conduct. They had no excuse to give, but offered to come down and live in the plains and restore the plundered cattle if Government would forgive them, or if Government would send a force with them to punish the Jalālānī section of the tribe, to whom they attributed all the blame. Major Pollock replied that they had forfeited all claim to the Government allowance; that it was for them to show cause why they should not be punished as other refractory people had been, for instance, the Shīrānīs and Kasrānīs; that if they could not check and control their tribe now, it was little likely they could do so when residing in the plain, and that it was absurd to throw the blame on the Jalālānī, as it was well known that they numbered 50 or 60 men only, while upwards of 200 men had been engaged in the late outrage at Kalēri; that Government would not pay the tribe, and, if necessary, would punish it; and, lastly, that if they chose to come out and reside in the plains and *could* control their tribe, he would recommend their receiving a small personal allowance of Rs. 40 or 50 per mensem.

On the following day they presented a petition begging that the allowance might be restored on their giving back the stolen cattle and property, and sending relations to reside in the plains as security for their future good conduct. Major Pollock replied that the question must be referred to higher authority; that their petition would be forwarded; and that, pending a reply, they must restrain the tribe.

On the matter being referred to the Chief Commissioner, he decided that the allowance should not be restored to the Bozdārs, and that if they desired permission to enter the plains and trade like their neighbours, they must restore all the property they had carried off, or give compensation for what was not forthcoming.

Major Pollock expressed himself as satisfied of the impolicy of paying black-mail to these residents of the hills to refrain from plundering; and as convinced that it was incumbent on us to discontinue this Bozdār allowance, which was the only payment of the kind throughout the Trans-Indus territory, except the sums paid at Kohāt for a guard of Afrīdīs to protect the pass road used by us, but not within our territory.

Lastly, he adduced as arguments against the allowance, that the payment of it, after such continued misbehaviour on the part of the tribe, had rendered the neighbouring tribes discontented at not being similarly subsidised, and that the Bozdārs themselves had always admitted that so long as the tribe received the allowance and remained unpunished it would continue to give trouble.

The Chief Commissioner therefore ordered the tribe to be informed that the allowance of Rs. 4,332 per annum heretofore paid to them would be stopped. They were also to be warned that on the occurrence of any further raids, or forays, their rent-free lands on British territory would also be confiscated and a rigorous embargo laid upon them. They were to be

required to declare their formal acquiescence in this arrangement, otherwise the same blockade as heretofore would be maintained. If the tribe subscribed to the terms, they were to be re-admitted to the plains, during good behaviour.

Still the raids did not cease. On 13th September 1856 they carried off eight bullocks from Lāl Jok and escaped. On 2nd October 1856 they came by the Shori Lūnd pass and carried off a herd of cattle and six horses, but being pursued some were recovered. On 1st December 1856 a petty raid occurred, the marauders escaping.

On the 9th December 1856 they raided Dera Dīn Pana, but all the plunder was recovered after pursuit. On the same day 150 attempted to enter the plains by Kaka Walī pass, but were prevented by the Mangrota detachment, and escaped punishment. On the 30th December 1856 the Mangrota patrol met 250 Bozdārs at the mouth of Sangar pass, who took up a position with breastworks; they were at once attacked by the native officer, Gokal Sing, and routed. On the 4th December 1856 seventy foot and seven horse attacked two villages in Mangrota. A pursuit at once took place, but the raiders effected their escape through the Kasrānī pass, which was only guarded by levies. On the 15th December 1856 they lifted three camels and escaped by the pass of Sarwān. On the 9th December 1856 three hundred of them attempted a raid on British territory, but got nothing. On the 24th December 1856 they lifted 54 cattle from Kanguwala Jok, near Mangrota, and effected their escape by the Fakīr Wāla pass. On the 2nd February 1857 four hundred assembled at the mouth of the Sangar, and 70 succeeded in lifting cattle from Buta Jok, killing one man, and eventually escaping by the Bahr Wāla pass. On the 16th February 1857 three hundred of them assembled at Sanghar and attacked a small British patrol, taking their horses and property from them.

On the 3rd October 1856 Captain Graham, who had succeeded Major Pollock as Deputy Commissioner, after reporting two serious raids by the Bozdārs, winds up with the following remarks:—" I have now to offer my " opinion as to the policy to be pursued towards these Bozdārs. I consider " the tribe ripe for chastisement, and do not hesitate to recommend an " expedition against them. When the Chief Commissioner, in his Secretary's " letter, No. 248 of the 24th March last, to the address of Brigadier " Chamberlain, desired that a strictly defensive policy should be pursued, " he at the same time declared that the tribe had richly merited chastisement " for outrages committed last cold weather; since that time the troops, police, " and people have been kept constantly on the alert to repel their aggres- " sions; it is evident they have not appreciated the forbearance of the British " Government, and their late acts show that they entirely misunderstand " and misinterpret it. There is, in my opinion, but one way of dealing with " such a savage race, which is, to show them the superiority of our physical " force in their native hills; it does not appear that any satisfactory settle- " ment can be come to with them till this one lesson has been taught, which " will do more to make them respect our authority than anything else."

Again, in reporting another raid on the 5th November 1856, Captain Graham says—" The circumstances of this outrage seem to render an expe- " dition against this tribe more than ever necessary; meanwhile every measure " shall be taken to check or punish the marauders. Such of the cattle as re- " quire to be grazed near the hills and watered in the passes are accompanied

"by a strong, well-armed guard. Such as can be grazed and watered "near the village are forbidden to be taken westward of it. The people "go armed to plough towards the hills, and during the late ploughing "season for the '*kharīf*' parties of police daily patrolled the skirts of the "hills; the same measures will be taken in the approaching harvest. Every "village has its night guard; that for Mangrota consists of 40 men, disposed "in ten posts round the two towns."

At last the cup of forbearance was full, and the Panjāb Government thus addressed the Supreme Government:—"In continuation of my predeces-"sor's letter, No. 170, of the 29th February last, bringing to the notice "of the Supreme Government the conduct of the Bozdār tribe on the frontier "of the Dera Ghāzī Khān district, I am directed by the Chief Commis-"sioner to report, for the information of the Right Hon'ble the Governor "General in Council, the perseverance with which those marauders have "continued to harass the border from that period up to the present time.

"The antecedents of this tribe, and the measures of punishment or "conciliation adopted towards them, were detailed in Mr. Temple's letter "above quoted. Dōst Mahamad Khān, their late chief, appears to have pos-"sessed sufficient influence to keep his people under some degree of restraint. "Cattle-lifting, indeed, was not uncommon, but from the period of annexation "up to his death in April 1854, the raids were not of a formidable character, "and were generally followed by restitution of the stolen property. It "will be remembered that his son Ashāk Mahamad "Khān succeeded to the chiefship, and that the "grant* enjoyed by his father was continued to "him. But his cousin Naorang Khān appeared to "have possessed much greater influence on the tribe, "and in February 1855 was associated in the responsibility and emoluments "of the chiefship.

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|---|---|---|---|
| * Cash | Rs. 4,332 | p. a. | |
| Land valued | 2,000 | " | " |
| Total | 6,332 | " | " |

"This arrangement, however, was attended but with little success, and "the raids became of such frequent occurrence, and so serious in character, "as to render preventive measures imperative, and the Chief Commissioner "then recommended the entire cessation of the money payment of Rs. 4,332 "per annum. At the same time he expressed his opinion that their "behaviour would never be altogether satisfactory until an armed expedition "into the interior of their hills should have been undertaken, but considered "that, under the circumstances of the time, the Government might be dis-"posed to defer such a final measure and to afford the Bozdārs a further trial.

"By your letter No. 1692 of 26th March last, the cessation of the "annual cash allowance was directed, but the rent-free lands were continued "to the chief on the condition of good behaviour; these instructions were "communicated to Ashak Mahamad Khān, and as the tribe was then "debarred from intercommunication with the plains, he was called in to "restore the stolen property still with his people, or to pay compen-"sation for the same, in the fulfilment of which condition the embargo "would be taken off. He was also warned that if raids continued to be "perpetrated the rent-free lands would likewise be confiscated. Ashāk "Mahamad Khān having expressed his inability to restrain the tribe, measures "were taken for vigorously maintaining the embargo.

"Throughout the past season the civil and military authorities have "been constantly engaged in carrying out defensive measures for the

"protection of the border villages, and the people of the country have "exerted themselves in co-operation; but notwithstanding this precaution "and vigilance, no less than eleven successful raids have been committed by the "Bozdārs upon our villages in the Dera Ghazī Khān district within the last "six months.

"The attacking parties have been numerically large, consisting of "from 20 to 200 men, and in several cases the crimes have been attended "with bloodshed. It has also been remarked that the Bozdārs have lately "acted in a more organized system, and they have certainly managed to "plunder villages at a distance of fifteen miles from the hills. Moreover, "besides the instances enumerated in the annexed list, numerous others have "been planned, in which they were baffled by intelligence being received at "our posts of these gatherings in the passes. These have become so frequent "and formidable as to have rendered it necessary to strengthen the cavalry "and infantry detachments on that frontier. On the 27th ultimo the "infantry of Mangrota had a skirmish with a party of 200 Bozdārs, and "drove them from four positions on the low hills at the mouth of the pass, "but were obliged to retire, on account of the darkness, with the loss of one "sepoy killed and two wounded; two of the marauders were likewise wounded, "but the affair evinces an increased daring on the part of the Bozdārs, and "the necessity for adopting such measures towards them as shall effectually "put an end to the harassing annoyances to which our villages and posts "are exposed on that frontier. At present the necessity is so great that "the Brigadier has deemed it expedient to order out to the border the whole "of the 2nd Panjāb Cavalry.

"Under these circumstances, the Chief Commissioner strongly recom-"mends that an expedition should be undertaken at the earliest date which "may be found expedient against the Bozdārs. The precise time for such "an expedition will depend on the condition of the crops, which can alone "be determined on the spot. It should not be later than the 1st of March, "and may be expedient fifteen or twenty days earlier. If Government approve "of this proposal, the Chief Commissioner might be empowered to arrange "the details with Brigadier Chamberlain. The Panjāb Irregular Troops can "supply ample force for the expedition without danger to the rest of the border.

"The Bozdār tribe, the Chief Commissioner feels convinced, will never "respect the British border until they have been severely chastised. It "was formerly by no means a predatory or troublesome race; but from the "time it obtained some success over Dewān Sāwan Mal, on his return from "one of his expeditions into their hills, the character of the tribe has greatly "altered.

"The Chief Commissioner further proposes that all the rent-free lands "of the Bozdārs be confiscated."

On the 2nd February 1857 the Secretary to Government, Foreign Department, replied:—"I have had the honor to submit to the Governor "General in Council your Officiating Secretary's despatch, dated 24th ultimo, "No. 65, recommending an expedition against the Bozdār tribe, and the con-"fiscation of all their rent-free lands, in punishment for the numerous raids "which have been committed by them within the last six months.

"His Lordship in Council sanctions the adoption of the above measures, "for which you have shown ample grounds, and concurs in your opinion that "they should be carried into effect immediately.

"You have been advised by telegraph of the sanction given by His "Lordship in Council to the proposed expedition."

An expedition against the Bozdārs being thus sanctioned, the following troops assembled on the 5th March at Taosa under Brigadier Chamberlain:—

| | | | |
|---|---|---|---|
| One wing 1st Panjāb Infantry, under | Major Coke | ... | 471 bayonets. |
| " 2nd " " | " Lieut. Green | ... | 476 " |
| " 4th " " | " Lieut. Wilde | ... | 484 " |
| " 1st Sikh " | " Major Gordon | ... | 443 " |
| " 3rd " " | " Capt. Renny | ... | 445 " |
| No. 1 Field Battery | " Lieut. Sladen | ... | 4 guns. |
| Mountain Battery | " Lieuts. Mecham and Maister | | 8 " |
| 2nd Panjāb Cavalry | " Capt. Sam Browne | ... | 100 sabres. |
| 3rd " " | " Lieut. Watson | ... | 50 " |
| One company Sappers | " Lieut. Medley. | | |

comprising a total of 31 English officers; 2,338 rank and file; two 9-pounders; two 24-pounder howitzers; two on elephants, two on carriages; four 3-pounders; four 12-pounder howitzers on mules. Besides this, Captain Graham, Deputy Commissioner, was requested to raise 800 of the armed militia of the district to aid in keeping open communications, and to act as guides and foragers.

Having considered all the passes by which it was possible to enter the Bozdār country, the Brigadier determined on using the Sangarh pass. On the 6th the force moved on this pass, and as no real advantage was to be gained by making a false attack on the Mahoī pass, General Chamberlain thought it best to let it become generally known that he proposed entering by the Sanghar defile, being of opinion that while a few Bozdārs, more or less, at the Khān Band could make no difference on the result of the attack, the fact of beating the tribe in its own vantage ground would prove a most beneficial example to all the neighbouring tribes.

Having strengthened the frontier posts considerably, and provided for the safety of Dera Ghāzi Khān, so as to give confidence to the people during the absence of the troops, the force marched from Taosa on the morning of the 6th instant, and after proceeding across the plain for seven miles, reached the mouth of the Sanghar pass at daybreak. A few Bozdārs were discernible on the heights, but no attempt was made to oppose the force, and the few shots fired were evidently only intended as signals to announce its arrival in the hills.

Continuing the march up the stony bed of the Sanghar stream (which is the only road, and from which the pass derives its name,) for about four miles, the force reached a convenient place for encamping (Dedachī-kī-kachī), and halted for the day. Towards noon a party of the enemy made some show of driving in one of our pickets, but on its being supported by the 2nd Panjāb Infantry they retired. One sepoy of this regiment was severely wounded.

In the afternoon the Brigadier reconnoitred the Khān Band and its approaches. The pass was not above three miles from the camp, and as the hills on either side were easy of access, the party were not molested,—the few Bozdārs seen contenting themselves with retiring and signalizing their approach.

On coming within sight of the Khān Band, the enemy were observed clustered on every ridge and pinnacle commanding the defile, and the first impression then received of the strength of the position was not removed by a better knowledge of the ground. During the reconnaissance

a 'Dafadār' of the mounted police (on orderly duty with the Deputy Commissioner) was killed, and one man of the 1st Panjāb Infantry wounded. By sunset the Brigadier returned to camp, and the night passed over undisturbed.

At daybreak the following morning (the 7th) the force continued its march up the defile, and by 7 o'clock it was halted in front of the enemy's position. Some short delay then took place in making the necessary arrangements for the protection of the baggage and camp-followers, and, this accomplished, the troops moved to the attack.

The Sanghar-nai is equivalent to the Sanghar defile, and in like manner the Drūg-nai, the defile leading to Drūg, a small valley some 20 miles further in the mountains, at the north-western point of the Bozdār country, and into which the Vihowa pass debouches. Both defiles or "Nais," as they are termed by the Baloches, are simply channels which have been cut through the hills by the rain which falls in the mountains, forcing a passage for itself to the plains.

The Sanghar had been found to be the only pass suited to the passage of troops, but from the point where the Drūg-nai joins it, to its opening out at Haranbore Kachī, a distance of about 3½ miles, it presents very formidable difficulties. From the junction of the two channels to the point where the Sanghar-nai turns at right-angles to the west, the pass is bounded on either side by scarped hills of considerable height, completely commanding the road. A matchlock fired from one hill ranges to the foot of the other. From the point where the route turns sharply to the west, the defile presents a series of precipitous spurs, rising one after another in close succession, from the summit of which perfect command of the road below is given. It is to this particular portion of the defile that the term "Khān Band" is generally applied, though, strictly speaking, the name implies only that one spot across which a mound of stones and earth has at some former day been raised to add to the natural defences.

When reconnoitring the previous evening, the Brigadier had succeeded in reaching the point where the defile turns suddenly to the west, and had been convinced of the impossibility of turning the position by its left or south side; after therefore assuring himself as far as possible, both by conversation with the guides, and from personal inspection of the practicability of the hills from the Drūg-nai, he determined upon forcing the pass from that side.

To the wing of the 4th Panjāb Infantry, under Captain Wilde, was assigned the duty of ascending, by its northern spur, the hill which commanded the Sanghar-nai from the west, and their advance was protected by the fire of Lieutenant Sladen's four field-pieces, and four mountain guns under Lieutenant Mecham.

Whilst Captain Wilde was engaged in the ascent, the wing of the 1st Panjāb Infantry, with four mountain guns, under Major Coke, penetrated into the Drūg-nai, in the hope of finding a practicable spur by which to ascend in his support, and thus to acquire firm possession of the heights south of the Drūg-nai, so indispensable to success.

Up to this time the enemy had omitted to occupy the spurs to the north of the Drūg-nai, and had thus given us a great advantage, for these were immediately seized by Major Coke's men, and many casualties were thereby saved.

Becoming alive, however, to the object we had in view, the Bozdārs lost no time in strengthening their left flank, and numbers of them crossed the Drūg-nai and took up a very strong position on its northern side. The wing of the 1st Panjāb Infantry was thus subjected to a heavy fire from three sides, and the Brigadier thought it advisable to support Major Coke with the wing of the 2nd Panjāb Infantry, under Captain Green, and to withdraw Lieutenant Mecham's four pieces from Captain Wilde for the same purpose. On the arrival of this support, the two wings, aided by the fire of the eight mountain pieces, attacked the enemy's position on the left of the Drūg-nai, Captain Green taking the right, and Major Coke the left; and the gallantry displayed by the officers and soldiers of both regiments was the admiration of all who witnessed it. It was in this attack that almost the whole of our casualties took place, and where the Bozdārs suffered most. Major Coke received a severe wound in his shoulder, but continued to exercise his command throughout the day. His Native Adjutant, Mīr Jāfar, was wounded at his side, and received another bullet through his shield and clothes.

On the Bozdārs being driven from this position, they abandoned the northern, and returned to the opposite, or southern, side of the Drūg-nai, followed by the wing of the 2nd and a portion of the 1st Panjāb Infantry, the remainder of the 1st Panjāb Infantry and the mountain guns having to continue in the bed of the stream, as the hills were too precipitous to admit of guns being taken up.

Whilst these events were passing on the right, Captain Wilde's wing had gradually ascended and was pressing along the ridge of the hill overlooking the Sanghar-nai, their advance being facilitated by the correct practice of Lieutenant Sladen's guns, two 24-pounder howitzers and two 9-pounders.

Before commencing operations, the Brigadier had sent Major Gordon, with a portion of his wing of the 1st Sikh Infantry, to crown the hill which closes in the Sanghar-nai to the east, and with instructions to advance along its summit parallel with Captain Wilde's wing. As the few Bozdārs who occupied this range fell back without opposition, Major Gordon was enabled to carry out his orders without loss.

With the wing of the 4th Panjāb Infantry on the heights to the right, and Major Gordon occupying those to the left, the field battery, the wing of the 3rd Sikh Infantry, and detachment of cavalry were enabled to advance up the bed of the Sanghar-nai without inconvenience, the artillery continuing to support Captain Wilde's advance. On coming abreast of the point where the defile turns to the west, it became evident, from the movements of the enemy holding the Khān Band, and the sound of firing to the left rear, that the Bozdārs were giving way, and that the time had come for threatening the defile in front.

Whilst Lieutenant Sladen plied the enemy with shell, Captain Renny with a company carried the nearest ridge with a loss of only three men wounded, whilst Captain Campbell with two companies moved on their next breastwork. But by this time the infantry (who had ascended from the Drūg-nai) were discerned crossing the hills in pursuit of the Bozdārs they had defeated on the left, and threatening the Khān Band in rear, and this became the signal for a general flight and abandonment of every position. To add to the enemy's embarrassment, the detachment of cavalry under Captain Browne were pushed through the defile at a canter, and ordered, after reach-

ing the more open ground, to go on as far as the nature of the country would admit.

The success was now complete, and arrangements were made for pitching the camp in a pretty cultivated little valley, Haranbore, just on the western side of the Khān Band. Major Coke was the only officer wounded in this affair, but there were 5 men killed and 49 wounded.

The Bozdārs probably numbered about 1,700 men, and lost from 20 to 30 killed, and from 50 to 70 wounded. Their chiefs afterwards admitted that they entertained no doubt of being able to hold the pass against us, and that so far from expecting the position to be turned from the Drūg-nai, the men who opposed us there were to have attacked our rear, whilst we were engaged at the Khān Band. Nor is their confidence surprising, for they had seen General Ventura and Jemadar Khūsiāl Sing, with a large Sikh army, retire from before their stronghold, and on another occasion they claim to having killed 1,200 of Dewān Sāwan Mal's soldiers and plundered the baggage.

General Chamberlain concluded his account of the attack by thanking the officers engaged in the following terms: "The services of Major Coke and "Captain Green, and of the European* and Native Officers of their respective "wings, however, call for special mention, and I beg to recommend them "to the favorable notice of Government. The artillery, which supported "Major Coke's attack, likewise earned distinction, and I therefore also beg "to particularize Lieutenants Maister and Mecham and the European† and "Native Officers and men employed with the mountain guns.

When the force marched from Taosa, the levy which had been raised by the Deputy Commissioner was left at Mangrota in charge of the reserve supplies. They were now ordered forward, and to "Mita Khān" and his Kasrānīs was assigned the task of occupying the Khān Band, and keeping open the communication with the plains. The duty was one he was able to discharge, and he performed it to the satisfaction of the Brigadier.

After emerging through the Khān Band, it became evident, from the extreme ruggedness of the country, that there was little chance of hemming in the tribe, or of capturing their cattle, without further aid, and therefore the Deputy Commissioner made arrangements during the evening to send off a respectable agent to the Ūstarāna Pathāns, to invite them to come down and plunder their enemies on the north, whilst we closed them in from the south.

The invitation was accepted, and a portion of the tribe entered the Bozdār country by the Drūg valley, and had commenced to plunder and lay waste, when they were stopped in consequence of the Bozdārs having submitted and come into the British camp.

During the 8th the camp remained halted to admit of the wounded being sent back to Mangrota.

A detachment of infantry and cavalry was employed during the day in reconnoitring the Sanghar-nai, as far as Bhārtī, their march being marked by the smoke of the huts and stacks of forage which they fired.

* *1st Panjab Infantry.*—Lieutenant Lumsden, Adjutant; Assistant Surgeon Jackson.
*2nd Panjab Infantry.*—Lieutenant Frankland, 2nd in Command; Lieutenant Fisher, Adjutant; Assistant Surgeon Clarke.

† Lieutenant FitzGerald, doing duty.
Lieutenant Hughes, doing duty.

The country was found to be abandoned, and only a few Bozdārs were visible on the summit of the hills, who appeared to be watching their movements.

During the 9th the force still remained halted to enable the detachment to return to camp.

On the 10th the force moved to "Bhartī," distant about 6 miles. This is one of the principal Bozdār villages, and presented a fine sheet of luxuriant cultivation, which, with its pretty clumps of date trees, somewhat resembled the scenery in the neighbourhood of Dera Ghāzī Khān. The route, as heretofore, was up the stony bed of the Sanghar-nai, and during the march it skirted five or six richly cultivated little nooks.

During the 11th and 12th the force halted to obtain supplies, for it was not considered prudent to enter further into the hills without ten days' provisions in camp. On both days the country in advance was patrolled by reconnoitring parties, and the villages, stacks, and crops destroyed. The columns of smoke which rose into the air over a circumference of many miles must have been a depressing spectacle to the Bozdārs; but it was no more than they deserved, for to have spared their property would have neutralized the object of the expedition, and its destruction was the only punishment likely to make a lasting impression.

Of all the frontier tribes the Bozdārs were the least deserving of consideration, for to plunder and murder had been their avocation for years past, and but for the military posts the adjacent country would have been abandoned. Nor did they confine their raids simply to the plains, for they plundered all their neighbours, and it may be truly said that their hand was against every man, and every man's hand against them. The secret of their success was the inaccessibility of their country, for it is nothing but a net-work of hills and ravines, quite unassailable, except by disciplined bodies.

On the 13th Brigadier Chamberlain continued his march up the Sanghar-nai for about 10 miles, and encamped in a well cultivated hollow at the entrance to the Saora pass. Just before descending into the cultivation, a few horse and foot men were seen, but they disappeared in the defile as the force approached. On this day the enemy sustained much loss in the destruction of hamlets and stacks, and as they belonged to the section of the tribe most given to plundering our border, there was the greater reason for not sparing anything.

Late in the evening (13th March) two Bozdārs came into camp, stating that they had been sent by the chiefs to sue for terms, and begged that the work of destruction might meanwhile be stayed. A reply was sent for the chiefs to present themselves the next day in camp, when our demands upon the tribe would be made known; they were also informed that if they failed to attend within the prescribed time, hostilities and the work of destruction would recommence, but that meanwhile the force would halt.

On the following evening, the 14th instant, Naorang Khān and Ashāk Mahamad Khān, the two heads of the tribe, made their appearance, but as it was too late to transact business, the meeting was deferred until the next morning.

At a durbar held the following day, the cause of our presence in their country and the concessions required of them were publicly made known. The latter embraced —

*First.*—Compensation for the life of every man killed or wounded in British territory during the past year.

*Second.*—Restitution of, or compensation for, all cattle killed, or stolen, or injured during the past year.

*Third.*—Compensation for all property stolen or injured during the past year.

*Fourth.*—The immediate expulsion of all refugee criminals; not to afford an asylum to refugees from British territory, or to harbour thieves or bad characters of any tribe, nor to allow any one to pass through their country to plunder or commit acts of violence, nor to permit stolen cattle or property of any kind to be taken through their passes.

*Fifth.*—To pay a fine at once of 300 sheep for the troops.

*Sixth.*—To fulfil the stipulations embraced in the first three clauses within the next two months.

*Seventh.*—To give approved hostages for a twelvemonth as security for good conduct.

A ready assent was given to every demand, and their whole demeanour was that of men thoroughly subdued. Doubtless much more might have been demanded, and would have been acceded to at the time, but it seemed both to the Brigadier and Deputy Commissioner that the future peace of the frontier would be best secured by dealing leniently with them. Had the Bozdārs not given in they would in all probability have suffered considerable loss in cattle, for the Ūstarānas had closed in upon them, and they could only have escaped by finding refuge among the Pathān tribes further to the west.

On the terms being agreed to, orders were sent off to send back the Ūstarānas, and also to the Officer Commanding at Mangrota to cease all punitive operations inside the Mahoī pass.

On the 16th the force commenced to retrace its steps, a portion returning by the road it had advanced, the remainder by the Lūnī-nai. Both columns united again on the 17th at Haranbore Kach. This route was adopted to enable us to see more of the country, and to admit of Lieutenant Medley, of the Engineers, completing his map.

From the 18th to the 21st inclusive the force remained halted, for the sheep had not been brought in, and it was felt indispensable to exact the fulfilment of this simple stipulation before quitting the country.

The full number of sheep was completed on the afternoon of the 21st, and the force returned through the Khān Band on the 22nd, encamping for the night near Dedāchī-ke-kachī, and re-entering the plains the following morning, after an absence in the hills of 17 days.

The country of the Northern Bozdārs on the Drūg was not visited by the force, and this section did not tender their submission. They had been more independent, but also better behaved than the Southern Bozdárs. Lieutenant Pollock concludes his report on the Bozdār campaign with the following words:—" Constant care will be required on the part of the local executive, or " gradually petty thefts will be attempted by the tribe, culprits from the plain " will be screened, and we shall slide back shortly, and surely, to the state of " things that existed prior to 1857. There is still a lingering hope in the mind " of the chiefs that continued good behaviour may lead to the recovery of the " forfeited allowance, or a portion of it; and when once this hope vanishes,

"I need hardly say that fear alone will deter them from plunder. I beg emphatically to record my opinion that under no circumstances should the payment of 'black-mail' be revived. The recipients regard it as a tribute of weakness, and other tribes aspire to similar allowances.

"We have the whole game in our hands. Now that we have visited and surveyed their country, we have not only learnt the road into their country, but also the fact that it contains valuable crops, the destruction of which causes more loss than the plunder of several seasons could compensate for. We ask no tribute from them, merely that they shall refrain from plunder; if they do not do so, the remedy is in our hand. I believe that after the lesson of 1857 a demonstration would always prove sufficient. The sight of our troops would lead to restitution of stolen property and the giving security for future good behaviour. Finally; it should be borne in mind, in the event of future operations, that Kosahs on the south, and the Ustārānās in the north, are available as allies against the Bozdārs, and can be employed perhaps even more effectually than regular troops in cutting off supplies, ferreting out hidden cattle and grain, and closing their communications. Should, however, the great consideration which characterises the acts of our Government lead to the resolution that the Bozdār chiefs are entitled to some help towards keeping up their stations, then I would suggest that land in the plains be given, and not a money allowance."

The Bozdārs evidently profited by the lesson they received in 1857, as the only raids in which they were engaged since that date are :—

On the 15th March 1861 they with some Hadiānīs, &c., raided some Nāsars flocks grazing in British territory, and lifted 1,200 sheep.

On the 1st June 1863 they lifted some camels, but were pursued by the Panjāb Cavalry detachment up the Mahoī pass to the Band hills. The detachment, 17 strong, was attacked on returning by 100 Bozdārs, but they charged and got out safe.

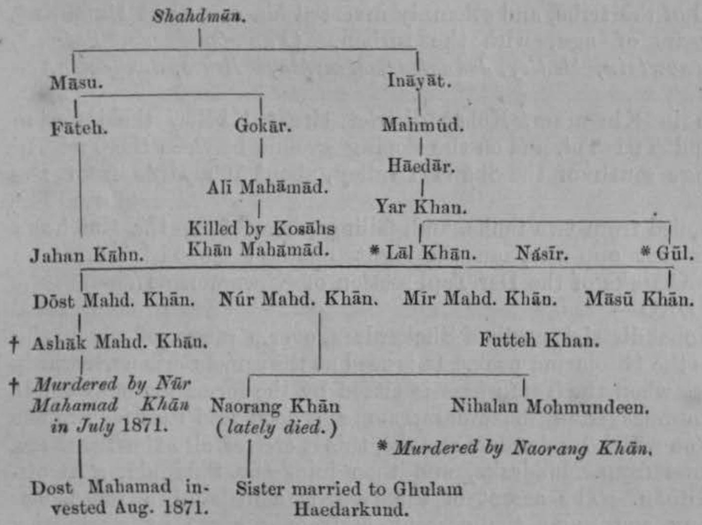
In 1864 the Supreme Government sanctioned the restoration to the Bozdār chief of the rent-free wells which had been confiscated in 1857, and he also received a certain number of 'bargirs' in the frontier militia.

In January 1861 an attack was made on the Bozdārs by the Khetrāns, Esotes, Jāfars, and Ūstārānās, who, attacking their stronghold, the Khān Band, on the western side, drove them from their fastnesses; their women and children took refuge in the plains, bringing their cattle with them. Major Godby, commanding 4th Panjāb Cavalry, was at Mangrota at the time; taking the detachment from the post with him, he at once rode to the mouth of the pass, and met the messengers from the Khetrāns, who professed that they had no intention of following the Bozdārs into British territory, but that having sufficiently punished the tribe, their camp would break up. The Esotes, Jāfars, and Ūstarānas accordingly returned home at once. The Khetrāns imprudently determined to return by the shortest route, which led past the Mahoī pass, and encamped for the night. An old Bozdār woman watched them, and gave information to the chief, Ashāk Mahamad Khān, pointing out that the Bozdārs might easily invest a pass beyond Mahoī, through which the Khetrāns would have to pass, and so obtain their revenge. The advice was taken. Early the next morning when the Khetrāns, quite unsuspicious of the trap laid for them, attempted to pursue their journey, they fell into the ambuscade, and were routed with great

loss, only effecting their escape by rushing into the plains and making the best of their way to Sakhi-Sarwar, and returning home through the Siri pass.

In 1862 a party of Baloches, composed of members of the several tribes dwelling along this border, Bozdārs, Hadianīs, Hatutī Kosas, Kulaes, Dūrkānīs, &c., combined to carry off a large herd of cattle belonging to the Povindahs which were grazing inside the passes opposite Chaodwan in the Dera Ishmāīl Khān district. The Povindahs before returning made arrangement with the Ūstarānas to attack the Bozdārs. The latter retired before them until a favorable opportunity occurred to make a night attack, in which the Bozdārs and Ūstarānas suffered a slight loss, but the Povindahs escaped entirely. The following season the Povindahs were informed that they would not be allowed to enter British territory except on condition that they would abstain from all hostilities while within our border. This at once put a stop to the feud, and since that time the border has had rest.

A family quarrel has, however, for some years disturbed the domestic peace of the chiefs, which arose as follows :—Gūl Mahamad Khān (brother-in-law of Lāl Khān, one of the principal chiefs of the tribe, and a distant relation of the chief, as shown in the family tree entered in the margin) stole some cows belonging to Naorang Khān, the joint chief with Ashak Mahamad Khān. Naorang Khān in revenge got Gūl Mahamad hamstringed. Lāl Khān then took up the quarrel, and having caught Fateh Khān, Naorang Khān's cousin, served him in the same way. War to the knife was thus established between Naorang Khān and Lāl Khān. The tribe at large regarding it as a family quarrel stood aloof. At last Naorang Khān having sworn on the Koran to give Lāl Khān a safe conduct on the pretence of arranging the quarrel, got him into his power and murdered him and his brother Gūl. From that time Naorang Khān was unable to stir out of his house without a strong escort for fear of being murdered. Ashāk Mahamad Khān was in some measure implicated, Fateh Khān being as nearly related to him as to Naorang Khān, and he therefore ostensibly supported the latter. The treacherous manner in which Lāl Khān had been killed reflected on him as well as Naorang Khān, and weakened his influence in the tribe.



The sudden death of Naorang Khān from liver complaint solved the problem, and released Ashāk Mahamad Khān from his false position.

In 1867 the Bozdārs proved themselves useful allies when arrangements were being made for compelling the Musa Khēl Pathāns to surrender Kaora Khān, Kasrānī, who had carried off Captain Grey, Deputy Commissioner of the Dera Ishmāīl Khān district, and Ashāk Mahamad came forward with three hundred of his clansmen and gave active assistance until Kaora Khān surrendered. For his valuable services on this occasion he received a 'khillut' of Rs. 2,500.

In 1869 a feud between the Kasrānīs and Bozdārs gave the district authorities some trouble, but it was eventually settled by Captain Shortt.

The Bozdārs have always been at feud with the Ūstārānās, and this, in 1869, caused some anxiety, as the latter formed an alliance with the Kāsrānīs, many of whom reside in British territory, and an attack was made on the Bozdārs, which it was feared would lead to reprisals.

In June 1871 Captain Sandeman recommended that, in consideration of the good behaviour of the tribe, the allowance of which the Bozdār chief was deprived in 1857 should be restored to him.

Ashāk Mahamad was murdered in July 1871 by his nephew, Nūr Mahamad, and in August Captain Sandeman, going to Gāgan ka thal, assembled the council of the tribe, and solemnly invested his son, Dost Mahamad, a lad of 12 years of age, with the turban. (*Van Cortlandt, Pollock, Graham, Chamberlain, Medley, Johnstone, Minchin, Bruce, Sandeman.*)

BOZHA—

A small village in Khwaram, Kohāt district, situated below the junction of the Lelan and Tīri Toi, and on the sloping ground between the Tīri Toi and the low range south of the Shawīkī valley, about 500 yards from the Toi's left bank.

Water is supplied from two tanks, and, failing them, from the Chichoka spring, which is just opposite, on the right bank of the Tīri Toi. The inhabitants are Khataks of the Dar Tapi section of Khwaram. (*Ross.*)

BRAGDI KANDAO—

A pass in the Kohāt district, north of Shakardara, over a range, of which the highest point is the Ghojarina peak. It is used as the camel route northwards from Shakardara when the Tarali pass is closed by the formation of 'dands.' Its foot is two miles from Shakardara, along a good road that follows the Toroba ravine (on which Shakardara stands); this it crosses, also the Tarkha, a stream that comes from Nandraka, and then joins the Shaimda, a tributary of the Mithān. The ascent of the pass is a little up a rough less than a mile stony spur, and the descent is from a gorge by a winding road, covered with loose stones, about three-fourths of a mile long. It leads into a valley below the Pīrghūt hill (which lies over against Ghojarīna to the north wards), in which is the village of Bara Bragdi. Camels go by this route, but it must be trying for the feet of any but hill camels. (*Ross.*)

BRAGDI VADA—

A village west of north of Shakardara, in the Kohāt district, situated in a valley running westwards from the Pīrghūt hill. It belongs to the Sāghrīs, and although called large, is a small village shrunk from its former size. It has a tank, and when this dries the people go to the Mithān for water.

A ravine, called the Bragdi, rises near it and joins another, called the Zehandi, that rises between Ghojarina and the Pīrghūt hills. The united stream is called the 'Zerzoa,' and passes through a pass in a range north of Bragdai to join the 'Loi' opposite "Loi" or "Saya" Mela. (*Ross.*)

BRAGDĪ NIKA—

A village in the Kohāt district, on the right bank of Tīri Toi, on a bend of the river, about 2¼ miles below the junction of the Mithān, and about 1¼ mile above the Malgīn salt mines. It has about twenty houses, and is inhabited by Khwaram Khataks. (*Ross.*)

BRAHĪM KHĒL—

A section of the Ishmāīlzāi Orakzais. They are said to number about 140 families. Their sections are Zarīn, Shāh Mansur, Madū, and Ūtūn. The Zarīn and Ūtūn sections number about 80 fighting men, live in a cluster of hamlets called Anjāda, and are Sāmal in politics and dependent on the Rābia Khēl. The settlements of the Shāh Mansūr and Madū were formerly at Kot and Ramadān, but the Alikhēl turned them out, and now they number 60 fighting men and share these places with the Alikhēl, and are, like them, Gār. (*Cavagnari.*)

BŪGTĪS—

A tribe of Baloches who inhabit the hilly country to the west of the Rājanpūr border. The divisions of the Būgtīs are:—I, Kaheja; II, Nothānī; III, Musūrī; IV, Kalpar; V, Phong; VI, Kiazai.

I.—The *Kaheja*, according to Minchin and Graham, number 120 men (Paget says 150, and Bruce 175.) This is the section of Ghulām Murtaza, the chief of the whole clan. Paget states that it is sub-divided into Chandranzaī 30, Mandwānī 62, Sūrkani 10, Phong 20. No other authority gives any sub-division of this section. Graham says they are all agriculturists.

II.—The *Nothānī* section is also variously estimated at 810 by Bruce, 300 by Paget, 340 by Graham, and 600 by Minchin.

The sub-divisions appear to be Fīrozānī and Zarkānī, that is, Bruce so gives them; but other authorities give a section which is very differently named. Paget calls it 'Doorang,' Minchin 'Drig,' and Graham 'Duwāgh.' As Bruce has no section the least like this, I am unable to account for the disagreement, except by supposing that either he has omitted it, or that the others have committed a blunder in entering it.

However, as Bruce's account is the most recent, and as he has been in the best position to become acquainted with this tribe, I shall adopt his account of this section. The sub-divisions of the above are:—

| *Fīrozānīs.* | | *Zarkānīs.* | |
|---|---|---|---|
| Rahīmkhanzaī ... ... | 40 | Kamkānī... ... | 80 |
| Pajlar ... ... ... | 90 | Shambiānī ... | 100 |
| Jakrānī ... ... ... | 70 | Mahrūmzaī ... | 160 |
| Shalwānī... ... ... | 65 | Amdrauzai ... ... | 40 |
| Damgiānī ... ... | 55 | | |
| Mahlānī ... ... ... | 20 | | 380 |
| Bigiānī ... ... ... | 30 | | |
| Ramazaī ... ... ... | 40 | | |
| Rohlānī ... ... ... | 20 | | |
| | 430 | | |

III.—*Masūrī*. The estimate of the numbers of this section is given by Bruce at 325 fighting men, Paget 300, Graham 190, and Minchin 180.

The sections are 1, *Jāfarānī* (estimated at 220 by Bruce, 160 by Paget, 140 by Graham), sub-divided into Jāfarānī 30, Nūrīanī 30, Sūndarānī 30, Gurānī 10, Sūrkī 20, Nūkānī 100. Paget has two sections, called 'Kooreeanee' and 'Mookawanee'; these are probably the same as Bruce's Nūrīanī and Nūkānī. In this case Paget's estimate of the Jāfarānis would be raised to 230 fighting men.

Possibly also Graham's section, given as 'Moondrānee,' may be the same as Bruce's Sūndarānī, and also his 'Nehokaneei' (30) may also be the same as Bruce's Nūkanī, thus raising his estimate to 300. In the same manner Minchin's Nohkānī (40) may be identified with Bruce's Nukānī, his Sundoowani (50) with Bruce's Sūndarānī, and finally his Moudiani (50) with the same authority's Nūrīānī, thus making his estimate 320.

2, *Bakhshwānī*, estimated at 150 by Graham, 105 by Bruce, and 70 by Paget, and sub-divided into Gulshērzaī 30, Segrānī 40, Dihānī 15, and Jaskānī 20.

IV.—The *Kalpar*, or, as Graham calls it, the 'Sekharee' section, is estimated by Bruce at 250 fighting men, by Graham at 230, by Paget at 200, and by Minchin at 150.

Its sub-divisions are—

1. Padlanī—(120 Bruce and Graham, 100 Paget.)
2. Hotkānī—(Bruce 40, Graham 30, Paget 25.)
3. Bātilānī—(Bruce and Graham 40.)
4. Hamzānī—(Bruce 50, Graham 40, Paget 25.)

It may be noted that Paget gives no section Batilāni, but has one Nundrānī, numbering 50.

V.—The *Phong* section is estimated by Bruce at 150, and by Minchin at 20 fighting men. Paget does not mention it at all, unless he means it to come under his Sundrānī section, which is probably the same as the Mundrānī section of Bruce. Graham also has no section of this name; but, taking into consideration bad writing, &c., it does not seem too much to imagine that by 'Yutoong' he really means Phong, especially as the chiefs' names are also somewhat similar. He estimates the 'Yutoong' section at 40.

Bruce further sub-divides this section into 1, Phong 40; 2, Hijmānī 50; and 3, Mūndrānī 60.

VI.—The *Kiazai* or Shambānī section is estimated by Bruce at 500 fighting men, by Graham and Paget at 490, and by Minchin at 350. Their sections are—

| *Bruce.* | | *Graham.* | | *Paget.* | | *Minchin.* | | *Really.* | |
|---|---|---|---|---|---|---|---|---|---|
| Razi | ... 40 | Khizee | ... 100 | Kaskeazye | ... 40 | Kyazye | ... 50 | Kiazai... | (*a*). ... |
| Shumbānī | ... 150 | Shumbānī | ... 150 | Shumbānī | ... 100 | Shumbānī | ... 120 | Shambānī | (*b*). .. |
| Sydānī | ... 310 | Sodanee | ... 140 | Sirrannee | ... 120 | Sydānī | ... 100 | Syadānī | (*c*). ... |

| (*a.*) *Kiazai—* *Sub-divided into—* | | (*b.*) *Shambani—* *Sub-divided into—* | | (*c.*) *Syadani—* *Sub-divided into—* | | | |
|---|---|---|---|---|---|---|---|
| Mirzānī ... | .. 20 | Gadai ... | ... 75 | Tangwānī... | ... 80 | Kiazai ... | ... 50 |
| Hamzānī ... | .. 10 | Rahmanī ... | ... | Tiksar ... | ... 30 | Shambānī | ... 20 |
| Mehrānī ... | ... 10 | | | Pūjdar ... | ... 20 | Machobar | ... 30 |
| | | | | Pabru ... | ... 80 | | |

The total number of the Būgtīs is estimated by Bruce at 2,210, by Graham at 1,600, Minchin 1,600, Paget 1,200 or 1,300, and by Van Cortlandt at 4,000. It is impossible to account for these discrepancies; but it may

be observed that the number of this or any other tribe has never been counted, and as it is quite certain that these people never understate their strength, the lowest number is as likely to be right as the highest.

Ghūlam Martaza is generally acknowledged to be the Chief of the Būgtis, and the following genealogy, as given by himself, shows his descent. The Shāmbanī branch, however, do not acknowledge him.

- Palwan.
  - Badi.
    - Akif.
      - Badi.
        - Kasim, a Tomandar, killed at Haund.
        - Akif, died.
        - Bībrak, Tomandār.
          - Sarang, Tomandār.
            - Mobārak.
              - Haibat, killed by the Marīs. and the chieftainship went to Dassēl.
            - Dasēl, Tomandār.
              - Baksha, killed by Mazārīs.
              - Sobah, Tomandār, killed by Drīshaks.
              - Mita, Tomandār.
                - Bibrack.
                  - * Islam Bibrak.
                    - † Islām, married a sister of Mīr Hājī, Khetrān Chief.
                      - Gholām Martaza, Tomandār.
                      - Wali Mahamad.
                    - Pīr Mahamad.
                    - Ahmad.
                  - Ahmad.
                  - Kaim.
                - Karm.
                - Alam.
                - Mobārak.
              - Chata.
              - Memdo Mahamadū.
          - Shiran.
      - Two other sons killed by the Mazārīs.

* Islām was poisoned by Shāhdād, a Dūmkī Chief.
† Islām Khān is still alive, but made over the Toman several years ago to his son.

The Būgtī country is chiefly rugged and barren, but contains much good pasture land and some fertile valleys. The regular occupation of the whole tribe was, till lately, plunder, which was carried on systematically, and on a large scale. Every man of the tribe was a robber. The Khān of Kalāt claimed sovereignty over them, but they paid revenue to no one, and, protected by their rocky fastnesses, maintained a stormy independence, usually at war with the Marīs, and perpetually plundering their neighbours.

The valleys of Marao and Dera, and the plain of Mat, are cultivated, and produce good crops of wheat and jowari.

There are several permanent streams of good water flowing through the Būgtī country, and there is good and abundant pasture for sheep and cattle.

The wealth of the people consists in cattle, and they sell many sheep to the people of Sind, purchasing cloth and grain in return. There is little or no other trade, but formerly, in quiet times, a road from Mūltān to Lherī through this tract of country was much frequented by merchants.

The following extract is from a report by Captain Sandeman:—

"To make our relations with this tribe clear, it will be necessary to "divide it into two parts—

"*1st.*—Those who inhabit the hills on the north-west frontier of Sind "and Kachī and the southern part of the Māzārī country in the Panjāb, "consisting of the Kahejas, Kalpars, Nothanis, and Phongs.

"*2nd.*—The Shambanīs and Masurīs, whose lands extend along the "Panjāb frontier, between the Banduwala and Sabzil-ki-Kot military posts; "on the east, adjoining those of our subjects, the Māzārīs and Drishaks; on "the north the Gorchanis; and on the west the Lohārānī Marīs.

"Those of the 1st division may be said at present to obtain their livelihood "in about equal proportions from the produce of the soil, and from their "cattle, which they sell as they require money to procure clothes, food, &c. "What they realize from the soil depends in a great measure on the exist-"ing state of their relations with the Marīs. The influence which the en-"tertainment of a number of sowars in Government service under their "chief gives over them, enables us in a great measure to check the blood-"feud which has existed between them and the Marīs for many years; but "although they are thus enabled to take more to a quiet life and agriculture, "and are cultivating and grazing their cattle on lands which for years lay "waste, still they have few villages, lead a nomadic life, and are ready at a "moment's notice to betake themselves to their natural strongholds in the "hills, the chief one of which, Trakī, was rendered famous in Sir Charles "Napier's campaign.

"The members of the 2nd division are almost entirely dependent on their "cattle for their subsistence, but bearing this in mind, all the remarks re-"garding the 1st division are equally applicable to them. They have mag-"nificent lands both for agriculture and for grazing, but they are the most "inveterate robbers, and their being now able to occupy these lands more "peacefully than formerly, and their plundering in our territory being "stopped, has only served to turn their marauding efforts in another direc-"tion, and making common cause with their foes the Marīs, they have fixed "on the Pathān country as their Shikar Gah at present, and commit con-"stant and murderous depredations on the Lūnī and Musa Khēl Pathāns, "who, from the great distance and their ignorance of the country, cannot "take their revenge or even defend themselves. This state of things is likely

" to last until we open up relations with the Lūnīs, which has long been " thought of, but which jealousies render difficult. In the months of May, " June, and July numbers of the poorer Shambānīs come down to the " plains, where they work at the harvest, and almost live entirely on Pilū " berries.

" Although the tribe is not dependent on British territory for subsistence " or for food, still it carries on a direct trade with Rojhān, Rājanpūr, and " Harand in the Panjāb, and with Kasmor and Jacobabād in Sind, where " they bring in their cattle and wool for sale, taking away with them cloth, " salt, 'gur,' sugar, and grain; a few of their traders get cloth, &c., at Mūltān " and Jhang. When this trade is stopped, they are indirectly dependent " either on Kalāt or on the Khetrāns and Marīs for these things, and as " grain is always cheaper in the Khetrān villages than in in British terri- " tory, it makes the inconvenience of a stoppage to the trade on this side " much less.

" From the above facts it will be readily seen that to coerce the whole " Būgtī tribe with success many points would have to be taken into consi- " deration, the chief of which are—

" *1st.*—A thorough accord between the authorities in Sind and in the " Panjāb in conducting the blockades both from Sind, the Panjāb, and " Kalāt.

" *2nd.*—The Khetrāns and Marīs should be prevented from giving them " an asylum or assistance in any way. Without the latter, the former " would be comparatively useless. For example, at the time of Sir Charles " Napier's expedition into the Būgtī hills, almost the whole tribe found " an asylum with the Khetrāns, so that, as regards them, the expedition " had no effect, as they quickly returned, and as quickly recommenced their " plundering; all the efforts made against the famous robber Gulam " Husen were of little avail, until the Khetrāns were compelled to deny him " an asylum or assistance.

" The chief, Ghūlam Martaza Khan, nominates 37 sowars amongst " those employed for political purposes on this frontier, for which he " receives Rs. 740 a month, besides which there are 7 of the Shambānī " section employed in the frontier militia. The chief also and some of the " headmen of the tribe received a grant of waste lands in British terri- " tory, but the produce is now included in the pay of the above sowars, " so that all they get is an equivalent for service (*vide* letter No. 432, " dated 10th September 1872, to the address of the Commissioner and " Superintendent, Derajāt Division)."

The Būgtī tribe trace their origin from the Rhind division of Baloches.

In the articles on Drīshak and Mazārī will be found an account of their wars with the Būgtī, which need not be repeated here.

The interminable wars which have existed so long between the Marīs and Būgtīs were commenced during the *rēgime* of the 1st Bibrak Khān, Tomandār, and were carried on until the time of Haibat. Bijar Khān, who was acting as the Marī Tomandār, gave his daughter in marriage to Haibat Khān, which put an end to hostilities for the time; but, as Haibat himself was shortly afterwards killed by the Marīs, the feud was renewed with increased vigor.

From this period down to the time of the 1st Islām Khān, the Būgtīs were at feud with the Mazārīs, Drīshaks, Dūmkīs, Būrdīs, and others. Bibrak

Khān the 3rd was a celebrated leader, and obtained great notoriety for his successful forays.

In order to punish them for depredations in his territory, the Khān of Kalāt sent a Brahūī force, under command of Mīan Khān and Abdūl Kādir, against them. A fight took place in the Marao plain, in which the Brahūī force was completely routed, and Gholām Rasūl, one of their leaders, and over 100 of their number were killed. During the time of the Sikh rule, the Būgtīs, under the leadership of the 2nd Islām Khān, made a raid in force against the Mazārīs near Ūmarkōt. They were encountered by Harsa Sing, the Sikh Kārdār, a body of Sikh troops, and the Mazārīs. A fight ensued, in which the Sikhs were defeated, and Harsa Sing, with some 50 of his men and of the Mazārīs were killed. The Būgtīs took some Sikh banners and kettle-drums, which they fixed over the shrine of Sorī Kūshtak, where they may still be seen.

The connection of the Būgtīs with the British commenced in 1839. Their predatory attacks on the communications of the British army in Afghānistān were so dangerous and frequent that, after all other means had been tried and failed, a force was sent in October 1839, under command of Major Billamore, to reduce them. On the arrival of the force at Pūlajī, it was found that the Kachī plunderers had deserted the country, abandoned their homes in the plain, and taken refuge in the Būgtī hills.

Thither they were followed by Major Billamore's detachment, it being thought important to show the mountaineers, both Marīs and Būgtīs, that so far from being able to protect our enemies, they were not even themselves safe from our arms.

As the British troops approached Dera, the Būgtīs seemed at first disposed to be submissive and friendly; but the smallness of the force tempted them to hostilities, and they attacked Major Billamore with their whole strength.

The Būgtīs were twice signally defeated with great loss; their chief, Bībrak, was captured and sent prisoner to Sind, the town of Dera was taken and plundered, and great loss was inflicted on the tribe generally. Major Billamore remained in the hills nearly three months, and then, having accomplished every object intended by the expedition, returned to the plains by the famous and difficult passes of Nafūsk and Sartāf.

The plundering excursions of the Būgtīs were thus checked for a time, but they soon recommenced their old trade, and Lieutenant Clarke, with 50 Sind Horse and 100 of a Baloch levy, started from Shāhpūr on the 20th April 1840 to surprise a party of Kalpa Būgtīs in the hills. The attempt failed owing to the treachery of the guide. The sufferings of the party from heat and want of water, when crossing the desert on their return, are described as terrible. The Baloch levy alone left 25 men behind, 3 of whom died.

At length in 1844-45, provoked by repeated acts of lawlessness on the part of the Dūmkīs, Jakrānīs, and Būgtīs, Sir Charles Napier determined on undertaking a campaign with the view of exterminating or capturing them all.

The forces at his disposal were—*Cavalry:* Sind Horse, 9th Bengal Cavalry, 6th Irregular Cavalry, and horsemen of the Bandelkand Legion,—in all 2,000 sabres. *Infantry:* 2nd Bengal European Regiment, the 4th Bombay and 64th Bengal Native Infantry (very weak), the

infantry of the Bandelkand Legion, and the Camel Corps,—in all 2,500. Eleven hundred convalescent infantry and the cavalry of the ordinary posts remained for the defence of the frontier. The *Artillery* consisted of four 9-pounders, nine howitzers, three mortar guns, besides a siege train of 21 pieces, 13 being howitzers and mortars. Besides these, Walī Khān's Chāndias, Ahmad Khān's Magzīs, and Alī Morad's force of 2,000 men and 10 guns were available to assist. Jacob states the force engaged to have been 7,000 of all arms, besides a number of Baloch auxiliaries.

The estimate of the numbers opposed to the English General, as given by his brother the historian, is very unsatisfactory. He nowhere states accurately the strength of each tribe, but vaguely guesses at the total as about 20,000. This estimate is, I think, somewhat exaggerated; it may be useful if I state here what numbers probably were engaged against him, *viz.*, Jakrānīs and Dumkīs 2,000, Bugtīs 1,200=3,200. Besides these the Marīs might have sent 2,000 men to assist, and the Khetrāns about the same, but did not do so; 7,000 is therefore the utmost that could have been brought against him, while 3,500 was the outside that actually were. It is as well to bear this in mind, as the language of the historian leads one to believe that Sir Charles was opposed to 20,000, and might have been opposed to 80,000.

His plan of attack was to drive the enemy into the hills in front of Pūlajī, Ūch, and Shāhpūr, then to advance from Sind by Sori, Kūshtak, and Zarānī over the Zīn, and while the enemy was engaged in his front, to send a force from the left to cut them off from the Marīs, and at the same time force them to give up their hold on the passes of Lalī and Jamak, and finally to cut off their retreat to the east by blocking up the Gandūī route.

Before entering on the campaign in the Būgṭi hills, Sir Charles Napier issued a 'manifesto' to the neighbouring tribes, stating that his object was to punish the Dūmkī, Jakrānī, and Būgtī robbers, who had hitherto plundered unchecked in Sind.

He then began the campaign by ordering Wali Chāndia to try and surprise Pūlajī, and in case Bijar Khan Dūmkī should be too strong for him, Captain Fitzgerald with the Camel Corps was to advance three hours after him in support, followed by Major Jacob with the Sind Horse, the latter officer being in supreme command, and possessing a complete *carte blanche*. On arrival at Rojān, spies said that Vazīr, son of Bijar, was at Shāhpūr, so Jacob sending the Camel Corps to Khāngarh, pushed on with the Sind Horse and reached Shāhpūr on the night of the 15th January 1845. He immediately surrounded the village and captured 62 Baloches, losing three men killed and three wounded, but failing to seize Vazīr.

On the 15th Sir Charles arrived at Khāngarh, and thinking that Bijar Khān, if defeated by Jacob at Shāhpūr, would naturally retire to Ūch, sent off Captain Salter's Irregular Cavalry (his own troops being dead beat) to Ūch with two mountain guns under Lieutenant Pulman. Scarcely, however, had Salter started, than fresh intelligence came which alarmed Sir Charles for his safety, so he at once followed with 200 of the 6th Irregular Cavalry and two Horse Artillery guns under Captain Mowat.

He arrived at Uch on the 18th at daybreak, and found that Salter having come on a position of the enemy 700 strong, under Daria Khān, Jakrānī, charged it, and the enemy flying at once, had captured 3,000 head of cattle.

Walī Chāndia had at the same time taken Pūlajī. Consequent on these successes, the following changes of movements were, on the 18th January, ordered. Captain Jacob was directed on Pūlajī, sending a detachment under Lieutenant Malcolm to Lherī, Walī Chāndia was to march on Tang on the 21st, and Ahmad Khan Magzī to march up the Tewāgh. Captain Salter's cavalry was ordered to remain at Ūch, and the infantry, artillery, and all the supplies were directed upon Shāhpūr, where a magazine for fourteen days' consumption was formed. The army thus occupied two sides of a square, one of which menaced the passes from the desert on the south, the other was in possession of the western mouths of the hills.

The country which the General had to attack may be thus described:—

On the right hand, the ravine of Tonge was prolonged eastward, until it was lost in the crags of the Mazārī district near the Indus. It could only be entered from the south by the cross defiles of Zarānī, Gandūī, and Sebrī, leading through an almost perpendicular wall of rocks.

Next to and parallel with Tonge was the ravine of the Iliāsī river, into which the only cross entrance was the defile of Jamak, leading over rocky ranges impassable save at that point.

From the Iliāsī ravine several defiles gave entrance to the parallel ravine of Teyaga stream, which, in the centre, was called the "Valley of the Tomb," and more eastward the valley of Dera. Into this ravine a shorter one opened, down which the Sangsīla torrent came from the north-eastward, to fall into the Teyaga, flowing westward. These river courses are, however, mere beds of torrents, dry except in heavy rain: the Teyaga, the only continually flowing stream, is but a yard wide at Dera, and the whole region is very arid. Northward of all these ravines is a rocky range separating the Marīs from the other tribes, but pierced by the defiles of Sartāf and Nafūsk. The force having assembled at Ūch, halted there till the 25th. The troops were 2nd Bengal European Regiment, 4th Bombay Native Infantry, 64th and 69th Bengal Native Infantry, and the Bandēlkand Legion under Captain Beatson, with Generals Hunter and Simpson in command.

General Simpson was now (23rd January) ordered to proceed with the Bandēlkand Legion and two guns from Shāhpūr to Pūlajī, and from thence to push up the Tomb valley on Dera, a distance of seven marches, and take the defiles of Lali and Jamak in rear. Colonel Geddes, with a column of all arms, marched to Sorikūshtak on the 22nd. Captain Jamieson was left with a force to guard the magazines at Shāhpūr. On the 26th Sir Charles Napier, with General Hunter's brigade of the 2nd European Infantry, 4th, 64th, and 69th Native Infantry, marched to Sorikūshtak. Here it was reported that Bijar Khan Dūmkī had gone through the Lalī defile, and having been joined by the Jakrānīs and Būgtīs intended fighting. On the 28th the troops advanced, but finding that the enemy, alarmed by Simpson's movements on his rear, had abandoned both the defiles of Lalī and Jamak, the camp was pitched between these passes, they being about five miles apart. Next day, the 29th, Sir Charles advanced to the top of the Jamak range, where he found abundance of water. He then erected redoubts in order to secure the passes, and sent orders to General Simpson to continue his march on Dera, where he arrived on the 30th. Captain McMurdo, with a squadron of cavalry and two guns, was sent to open communication, which he did on the 31st. The enemy, deterred by Simpson's march to their rear (instead of crossing the

Zīn Jamak range), turned eastward and issued by Gandūī into the plain of Mat, and crossing this again entered the hills at Dūzd-i-kūshtak. This they could not have done if Sir Charles' plan had been carried out, but Alī Morād, who had been directed to be in front of the Gandūī defile with 2,000 men and 10 guns by the 28th, had stopped to celebrate the Moharam, and consequently did not arrive even at Sorikūshtak till the 31st, too late to stop the passage of the enemy across the Mat plain, and prevent his escape to the east. The duty of keeping open communication between Simpson and the Commander was now deputed to Captain Salter's cavalry, while the rear communication with Shāhpūr was confided to Lieutenant Smallpage's police.

The enemy having thus escaped to the east, Sir Charles halted and sent some foraging parties in various directions to scour the country and bring in cattle. These were more or less successful, but the enemy then commenced to harass the communications, the post was twice intercepted, 60 camels were carried off and several followers murdered, and a panic arising among the camel-men, they deserted with 500 camels from Shāhpūr.

Alī Morād was now directed to move on Gandūi, and Sir Charles thinking the Maris were wavering in their agreement, offered Rs. 5,000 for the capture of Bijar Khānt. At the same time, to free his force from all doubtful friends, he desired Jacob to dismiss the Chāndīas and Magsīs, as he wished to have as few tribes about his army as possible. Resorting again to the strategem which had before deceived Bijar Khān, Sir Charles directed Jacob to write a letter to a friend, and cause it to fall into the hands of the Būgtīs, the contents being "that fresh forces were coming up; that the fortifications at Jamak were to be very powerful; that the intention was to stay in the hills until Bijar was killed; but the General's benevolence made him desire rather to have him a prisoner, and he would richly reward any chief who delivered him up."

Having thus employed all moral means at his command, the English leader, desirous to clear the vicinity of his camp and keep the troops in full activity, sent a column under General Hunter to scour the adjacent ravines and rocks, for so daring were the robbers that five of them, passing the pickets in the night, cut down two men not far from the head quarters tent. About the same time the police under Smallpage captured cattle south of the rocks, and a despatch from Alī Morād announced that at Gandūī he also had taken six camels and three hundred head of cattle after a skirmish.

In this state of affairs a Kaihīrī spy arrived with intelligence that the confederate chieftains, having ensconced themselves in a fastness only twenty miles distant, were starving, and next day Captain Malet came from Alī Morād to say that Bijar wished to surrender. Here was an opening by which to escape from a critical position with apparent honor, but the unbending will of the English leader was then manifested. Instead of snatching at this opportunity to terminate a war becoming hourly more difficult and dangerous, he answered thus: "Let the Khan lay his arms at my feet, and be prepared to emigrate with his followers to a district which I will point out on the left bank of the Indus, and he shall be pardoned. If he refuses these terms he shall be pursued to the death, and the hundred Dūmkīs who are my prisoners shall be hanged."

Sir Charles, though he possessed the right, had no real intention to hurt the prisoners; the threat was merely to strike terror, but the emigration

condition was real, for he thought the robbers, if removed from the scene of their depredations and settled as cultivators, would relinquish their lawless habits. He saw they were ferocious, but yet chivalric, and he believed them to be spoilers rather from necessity and ignorance, than from liking, and so he earnestly desired to reclaim, and not to slaughter them.

On the 5th of February a patrol discovered and killed several armed hill men between the passes, and three hundred horsemen were brought up from the rear to enable Simpson to scour the plain about Dera. But famine now menaced the army. No sumpter camels had yet been procured, and the General, in this extremity, detached Fitzgerald's fighting Camel Corps to fetch food from Shāhpūr, with orders to scour the ravine of Tonge once more during his march, and even to attack that place if it contained enemies. Fitzgerald's men not only scoured the ravine and reached Shāhpūr in one night, after a march of fifty miles, but loaded their camels with forty-five thousand pounds of flour, and regained the camp on the morning of the 8th, having employed but three days and two nights in the whole expedition.

On the very day this supply came, another message was received from Alī Morād. to say that not Bijar only, but all the chiefs were ready to surrender. The English leader, prompt to seize every opportunity, marched a few hours after Fitzgerald's return towards the defile of Sebrī, eastward of Alī Morād's camp, leaving General Hunter with a small force at Jamak to hold that and the Lalī defile. By this movement he designed to contract the pressure on the confederates and increase their disposition for yielding; but when passing Alī Morād's camp the Amīr entreated that no advance beyond Sebrī should be made, saying it would alarm the chiefs and prevent their surrender. At his desire, the General, anxious to avoid bloodshed, agreed to halt at Sebrī until the 4th, yet with a misgiving that the matter was a concerted design to gain time for mischief. "I cannot," he said, "trust these serpents of the desert." The next day his post, though guarded by twelve troopers, was surprised and many of the men slain by a band of Jakrānīs, two hundred strong. Pretending to belong to another irregular cavalry regiment, some of these robbers had entered into friendly conversation with the escort, but suddenly each man cut down the soldier he was talking to.

Alarmed by this event for the safety of Captain McMurdo, who had been sent a few hours before with twelve troopers to examine the country beyond the defile of Sebrī, the General rode hastily to his succour, but met him returning with a herd of cattle. A matchlock-fire had been opened on him in the pass, but instead of abandoning the cattle and galloping through, he had skilfully drawn back and enticed the enemy into low ground, where he was going to charge, when a new band came upon his rear. His troopers charged and sent the robbers to their rocks, where several fell under the fire of the carbines. This happened on the 9th; on the 10th Salter's cavalry was detached to communicate with Simpson; and on the 11th the Adjutant-General, Major Green, moved with a column to scour the hills towards Dera, in concert with a detachment which marched from General Hunter's camp; they killed some robbers and brought back eight hundred cattle.

On the 12th, hearing nothing more of the chief's coming in, Sir Charles Napier began strongly to doubt the good faith of Alī Morād. Yet, when

he considered that he had thirteen hundred good infantry, ten guns, and six hundred cavalry in hand, and that his reserves towards Shāhpūr would give him two thousand more troops, he judged that Alī dare not be treacherous. However he brought Hunter's column up from Jamak, leaving the defiles there to the care of Fitzgerald's camel corps. He then wrote to the Mazārīs on the Indus a menacing letter to deter them from giving the tribes any aid.

On the 13th Hunter joined the camp, and the enemy made several attempts to negotiate a surrender, but Sir Charles was inflexible, and declared he would march to Dūzd-i-Kūshtak on the 15th. However, on that day rain prevented him, but marching on the 16th he reached that place on the 17th.

At Dūzd-i-Kūshtak the camp remained until the 19th, in pursuance of the promise to Bijar Khān; but it was apparent that Alī Morād had been deceived by the chiefs and their secret allies amongst his councillors, and that the negotiation was only to gain time. The robbers had spies and emissaries in all places, and were perfectly well informed of all our movements when no tidings of their positions or designs could be obtained by the British leader.

On the 19th the campaign recommenced, but ere the events are related, the positions and their military bearings must be recapitulated, for a new front of battle had been adopted, and the line instead of facing northwards looked east.

Simpson being now at Dera formed the extreme left; behind him, to the westward, was a cavalry post at the Tomb; a good watering-place, from whence the patrols could communicate with the Marīs by the defile of Sartāf, and scour the Sangsīla ravine.

South of the Tomb, and connected with it by patrols, was Fitzgerald's camel corps at the Jamak pass; and as both these posts were in communication with Jacob at Pūlajī, the ravines of Tonge, of the Iliāsī, and the Teyaga were commanded, and that of Sangsīla watched. Shāhpūr, always strongly garrisoned, contained the magazines.

Head quarters were in the centre of the first line; Alī Morād formed the right wing at Hīran, touching on the frontier of the Mazārī country. Between these principal posts, the cavalry and police maintained the communications by patrols. The main force under the command of the General was thus free to act offensively in any quarter.

This disposition of the army restricted the hill men to half their original occupation of those desolate regions, cooping them up in the north-eastern corner; and though their fastnesses were there the most rugged, and though they could descend from thence into the Mūltān territory if the Dewan were faithless, yet the English leader had employed moral means to prevent this, and his skilful combinations had effectually precluded any successful counter-attack.

In this state of affairs the troops lived from hand to mouth, and the campaign was one of great privation as well as fatigue. However the hill men fared worse. Their stores of grain had all been captured at Pūlajī, Shāhpūr, and Ūch, and they were thus forced to feed on flesh, which unusual diet produced disease, and considerable mortality. They succeeded in obtaining some supplies from the Mazārīs of Rojān on the Indus, but they paid exorbitantly for them.

These Mazārīs, however, the General desired for friends, because to enter their country would dangerously extend his line of operations. Fortune again befriended him. The Būgtīs, just before the commencement of the campaign, had plundered some hill Mazārīs, and that offence, coupled with the General's personal menaces, induced the latter to send several chiefs with three hundred followers as hostages for their good behaviour.

On the 18th Captain Salter brought news from Dera that the enemy's camp was at Gūjrū, or Shorī, 24 and 21 miles in front of Dūzd-i-Kūshtak; that they were about 8,000 strong, and lying close on the hill Mazārīs' frontier, which they were now for bidden to pass; but whether they designed to fight the British or to surrender was not known.

On the 19th the troops were secretly put in motion to surprise the enemy. The camel corps had been previously called up, and orders were sent to Alī Morād to bring forward his forces, because a decisive stroke was contemplated. The road to Shorī, running through the defiles of Lotī, was long and rugged, and in the night time peculiarly difficult; but the march was so well combined that the confederates would have been surprised in their camp, but for one of those minor insubordinations which no commander can guard against, which so often mar the finest combinations, and which render war the property of fortune. The movement was to have been in darkness and silence, and the orders to that effect were peremptory; but some camp-followers lighted a fire, Bījar's videttes saw it, and that chief instantly fled from his position. Hence, after being twenty-two hours on horseback without taking food, Sir Charles Napier pitched his camp in the afternoon of the 20th at Shorī, baffled for the moment. A quantity of grain and a hundred and fifty camel-loads of baggage were, however, captured at Shorī, and the last was given as a prize to the soldiers. Hindū merchants had come from the Mazārīs of Rojan with this grain on speculation, but they lost life and goods together, for they and their followers fought bravely and were killed. These captures showed that the tribes were moving as a people, not as warriors, and that the English operations must in the end circumvent and destroy them.

On the 21st Alī Morād arrived with his wild warriors, stout and brave men; and the same day a hill chief, Alī Shēr, Khosa, came in and paid his respects.

As the march on Shorī and Gūjrū had been made in the expectation of fighting a great battle or receiving the tribes in surrender, General Simpson had been called in, and he arrived in camp on the evening of the 20th, having left a garrison in the fort of Dera. Thus nearly the whole army was concentrated, and the first thought was to push on in pursuit; but the extreme fatigue of the troops prevented this; those of the main column had been twenty-two hours under arms, and Simpson's column nineteen hours, seven of which were employed to descend one ghaut. It was absolutely necessary, therefore, to rest; but next day a strong detachment being led out to examine the pass of Gūjrū in front, the enemy was both seen and felt, and some of his men were killed. The smoke of the confederates' camp, twelve miles off, was also discerned from above, and the hill men were evidently waiting until the British should enter the terrible defile, when they would have barred all egress, and using their knowledge of the byways have closed round and destroyed the entrapped soldiers.

This state of affairs demanded new combinations, uniting the utmost caution and vigour. The enemy had at last been found, and though his position was unattackable it could be turned; his back was to the Sikh territory, and he could not retreat further if neutrality was observed, nor could he for want of provisions remain long where he was. But the question where he would go had to be solved with more care than ever, for on the next movement the success of the expedition was likely to depend. It was probable indeed that Bijar would push suddenly upon Dera, and from thence throw himself into Trakī. In this doubt the English leader formed new combinations with a sagacity which marked his mastery of war.

The Būndelkand Legion was ordered to remain at Shorī under the command of Major Beatson; Alī Morād was sent back to the Lotī pass; Hunter went to the Jamak defiles again, and the General marched with Simpson's troops to Dera. These dispositions brought him nearer to the magazines without seeming to retreat; but they could not have been made if the Mazārī merchants' wheat had not been captured, for it was no small part of the difficulty of this campaign that the army had to win its food from the enemy and dig for water day by day.

There were two courses open to the enemy especially necessary to guard against. First, he could turn the British left by a defile which led down towards Lotī, and then moving by Dera, break through the Jamak defile and regain Tonge; second, he might avoid the Jamak, after passing Dera, and moving by Marwar to the ravine of the Tomb, break through Jacob's posts, and make for the Kajak and Bolān country. Both of these movements would indeed be desperate efforts, but the hill men were in a desperate situation, and any wild and furious attempt might be expected from them.

If they did not adopt one of these courses, four operations remained for them, namely, to fight in the narrow plain, which, being behind their actual camp, could be reached by the British from Dera; to descend into the Sikh territory; to surrender when their food, of which they could not have much, was expended; to throw themselves into Trakī. Any of these operations would be their ruin; but it was possible there might be minor defiles about Gūjrū unexplored, and at this time unexplorable, through which they could pour upon Beatson at Shorī. In fine, the problem to be solved had become very complicated:—

*1st.*—The British line of communication with Shāhpūr was more than a hundred miles long, and passed through many dangerous defiles.

*2nd.*—To the supplies of food, it might be that supplies of water were to be added.

*3rd.*—Strong escorts were required to guard the convoys, because roving, isolated bands of well-mounted robbers were still lying in most of the nullahs and smaller ravines behind the army watching for spoil.

*4th.*—Provisions were already scarce, and the Government camels had again failed from overwork; the troops were on half-rations, and at Shorī only two days' supply was in the field magazine. Hence the principal reason for sending Hunter back to Jamak was to protect and shorten the line of communication with Shāhpūr, by turning the convoys through that pass, instead of continuing their movements by Sebrī and Dūzd-i-Kūshtak.

Grass and water for the exhausted camels could be obtained at Dera, and from thence new offensive operations could be undertaken, but as it was essential to parry counterblows during the movement, the following combinations were arranged:—

If the enemy, who knew very exactly from his emissaries everything that was passing, should, when the main column marched upon Dera, find means to overpower Beatson, that officer was to fall back on Alī Morād at Lotī, and Hunter's column, though in march, was to turn in support.

If the hill men were deterred from pursuing Beatson by this concentration of forces at Lotī, and should from Shorī follow the head quarters to Dera, Beatson and Alī Morād had orders to close in on their rear, and Hunter was then to change his direction and move on Dasht-Gorāh, by which the enemy would be entirely enclosed.

Having arranged these combinations, the General marched from Gūjrū towards Dera on the 22nd. He had little fear for Beatson, and was anxious that Hunter should arrive at Jamak on the 25th, not only to secure the shorter line of communication with Shāhpūr and have the convoys turned, but that he might be in a position to support the cavalry at the Tomb—an object of importance,—as the enemy could from the Marao plain descend on Dera, or by the Sangsīla ravine pour down on the Tomb. In the former case, the General's column could, moving by Tasū, reach Dera first, as it would march faster than a heterogeneous mass of warriors, women, children, and herds. The rugged defile leading from the Marao plain on Dera would thus be barred; or, if the hill men were first, they would in the plain of Dera fall an easy prey to a compact army assailing them while still confused and issuing from the defiles. But in the second case Hunter's aid would be required at the Tomb. That officer, however, halted a day at Dūzd-i-Kūshtak, and so far the nicety of the combination was marred, yet with no ill-effects, because the enemy did not adopt the operation to be guarded against.

Head quarters reached Dera on the 23rd. On the 26th Hunter reached Jamak, and the whole army was thus re-established under the new combinations. Beatson, if driven from Shorī, could, as shown, retire on Alī Morād at Lotī, where their united forces could hold the robbers in check until the main body from Dera, having only a march of fifteen miles, fell on their flank, and from Jamak, Hunter could also move to the support of Lotī, in case of disaster. But if Bijar attempted to enter the plain of Dera instead of assailing Lotī, after driving back Beatson, he would be met in front by the General's column, while the passes in his rear would be closed by Beatson and Alī Morād. Nor could he gain any advantage by moving across the Marao plain northwards, and so pouring down the Sangsīla ravine, because the cavalry post would oppose him at Tomb, being sure of support from Jamak, which was only twelve miles distant, and from Dera, which was not much more.

The confederates had, during the recent marches, retired from the Gūjrū defiles to Pātar, north of the Marao plain, and touching on the Khetrān frontier; but this was judged a wile to draw the army from Trakī, of which no information had yet been obtained, save that it was not very far off, and was amongst rocks through which a narrow fissure led northwards from Dera to the Marao plain. It appeared certain, however, that the chiefs had been refused an asylum in the Khetrān and Sikh territories,

and were thus delivered over to the British operations; hence, changing as it were the fixed point of his compasses, the General now resolved to make Beatson's position on the right his pivot, and sweeping round with his left and centre, as he had before swept with his right, to hem in the robbers, and finally attack them if warranted by circumstances.

On the 28th Sir Charles, who seems up to this to have been unacquainted with the real position of Trakī, was made aware of its close proximity by the retreat of a band of marauders into a chasm among the rocks, which on enquiry was found to be the southern entrance to this natural fortress, and the same day a spy reported that the enemy had broken up from Pātar and entered Trakī by its northern side. Orders were then at once sent to Captain Beatson and Alī Morād to move respectively by the Gūjrū defile, and another pass to the west of it to the Marao plain, and thence to seize the northern entrance to Trakī. These orders were effected on the morning of the 5th March.

Thus shut up, the robbers were without the means of lengthened existence. Their herds were reduced in numbers, their stores of grain, no longer to be replenished, were scanty, and famine awaited them. Nor was the execution of the General's plans unworthy of their conception. The marches had been efforts of no ordinary kind. Beatson and Alī Morād had threaded terrible defiles, had moved along tracks covered with huge rocks and loose sharp stones, for nearly sixty miles, almost without a halt, and on half rations; their men arrived nearly naked and barefooted, the animals were unshod, and their progress was truly described by the General as climbing, not marching!

It was impossible to discover exactly what stores of grain and cattle the tribes had introduced, or had previously laid up; and as there might be more entrances, and many of their warriors must still be abroad, the length of their resistance to a blockade could not be calculated. Wherefore, at first the cavalry were merely spread to the west until they were connected with the horsemen at Tomb, and the latter, patrolling round the western point of Trakī, communicated with Beatson and the Amīr; but when all the entrances were thus ascertained and secured, and the investment completed, the General proceeded to arrange a plan for forcing a way in and fighting the human hornets in the midst of their stony cells.

The scheme of attack was to establish a battery opposite the main entrance, while a detachment ostentatiously moving to our left was to offer a false attack, and a selected detachment under "the strong and daring Fitzgerald" was to climb up on the right, while the guns and infantry to their left diverted attention by opening a heavy fire in the defile.

Meanwhile the attack was to have been aided by the diversion on the left, and by the simultaneous assault of Alī Morād and Beatson on the northern entrance: not a false attack, but one led by three hundred volunteers of the 13th.

When Beatson first reached the northern entrance he pushed in, but a Sergeant and ten men of the 13th got on the wrong side of a small ravine, and came to the foot of a rocky platform crowned by the enemy, and where the ravine suddenly deepened to a frightful chasm. The Sergeant saw his Officer and the main body beyond gesticulating, because they saw the enemy above; they were beckoning to retreat, he thought it was to go on, and at once the stern veterans climbed the rock. As they leaped on to the plat-

form, the enemy, eighty in number, fell on them sword in hand, and the fight was desperate. Seventeen hill men were slain, six of the soldiers, and the rest wounded and overborne, were dashed over the edge and rolled down. This was the only fight during the campaign. Though Sir Charles was resolute to storm Trakī, he was anxious to avoid unnecessary bloodshed; yet, short as he was of provisions and water, and with his men nearly worn out with the hardships they had undergone, he could not afford to wait long. It was therefore, with the gladness which the soldier feels when he finds himself relieved from the responsibility for the blood of gallant comrades, that Sir Charles, on the 4th March, received the submission of Bijar Khān Dūmkī, Islām Khān Būgtī, and Daria Khān Jakrānī, the principal chiefs of the enemy. They demanded terms, and were told that these were—submission, transportation from their hills, and settlement in the plains.

To these, after much discussion, the chiefs would not agree, so the General sent a number of small columns to scour the interior of the fastness. Two brothers of Bijar were captured on the 7th, but that chief himself eluded them till the 9th, when he surrendered and was transported to Sind. Islām Khān Būgtī escaped to the Khetrāns. The campaign, after fifty-four days of incessant exertion, having thus been brought to a conclusion, the force left the hills on the 15th March and returned to Shikārpūr, when it was broken up.

The campaign against the Būgtīs does not seem to have done them much harm, for, on the 8th August 1846, the Collector of Shikārpūr issued the following proclamation :—

" Know all men living in the British territories of Sind that it has " become necessary to make arrangements for keeping off the Būgtīs and " other mountain robbers, and putting a stop to their robberies:

" Wherefore it is hereby ordered that whoever will seize any of the " Būgtī mountaineers and deliver them to the British horsemen, shall receive " a reward of Rs. 10 for each man of the mountaineers so seized and deli- " vered up."

That there was some reason for this proclamation was soon shown, for, on the 10th December 1846, the Būgtīs assembled a force of some 1,500 armed men, mostly on foot, and marched into Sind; they passed through the British outposts to within 15 miles of Shikārpūr, remained 24 hours in British territory, secured every head of cattle in the country round, and returned to their hills, 75 miles, with all their booty, 15,000 head, in perfect safety. They conducted their proceedings with the most perfect coolness and system, bringing with them, besides the armed force abovementioned, nearly 500 unarmed followers to drive the cattle. This inroad was thought to be in too great force for the detachments at the outposts to attempt any resistance to it. Timely information reached the Shāhpūr post, but no troops moved from it against the invading Būgtīs. A regiment of cavalry and 200 rifles were sent from Shikārpūr to repel the invaders. The cavalry came on them at Hūdū, some 45 miles from Shikārpūr,—their unarmed attendants meanwhile diligently continuing to drive on the cattle towards Sori Kūshtak and the hills. However, the British troops being ignorant of the ground, and thinking the robbers too strong to be attacked, returned to Shikārpūr without attempting anything further; the Būgtīs ultimately reached their hills with all their prey and without the loss of a man.

Major Jacob was now ordered up from Haidarābād with the Sind Horse, and from the date of his arrival a new era commenced, and the Būgtīs, though they tried several more raids, found that their master had come on the scene.

The following detail of these raids on the Sind frontier is taken from the history of the Sind Horse:—

"On the 20th January 1847, a patrol of 18 sowars of the Sind Horse, "going from Mīrpūr, fell in with 200 Kalpar Būgtīs, and attacking them "killed five or six; the rest fled. Kamand, brother of Alam Khān, was "killed.

"On the 9th April 1847, a small party of Kalpars marauding were "attacked by a patrol, and two killed and one taken prisoner.

"On the 8th May 1847, a patrol of Kosah Guides fell in with a party "of 11 Būgtī plunderers near Hasan-ka-Ghari, and killed two.

"On the 8th September 1847, 200 foot and 10 horse attacked the "Kaihīrī village of Talu-ka-Got, coming by the bed of the Zamānī. Lieuten-"ant Merewether, who was on detachment at Shāhpūr, pursued, but was "too late, the marauders having retired by the Tehwāgh.

"On the 5th September 1847, a party of 23 Būgtīs, male and female, "came into Jacobābād and begged for food. Jacob says they were a most "pitiable sight; when food was given them, they would not wait to cook it, "but devoured the flour raw by handfuls.

"On the 10th September 1847, the same party, 200 to 300 in number, "under Handū, came out of the hills and attacked Pūlājī, but were beaten "off by the Kaihīrīs, who pursued and killed four of them."

On the 1st October occurred the great raid, in which Lieutenant Merewether, Sind Horse, killed nearly 600 of them. The following account is taken from his report:—

"Having received good intelligence of the whole Būgtī force having "entered the plain, as already reported to you, I have the honor to inform "you that I started at half-past 1 o'clock on the morning of the 1st October "with a party of the Sind Irregular Horse, amounting to 133 men of all "ranks, from Shāhpūr, in pursuit of the enemy, and arrived at the Zamānī "river just as it became light enough to see clearly the tracks of the enemy. "I observed a spot in the bed of the Zamānī river where they had apparently "halted for a short time; from the marks, I was of opinion that their strength "might be 600 or 700 footmen, with a small party of horse. I thence pro-"ceeded, according to your instructions, along the foot of the small hills, "intending to take post in the Tehwāgh, thinking that the enemy would cer-"tainly return that way, and the ground being favorable for cavalry to act on. "However, I had not proceeded a quarter of a mile beyond the Zamānī "river, when Jan Mahomed Khyheree, who was a short distance in advance, "came back and informed me that he heard loud shouting and much noise in "the direction of Koonree. My detachment was marching in column of "troops; I wheeled them into line and proceeded in the direction of Koonree; "when near the jungle about that place I saw the enemy formed in a deep "and long line to my left. They appeared to be making a side movement "towards the jungle; I therefore passed rapidly along their front, to cut them "off from the jungle and drive them to the open plain. They were at this time "posted in some rough broken ground with sand-hillocks and bushes; but, "apparently, fancying from my galloping along their front that I did not

"intend to attack them, they left their vantage ground and rushed forward "to attack me with much firing, loud shouts and howls: this at once gave "me all I wished for, namely, a fair field. I immediately changed front "to the left, which the men did most steadily, as if on parade. When my "change of position was executed, I charged. The charge was made steadily "and rapidly, with irresistible effect. The Bugtīs had formed a solid "mass to receive us, but were overthrown at the first onset with terrible loss. "They then moved off towards the hills, distant about three miles, in disor- "der, but shouldering together as closely as they could. We continued our "attacks, killing numbers, until on re-crossing the Zāmānī river they made "another short stand. They were again overthrown and driven into the "open plain. They were now approaching the low hills, when Russâidar "Shaik Ali very judiciously getting some men in advance, cut them off from "that place of refuge, and they turned back towards Koonree. Their num- "bers were now getting small; but though repeated offers of quarters were "made to them, they obstinately continued to fight, until the destruction was "so great that their numbers were reduced to about 120, many of whom "were wounded. At last, seeing resistance utterly hopeless, they were in- "duced to throw down their arms and surrender; not a single footman "escaped capture or death. Two horsemen alone out of the whole force of "the enemy, stated by the prisoners to have been full 700 in all, including "25 horsemen, returned to the hills; among the slain are several chieftains "of note, in fact all the leaders of repute in the tribe. The undermen- "tioned were recognised among the dead:—

| | |
|---|---|
| "Hundoo ... ... ... ... | Nothanee. |
| "Kora ... .. ... ... | Kulpur. |
| "Kurreemdad ... ... ... | Raimoozye. |
| "Jumah ... ... ... ... | (Outla) Jekranee. |
| "Chuttah (killed in the attack on Kundranee.) | Ditto ditto. |
| "Kumber .. ... ... ... | Shumbrane. |

"Chief 'Lango.'

"Also a nephew of Hundoo; name unknown.

"Sunjur* ... ... Rind.

"There were also many others, esteemed as warlike characters, but of less "note, killed. Neither Islam Khan nor Alim Khan was with the party.

"Our own loss has, I am happy to say, been trifling, compared to the "result, *viz.*, nine killed and wounded; nine horses were killed and ten wound- "ed, seven of them mortally so. After all was over I returned to Shāh- "pūr *viâ* Chuttur, to which latter place I had sent all the prisoners able "to march, under the custody of Naib Russuldar Azeem Khan; Russaidar "Shaik Ali, with the remainder of my detachment, I left at Koonree to take "care of the wounded till I could send out assistance and carriage from this "place. All returned to Shāhpūr this morning.

"Before I fell in with the enemy they had attempted to plunder the village "of Kundranee, whence they were beaten off by the headman, Deen "Mahomed Khyheeree, in splendid style; Deen Mahomed and his people "killing the notorious 'Chuttur' Jekranee and others, and taking one "prisoner. Three determined attacks were made by the Būgtīs on the

* This man Sunjur turned out not to have been killed; he escaped and continued to exercise his predatory skill long afterwards. Eventually, however, he was pardoned, and entered the Guides of the Sind border, where he was serving in 1872.

"fort, and at one time the assailants had actually reached the top of the "wall, but were thrown back by the defenders by this terrible blow."

The whole tribe, broken and disheartened, fled for refuge to the Khetrāns. The Būgtī Chief, Islām Khān, was married to a sister of Mīr Hājī, the Khetrān Chief. The Būgtīs and Khetrāns then united and attacked the Mārīs, killing 70 of them, and carrying off a large herd of camels. They again united with the Mūsā Khēl Pathāns, and penetrated into the Marī country as far as Mūndāhī, but the Marīs had received intelligence and were collected at a place called Pūrb, where a fight ensued, in which the Būgtīs were totally defeated losing some 500 men, while the loss on the Marī side was trifling. Amongst the Būgtīs who fell were Balu, father of Mewa, and Imam Bakhsh, father of Dilijān, Nothānī chief, and many other men of note.

Notwithstanding these frightful losses, this irrepressible tribe endeavoured to make one more effort in Sind, but without success. Still the chief did not surrender, and constant reports came in to Major Jacob that they were again making head for another inroad. That officer, in order to bring matters to a crisis, managed to have it believed he was going to Dera in person to seize Islām Khān. When this intelligence reached that chief, he at once made up his mind to surrender, and accordingly proceeded and gave himself up to the Police Risaldar, Alaf Khan, at Kasmor.

Major Jacob afterwards says in a letter, dated 4th December 1847—"The Būgtī tribe are now provided for, at least they have all surrendered "and come into Shikārpūr, and it has been settled, I believe, to locate them "near Lārkhāna, and some of them are to be taken into our police." Some of the tribe with Islām Khān were settled at Islam Dera near Lārkhānā, for Mr. Richardson, the Collector of Shikārpūr, reports having mustered them; he found 288 men, 318 women, 139 girls, 128 boys. Shortly after this, Alam Khān and Islām Khān, with their families, decamped to the hills. Their flight seems to have been arranged for some time with Islām's son, Ghūlām Martaza, who was allowed to remain in the hills and be in constant communication with that part of the tribe settled in Sind.

Two hundred more Būgtī men, women, and children came and gave themselves up to Major Jacob on the 1st April 1848.

Notwithstanding the severe lessons they had received, and the proof they had given of their partial submission, on the 26th April 1848 Major Jacob reported that three Būgtī marauders had attempted to plunder some Jats near Kasmor, and on the post pursuing and coming on their tracks close to the Sanri watering place, discovered itself confronted by 50 armed Būgtīs. The jemadar in command at once charged them, killing two and taking two prisoners; the remainder escaped to the top of an inaccessible hill.

On the 1st May, Fateh Khān, Kalpar, with 40 families, came in and asked to be allowed to settle in Sind. He reported that Islām Khān tried to stop him by force, but that as he with the rest of the tribe were starving, they managed to elude him.

On the 2nd July 1848, Alam Khan, Kalpar, with 13 horsemen and 20 foot crossed the border and attacked Sanrī, but were beaten off, not however before they had killed four and wounded two men.

Several small raids occurred between this and the 21st September, when Sūnjar Rind was attacked by a patrol and his brother killed.

On the 22nd a party under Alam Khān was pursued by a patrol beyond Hūdū, and only escaped by the speed of their mares.

On the 22nd October 1848, information having reached the post at Hasan-ka-Ghari of a marauding party being at Sanrī, the native officer, Fateh Mamūr, at once went in pursuit, and came upon fresh tracks, yet was unable to catch them, though he went by Asarelī, Sūī, then back to Hūdū and Paman, to Hasan-ka-Gharī, 127 miles.

On the 26th October 1848 the Khairi Garhi post pursued and came up with a party of marauders at Shiāl, 60 miles off, and recovered all the cattle they had carried off; 16 of the horses of this party died.

On the 7th April 1849 the post at Kasmor, 40 sabres in strength, was relieved by a similar party. Soon after the relieved party had marched off, the new post was attacked at 2 A. M. by a party of 500 Būgtīs under Alam Khān and Mir Hājī Khetrān. The hill men rushed in and, immensely outnumbering the Sind Horse, a hand-to, hand fight took place, which, after a most determined struggle, ended in the enemy being beaten off, leaving a great number of dead on the ground, and causing a loss to the post of five men and four horses killed, besides five men very severely wounded. When the attack commenced, the native officer of the relieved party had marched about four miles on the Kūmrī road, but hearing firing he galloped back, and as he approached Kasmor came on a party of 300 to 400 Būgtīs driving off 1,000 camels. The native officer—Karm Alī Khān by name—immediately charged and dispersed the enemy, killing a great number and recovering all the cattle.

This party of marauders, it was afterwards ascertained, had assembled in the Marao valley and left the hills on the 6th April *viâ* Gūjrū and Shori, and attacked the detachment as described on the 7th. The posts of Kūmrī and Kandkot also turned out and came up with the Būgtīs just as they were disappearing in the hills. The loss of the Būgtīs was 40 killed, more than that number wounded, and a great number of mares killed, wounded, and taken.

On the 1st September 1849 a small party of Būgtīs, under Alam Khān, Kalpar, carried off a number of camels from Goranārī. They were unsuccessfully pursued, but the camels were recovered.

On the 8th September 1849 a party headed by Alam Khān attacked some people coming from Rojān, 16 miles from Kasmor. A party of the Sind Horse immediately went in pursuit, and after a long and severe chase of 60 miles came up with the marauders, recovered the property, but the Būgtīs escaped to a hill.

On the 24th December 1850 a party carried off a number of camels from the jungle between Kandkot and Tangwānī. Dūrga Sing, the native officer of the Kandkot detachment of Sind Horse, started in pursuit, and after a ride of 60 miles arrived with only three men in the face of the robbers, who numbered 100. Notwithstanding this, the gallant officer charged and killed a great number, losing, however, his own life and that of two of his troopers. The place of his death is pointed out still with unfeigned admiration by the Baloches, and is known as 'Dūrga Kūshta!'

On the 8th October 1850 a party of horsemen attacked some Jats between Rojān and Kasmor, and carried off 40 camels. The Kasmor post, under Risāldār Haedār Khān, went in pursuit, and overtaking them in the Sori ravine at Mandu-kā-kund, recovered the camels, though the horsemen escaped.

On the 2nd February 1851 a small party attempted to raid some camels near Kasmor, but were captured.

On the 2nd November 1851 a party of Masūrī Būgtīs, under Mangan and Rais, attempted a raid near Kasmor. The Sind Horse post pursued, and the marauders fled towards Rojān, where they were met by a party from that place, attacked, and their two leaders killed.

On the 3rd April 1853 a party of marauders carried off some cattle from near Kasmor. The post went in pursuit and came on the enemy, consisting of 80 horse and 80 foot, the latter strongly posted on a hill. The Rīsāldār Shekh Karīm, however, at once attacked them, though he had only 32 men. After a hard fight the enemy fled. The loss of the Sind Horse was eight men and nine horses killed, two men wounded; that of the enemy was not ascertained, owing to the darkness of the night.

On the 6th August 1854 the famous robber Sunjar Rind surrendered, and is now (1872) serving as Dafadār in the Sind Horse Guides.

At the time of the great defeat of the tribe by the Marīs, Ghulām Martaza Khān had come of age, and carried on the war with the Marīs with great vigor, and with such successful results that, after a short time, the tribe were again able to return to their own country, where they unanimously elected him as their Tomandār, Islām Khān retiring from the scene.

The Kiazaī or Shambānī section quarrelled about this time with the rest of the tribe, and went off in a body and joined the Marīs, where they harassed the Būgtīs, but in their turn got severely punished.

Many years before this the Kiazaīs had acted in the same manner on account of a quarrel they had about some land in the Marao plain while living with the Marīs. Mirza and Ghorām married relations of the Marī chief, which helped to keep up the connexion between them.

The Shambānī headmen are related by marriage to the Laghārī chief; Mirza Khān's daughter is married to Nur Ahmad, and Ghorām's daughter to Mahamad Khān, Jamāl Khān's brother and son.

The Shambānīs own some of the finest lands in the Būgtī hills, consisting of the Lotī and part of the Marao plains.

In 1858 Ghulām Martaza Khān, with 700 of his clan, made a raid on the Marīs. He passed by Kāhan itself and attacked the Bijarānīs, who were encamped at Kolu, killed 13 of them, and carried off an immense booty, consisting of 12,000 sheep and goats, 1,100 cows, and 120 female camels, and returned by the Gazhor road. The Marīs collected to intercept the Būgtīs. The two clans came within sight of each other at night at the northern side of the Sham plain. Islām Khān and some of the Būgtīs proposed that they should return the Marī property and make a truce, or that they should retreat to the Khetran country; but Ghūlām Martaza, who was backed up by the Nothānī and Masūrī chiefs, steadily refused either to return the cattle or to retreat. In the morning Ghūlām Martaza attacked the Marīs at a place called Chambrī, where a hand-to-hand fight took place, which lasted throughout the greater part of the day, but which ended by the Būgtīs gaining the victory. The Marīs retreated, leaving 130 of their number dead on the scene of action, and many more died of the wounds which they received. Amongst those killed were Jinda, Sona, and Syad Ali, Bijarānī chiefs, and Dad Mahamad, father of Shahan Ghazanī.

The Būgtīs lost 40 men killed and a great number wounded. They returned home bringing with them their booty, which was increased by the addition of 84 mares and the arms of the Marīs who had fallen in the conflict. This victory completely wiped out the defeat they had suffered at Pūrb.

Since the time the Chambrī fight took place, the war of retaliation has been carried on from year to year, with nearly equal losses on both sides.

From the time the Būgtī prisoners at Larkhāna were released, about 1852, till the latter part of 1861, the conduct of the Būgtīs was most exemplary. The chief, Ghūlām Martaza Khān, was a man in every way fitted for his position, He secured the respect and fear of every member of his tribe, and succeeded in keeping the numerous sections under control. His political relations with surrounding tribes were admirably managed, and he succeeded on two or three occasions in inflicting severe punishment on his hereditary enemies, the Marīs, who were thus prevented from attempting raids on the lower portion of the district.

In 1861 Ghūlām Martaza fell ill, his mind became affected, and under the influence of monomania his conduct became so outrageous that he gradually alienated the affections of his tribe, who, for their own safety, proposed to depose him and appoint his son in his stead; the case was referred to the decision of the Khān of Kalāt, who was himself in difficulties at the time, and no regular settlement was made; the individual control once lost, the tribe was soon broken up into sections, each commanded by its own headman, and complete disorganization was necessary consequence.

One of the first measures resulting from this was a coalition of the Kalpar and Masūri sections for the avowed purpose of committing raids on the border. After twice succeeding in carrying off a large number of cattle from Sind, a third attempt was less successful, and in the retreat the Būgtīs were overtaken by the Kosah Guide Sowars of the Kasmor post, and six Masūrīs were slain. The Kalpars shortly after this were pardoned by the Political Superintendent of Upper Sind and reinstated in their former lands. Similar terms were offered to the Masūrīs, who refused to accept them, until they had obtained their revenge on the Kosahs for the death of their tribesmen. In proof of their determination to act up to this resolve, the Masūrīs during the following year committed four raids on the Sind border, killing nine Kosahs.

A plan for locating the Būgtīs within British territory, as a means of reclaiming them from their lawless habits, was now (1864) brought forward by Captain Minchin, Deputy Commissioner, who wrote:—"The great "importance, in a political point of view, of locating a portion of the "tribes residing beyond the border in Baloch territory is fully admitted "by Government. It was strongly advocated by the Commander-in-"Chief (Sir Hugh Rose) in his minute on the Derajāt Frontier, and the "Governor General concurred in these views. There are, however, many "minor points connected with the arrangements for their location which "can only be overcome by the assistance of Government. I beg there-"fore to submit a detailed statement based on, but slightly differing from, "Captain Lane's proposition, which I trust will meet with the sanction "and approval of Government."

The chiefs who first suggested the scheme were Shere Mahamad Khān and Imām Bakhsh Khān, Mazārīs, and Jamāl Khān, Laghārī; andit also had

the support of several influential Būgtīs, Ghorām Khān, Kiazaī, on the part of the Shambānīs, his nephew Kechī Khān, and Sobdār Khān, son of the Shambānī chief, Mirza Khān, Jemadar Katū Khān and Haibat Khān on the part of the Masūrīs, and Morād Bakhsh, Marī, father-in-law of Ghorām Khān.

In the first place it was proposed that the Mazārī and Lāghārī chiefs should at once arrange to extend the Dhūndī canal a distance of a mile and a half from the place where it terminated near the Mahamadpūr outpost up to the frontier road leading from Asnī to Mahamadpūr. This they agreed to do, as the object was to provide the Būgtīs with drinking water throughout the hot weather, and enable them to commence cultivating as soon as the canal filled.

Secondly, that Government should provide them with two small posts, one for the *Shambānīs* and the other for the *Masūrīs*, to be erected at the site of the deserted village of Karm-ka-Tūl. These posts it was estimated would cost about Rs. 800, and as the canal water would only last during the inundation season, it was further proposed that Government should sink two wells for them, one at each post, to provide drinking water at other seasons of the year. The cost of the two wells was estimated at Rs. 1,200, so that the total cost of the posts and wells amounted to Rs. 2,000.

Thirdly, that as the Būgtīs had no cattle or agricultural implements, that they might, as a special case, be allowed a grant of Rs. 1,200 on the security of the Lāghārī and Mazārī chiefs, to be received by instalments of Rs. 150 per annum, or in eight years.

Fourthly, that Government should allot these settlers 5,000 acres of waste land on the Dhūndī canal on a rent-free lease of 15 years, and subsequently at a light assessment calculated at one-tenth of produce; and to enable them to bring this tract into cultivation, that Government should assist towards defraying their share of the cost of excavating the Babra branch of the Dhūndī canal, which would run west of their posts.

Captain Minchin reports that he rode over this ground, and was particularly satisfied with the desirability for the location of the Būgtīs. "It is not "more than eight miles from the station of Rājanpūr towards the frontier. "The country, so far as the eye can see, now is a desert plain. The soil is very "fertile, and every acre is fit for cultivation, as soon as water is procurable. "It lies about two miles south-west of the Mahamadpūr post, and is a far "better place for them than Sūltānpūr, as suggested by Captain Lane, while "the cost to Government of extending the canal will be far less. Both politi-"cally and financially, the scheme is one well deserving the consideration of "Government; by inducing the more peaceful members of one of the most "powerful tribes on the border to settle in the district as peaceful cultivators, "we obtain a material guarantee for the good conduct of the tribe. Their "location in the site now proposed will enable them to keep up their com-"munication with their brethren in the hills, and each section of the tribe "must influence the other for good. We shall thereby obtain certain "information of what takes place beyond the border, and thieves cannot "come down into the plains for plunder without their cognizance, as I "have every reason to believe that we shall be able to place our relations "with them on such a footing, by firmness and kindness, that they will be "the first to denounce and apprehend such marauders. The extension of the "canal itself will be a great assistance in this matter. Hill thieves, not

"knowing the fords and the depth of water, hesitate to cross the canal; it "therefore acts as a barrier, and the increase of population must soon act "as a preventive to the commission of these violent crimes.

"I do not," says Captain Minchin, "conceal from myself that in carrying "out the scheme we shall have to encounter and overcome many difficulties, "not the smallest being the fear of misrepresentation. For a time a feeling "will be prevalent that these Būgtī villages will be the focus of intrigues "and that parties will take advantage of British protection to commit depreda- "tions in the hills and elsewhere and return to these villages. This was the "case with regard to the Lishārīs; the old adage of 'giving a dog a bad name' "was fully carried out regarding this section of the Gorchānīs. Every raid, "murder, or robbery on the border was attributed to them, but they have in "a great measure lived the bad report down, and the Harand border, except for "occasional skirmishes with the Būgtīs and Marīs, is now as quiet as any "portion of the district. The Būgtīs themselves are well aware of this "fact, and have instanced the Lishārīs in their petition regarding the terms "of their settlement, begging that they may not be pre-judged in the case "of any laches on the part of the tribe residing in the hills. They promise "to recover and restore the stolen property to the best of their ability. "With regard to minor points, they beg to be allowed to wear arms, except "when they come into the interior of the district and cross the frontier road, "our present boundary, within which arms are not allowed to be carried "without a license, that they may be excused the payment of grazing taxes "on cattle, including camels, and also be excused from statute labor.

"In advocating these grants, I am fully convinced of their necessity, "as without Government assistance it will be impossible to carry out the "scheme at all, and I therefore trust you will be able to obtain the sanction "of Government to the terms now proposed.

"While on this point, I would beg strongly to recommend that the charge "of the passes lying in front of Mahamadpūr may be conferred on the "Būgtīs in a similar manner as has been done throughout the rest of the "district, as they can be admirably arranged by the Būgtīs who reside "in this neighbourhood."

But while it happened that the Būgtīs were thus, for their own advantage, carefully abstaining from any attacks on the Panjāb border, their conduct on the Sind border was quite the reverse, and the raids and thefts committed by them became so glaring and systematic that the Political Superintendent was obliged to direct their exclusion from the Sind border, and the Sind posts had orders to enforce a blockade against them. It thus unfortunately happened that at this time there were two adverse lines of policy carried on in adjoining districts, which must have neutralized each other and tended to complicate affairs.

The Panjāb authorities were in favor of endeavouring by conciliatory measures, such as the granting of land within British bounds, the enlistment of Sowars, &c., to try to wean the Būgtīs from their lawless habits, and in the event of raids, they considered it was best to deal only with the actual offenders.

The policy of the Sind authorities is one strikingly opposed to this, and it is thus described fully by Sir Henry Green:—

"The policy which is, and has been pursued on the Scinde frontier for "the last 18 years has been as follows:—To acknowledge the Boogtees as

"one tribe, and to deal with them as a whole, and as much as possible through "the Khan of Khelat; if they conducted themselves properly, to allow them "every facility of communication with Scinde, and to encourage them in every "way to give up their freebooting habits, and settle within the Scinde "border; but on any attempt at misconduct, they were immediately treated "as enemies, and all communication stopped. To deal with individual sec-"tions of tribes, experience proved to be an impossibility; however they "might protest to the contrary, they always assisted each other, until all "felt the inconvenience of a certain line of policy; the mass then soon forced "the individuals to either give over their evil practices, or to leave their "hills, and matters soon adjusted themselves. But as soon as they found out "that crime committed in one portion of British territory was not looked "upon in the same light in another portion, and that individuals excluded "from Scinde were admitted into the Punjab, with true native instinct they "at once saw the weakness of such a state of affairs, and the advantage that "would be derived by playing off one side against the other. Ghulam Mortaza "explains to the Punjab officers the advantages of their system, and the "hardship of being debarred from communication with Scinde, and how glad "the Boogtees would be to receive land and settle under the protection of "the Panjāb; he then returns, and, if permitted, joins me to express his "opinion that the only means of bringing the Boogtees to their senses is to "starve them, and prevent all communication with Scinde; he then proceeds "to join His Highness the Khan, and in all probability at a private "audience regrets that all Belooch, who are true Mussulmans, are not "of our mind, so that they might fall upon the Feringee and drive them "from the country, and then they might renew their former freebooting "habits.

"My own opinion of the line of policy to adopt towards them, or any "others similarly situated, is to act towards them with the most scrupulous "good faith and justice; to show them every consideration, so long as they "refrain from giving trouble, and to encourage them by every means to "settle within our border; but the moment they commence to become trouble-"some and molest our territory, to stop all communication, and to treat "them as enemies, and to let them thoroughly understand that we do not fear "them; at best they are most contemptible foes, and only formidable as "thieves. If every fighting man in the tribe were collected, they could not "muster more than 1,000 or 1,200 horse and foot, miserably armed and "equipped, and whose very existence, as well as that of their families, depends "upon obtaining grain from Scinde, the Punjab, Cutchee, and Bar Khan. "The whole of these countries can be closed by the British, and in a very "few months the whole tribe might, if necessary, be made to accept any "terms they were offered, without the slightest use of physical force.

"In para. 17, Captain Minchin mentions Ghulam Mortaza as having "quite recovered from his monomania, and that he wishes to regain his former "position, and that certain headmen had sworn fealty on the Koran, and "bound themselves by oaths, &c., &c. I wonder whether Captain Minchin "is aware how often the above farce has been played before, and for what a "very short time these oaths are considered binding amongst the Belooch. "In the latter part of the above para. the Deputy Commissioner states that "two Poongs were surprised in their villages and killed by the Khosahs; "so far to the contrary being the case, the two Poongs acted as guides

"to Gholam Hussain, and were seen with the horsemen, and with whom "they were not able to keep up when the pursuit became warm.

"From the above report I trust that I have made it sufficiently clear "to you the harm that must accrue from these tribes having two political "parties to deal with. The Būgtīs and Mārīs have been under the "Scinde authorities since 1838, and from thence they have been in the habit "of receiving both punishment and reward; the line of policy has never "changed, and by persevering in it the former tribe is gradually, but surely, "giving up its freebooting habits, and settling down to peaceable employ- "ment; they have frequently made efforts to return to their former life, but "after each attempt they have returned again weaker than before. The "present is one of those spasmodic efforts caused by one or two evil-minded, "restless individuals, who after doing a certain amount of harm will come "to grief, as their predecessors invariably have done, and either be killed or "pass the remainder of their days in a jail. There can be no harm in any "portion of the tribe, such as the Masurīs, residing opposite the Punjab "from settling in that province, but I do protest against the Political "Officers in any way acting as they lately have done, receiving and reward- "ing men who they know for excellent reasons I have declined to receive; "the latter must naturally suppose that to give trouble to the Scinde Frontier "authorities is to please those of the Punjab, and that they are rewarded "accordingly. If they will make me acquainted with their wishes, I shall be "happy to do my best to meet them.

In the meantime the arrangements for settling the Masūrīs and Shambānīs appear to have fallen through, although an advance of Rs. 1,200 had been made to the two sections for the purchase of cattle, ploughs, &c., and Rs. 600 had been expended in well-sinking. This had been done with the object of keeping the friendly sections to their original intentions, and from joining in the outrages carried on by the other branches of the tribe. This outlay was eventually adjusted as a police charge, and nothing more was heard of the matter until a report was called for in August 1872.

In reply, the Commissioner of the Derajāt forwarded a copy of a report submitted by Mr. Bruce in 1867 (when that officer had ceased to look upon the original scheme as likely to be successful), which explained that he had departed from the original intention, which would never have answered, and had had the areas selected for settlement farmed under his own direct supervision, by employing such cultivators and laborers as he could obtain; so that the measure, started as one of political importance, merged into a scheme for the reclamation of waste lands under the management of a Government official.

The Būgtīs in 1872 were admitted to a share of the allowances granted to the Marīs to induce them to desist from raiding on the British border. These allowances were granted for one year, which has now passed, but no fresh arrangement has yet been come to.

The Būgtī hills have been visited on several occasions by officers, who have always been treated with the greatest civility; among those who have visited them, I may mention Lord Napier of Magdāla, Sir Henry Green, General Keyes, Colonels Paget and Kennedy, &c., &c.

But though the Būgtīs have been almost invariably civil to our officers, it must be remembered that they have had an object in their expressions of friendship. They are most anxious that we should have a post

in their hills, and it is very natural that in order to impress our officers with an idea of the safety of such a measure, they should have met us with professions of friendship, which would convey an exaggerated idea of its value and reality. All these overtures on their part resolved themselves with the aid of Captain Sandeman, Mr. Bruce, and others, who took an especial interest in these tribes, into what is termed the Sham plain question. A consideration of the *pros* and *cons* of this scheme, regarding which, it is believed, very little is known outside of the Dera Ghazi district, will be found under the article Sham plain. (*Van Cortlandt, Wood, Jacob, Pollock, Bruce, Graham, Green, Paget, Minchin, Sir William Napier.*)

BŪJ—

A high hill of the Kala Roh range, between the Lūni and Vihowā rivers, and overlooking (west of) the Drūg valley.

It is inhabited by Esot Pathāns to the west, and by Jāfar Pathāns on its east slopes. The Būj is the source of the Drūg river, and is accessible from the Drūg valley, but only for half-laden camels; horsemen have to dismount frequently. It is a long, tedious pull up. The west descent is much easier.

Connecting the Būj with the Chilāt Sham is a low saddleback, called the Kharashin Sham, dividing the Lūni and Vihowā drainage.

The northern slopes of the Būj down to the Kharashin or Būr Kohī are precipitous and all but impracticable for footmen. On the same spur or range as Būj, but south of it, are the Behū and Jhand peaks. There is no water on its summit. The eastern slopes are covered with fine Kāhu trees.

Merchandise, such as is sent over the Būj hill, generally finds its way on bullocks or donkeys. (*Davidson.*)

BŪJĪNA—

A pass on the Alīkandí road from Shabkadr, in the Pēshāwar district, to the Pandīālī Mohmand valley. It is very steep, and the most difficult pass on this road. (*James.*)

BŪLFARAT—

A small clan of Esot Pathāns of 20 to 40 families, living at and about Anū Thūl, a mud enclosure, little more than a cattle yard, on the banks of the Būr Kuhī water-course on the Vihowā border of Dera Ghazi Khan. (*Davidson.*)

BULHAN—

A village in the Gadēzāī division of Būnēr, Yāghistān, at the east foot of the Jwārāī pass into Swāt. It contains 120 houses. (*Aleemoola.*)

BUNER—

A valley of Yāghistān, bounded north-west by Swāt, north-east by the Pūran valley, south-west by plains of Yūsafzāi, south-east by the Indus. It consists of a hill-girt plain about 18 miles by 12 miles, but encroached upon by spurs upon all sides from the boundary hills. It is drained by Barando, a perennial stream, two feet deep at its lowest, which joins the Indus above Mahābāra, after receiving the drainage of the adjoining districts of Chamla and Amāzāi. It is inhabited by the Iliāszāi and Malīzāi division of the Yūsafzāis. The district occupied by these clans in Būnēr contains about 94 or 100 villages. The inhabitants are rich in cattle, specially buffaloes, and are solely occupied in the tending of their herds and the cultivation of the soil, which, however, is not sufficient to meet the wants of the inhabitants, and grain has to be imported from other quarters. Būnēr communicates with Swāt by three passes, *viz.*, Karakar, from Liganrai to

Nawagāi; Jawarai, from Bishaonrai to Salāmpūr; and Katel, from Gokārd to Janbel Kokarai. All these passes are very difficult, and are only used by footmen. From British territory Būnēr can be entered by (1) Bāzdara, (2) Spīrsai, (3) Malandrī, (4) Sūrkhāwī or Shērdara, and Būnēr on the south and west; while on the east, the Indus being crossed opposite Mahabārā on right bank, Būnēr can be entered, but with difficulty, by the defile of the Barando. In Būnēr the hot weather sets in later than on the plain, but is more oppressive and continuous, owing to the mountains around preventing the free circulation of the winds. The frequent storms that burst over these hills do not cool the air, but, on the contrary, produce a hot, steamy atmosphere in the valley below. It is unhealthy in summer from the coarse gravelly soil composing their levels becoming fervently hot and radiating its heat during the night, making the air very close and oppressive. In the spring and autumn malarious exhalations rise from this porous soil, and fevers become very rife during both these seasons. The winter in Būnēr is a milder season than on the open plain, for the air is less disturbed by winds, and the frosts are also less severe. Snow does not always fall on the lower levels; at intervals the valleys of these mountains everywhere receive a coating of snow, but it seldom remains longer than a week or ten days.

From Būnēr there is some trade in timber, which is floated down the Indus to Atak, and it exports also some ghī and honey.

The Būnērwāls number 11,000 souls, and can turn out 2,000 matchlock-men.

Mr. Beckett states regarding the hold we have on Būnēr and Chamla, that their exports consist chiefly of ghī, in quantities, honey, forest produce; beams for roofs of houses, &c.; and the imports of cotton fabrics and salt, a number of goats, sheep and cattle are annually purchased in Būnēr for the Pēshāwar market.

The people are independent of us for the necessaries of life, and fear a blockade less than any of the other tribes. For villages adjoining our border a blockade has been found to be successful; but for the others it is impossible.

The trade is mostly carried on by Hindūs and Parānchas. A seizure of these with their merchandise could always be made at Rūstam, or even in Chach, in the Rāwalpindī district. (*Lumsden, Bellew, Lockwood, Beckett.*)

BŪNĒR—Elev. 2,900 feet.

A pass leading from the Chamla valley in Yāghistān, over the east shoulder of the Gūrū Mountain into Būnēr. It is due north of the village of Ambēla, from which its crest is about 1,800 yards distant. The crest can be shelled from below with 24-pounder howitzers. The pass on the Chamla side seems very easy. The actual ascent by the windings of the path may be half a mile, and the hills on either side command the pass, inasmuch as whoever is in possession of the hills has the pass at his mercy. A small and almost imperceptible ridge runs down from the mountain on the east of the pass and stretches across the face, from which riflemen can command the crest. According to native report, the road is easy for camels, the entire length of the pass being but three miles. The descent into Būnēr is easy, and is commanded from the crest. There is no water near the crest, but it is found at the further end of the pass. At the foot of the descent the country is like the Chamla valley. (*Allgood.*)

**BŪNĒRWĀLS—**

The name given to the Pathān inhabitants of the valley of Būnēr.

The Būnērwāls are on good terms with their neighbours of Swāt. In 1849 they aided some British subjects in Lūnkhōr who refused to pay revenue, and they also aided the Swātīs in attacking Palī and threatening the villages in British territory to which the Palīwāls had fled for safety. They did not, however, attack it.

During the fight for the Ambēla pass in 1863, the Būnērwāls were the most determined of our enemies. On the 20th October 1863, Brigadier General Sir Neville Chamberlain, in order to attack Malka, advanced through the Sūrkhāwī pass, which debouches into the Chamla valley at the village of Ambēla. On getting to the crest of the Sūrkhāwī, General Chamberlain halted, and on the 22nd despatched a party of cavalry to reconnoitre the Chamla valley.

The greatest care was taken to keep the advance by the Sūrkhāwī pass secret, until it should be too late for the Būnērwāls to defend it. In order to secure this, no attempt was made to enquire from the Sūdūm chiefs, who were in camp, what would be their feelings at such a step, and when Colonel Taylor sent them a proclamation to inform them that they need entertain "no anxiety regarding their own possessions or the objects of Government, because the relations of the tribes of Būnēr with the British had from the first been entirely friendly," that the only object of the force was to "chastise the hostile colony of Hindūstānīs," they naturally received it with some distrust; and this more especially, because a short time previously Mūlvī Abdūla of Malka had very cleverly endeavoured to raise their suspicions and gain their friendship in a letter which reached them before the proclamation. This set forth that the "infidels" had collected a large force with the intention of plundering and devastating the whole of the hilly tract, especially Chamla, Būnēr, and Swāt, and annexing them to their dominions. However, the Būnēr chiefs, Zaidūla and Nawāb, at first contented themselves by complaining of the use of the Sūrkhāwī pass, but saying that we were at liberty to follow our own enemies, and they would only be prepared to defend their own territory should we turn on it. Subsequently the above Khāns, who had collected their tribes in the Būnēr pass, wrote saying that "if trustworthy men were sent to explain matters and fully satisfy them that our intentions as regarded Būnēr were honest, they would relinquish operations, and take away the Būnēr troops."

But unfortunately the wish to keep the secret of the line of advance had induced Colonel Taylor to hide it even from the Sūdūm Khāns, Azīz and Ajab, who were the only mediums in the British camp the Būnērwāls were likely to trust. Consequently that officer was forced to despatch a less influential agent to reply to the very reasonable request of the tribes.

Meanwhile, not trusting us wholly, the delay which took place in front of their pass could only be attributed to two motives, the intent to attack them notwithstanding our fair words, or the inability to proceed. Either was sufficient to turn the scales, already heavily weighted, completely against us, and on the return of the reconnoitring party of the 22nd they endeavoured to intercept it, and failing, subsequently attacked the camp.

War was thus declared, and though the Būnērwāls had been driven into it against their wish, they were among the most steadfast of our enemies throughout it.

On the 5th November Zaidūla and Ahmad Khān sent in to the British Commissioner to say they wished to explain their conduct, and a meeting was arranged, which, however, came to an unsatisfactory end on the 8th. On the 10th Captain Munro again went to meet them, and after a great deal of talk they went back and urged peace, but were overruled by the Swātīs, Bajāwarīs, and Hindūstānīs.

On the 19th Major James joined the force on the Ambēla heights as Commissioner, and he reports on the 21st that he had "succeeded in drawing off Ahmad Khān and the greater portion of the Ashaizaī and Salārzai sections." On the 25th Major James received a deputation of the Būnērwāls, from which that officer felt convinced that the greater portion were inclined for peace, though the negotiation was broken off by Zaidūla, who had been informed by the Mūlvī that his rival, Ahmad Khān, had received large sums of money from Major James.

After this the efforts of the above officer were principally directed to induce the Būnērwāls not only to agree to a brigade being sent down the Chamla valley to Malka, but to destroy that place themselves.

On the 10th December a deputation of "every chief of influence" of the Būnērwāls came to Major James and remained in camp all night. Eventually they agreed to all the demands required of them by that officer, *viz.*,—(1) that they should accompany him with a force and destroy Malka; (2) that they would expel the Hindūstānīs from their country. On the 14th, however, they sent a message to Major James to the effect that the pressure of the Bajāwarīs and Ghazan Khān was so great that, however much they desired peace, they could not accomplish it till we had rendered it possible for them to act independently of their allies by an onward movement. In consequence, therefore, of the representation made by that officer, the force advanced on the 15th and took the conical hill and Lālū, and on the 16th drove the enemy over the Būnēr pass. On both these occasions the Būnērwāls took no part in the action.

On the 17th the Būnērwāls agreed—(1) to dismiss all their fighting men on the Būnēr pass; (2) to destroy Malka in presence of a British officer; (3) to expel the Hindūstānīs from Būnēr, Amazaī and Chamla; (4) to give hostages till the above were carried out.

Accordingly on the 19th a party advanced to destroy Malka. On arrival in the Amazaī lands, that tribe assembled and threatened the party, but their opposition was overcome through the intervention of the Būnēr council, and Malka was destroyed by them and the Amazaīs in conjunction.

Thus ended our connection with the Būnērwāls in this affair. Their conduct throughout cannot but be regarded with some admiration; they fought us like men throughout the defence of the heights of Ambēla, and when they made peace they stuck to their engagements like gentlemen. Our loss was 847 killed and wounded; that of the Būnērwāls is not known, but it must have been heavy. (For further information, *vide* Ambēla.)

Our next connection with the Būnērwāls occurred in November 1868, when a party of Spīrsaī entered British territory and burnt the village of Spīrsaī in the Sūdūm valley, in the prosecution of a private feud. They were called on to apologize and pay a fine, but refused, and were accordingly blockaded. They remained so for a time, but in April 1869 they came to terms, rebuilt the destroyed village, and paid a fine to the British Government. (*See* Salārzaī.)

Politically, the Amāzāi, Mada Khēl, and the inhabitants of the Chamla valley must be reckoned as Būnērwāls. (*Taylor, James, Chamberlain, Allgood.*)

BŪRGŪRĪ—

A village in the Ghāzī division of Dera Ghāzī, situated on the Būrgurī plain, north-north-west of Chotī Balā, a short distance from the right bank of the Mithawān ravine. It has a tower and a few hovels inhabited by Lagārīs. Its water-supply is drawn from the bed of the Mithawān, and is very good. Beyond this to Siri there is generally no water. (*Macgregor.*)

BŪR KUHĪ—

A water-course rising in the Kharaspīn Shām, a watershed between the Lūni and Vihowa rivers, and connecting the Būj spur of the Kālā Roh with the range of hills east of Sahra of the Mūsa Khēls.

From its source to where it joins the Vihowa at Chita Batr, it is very stony, and only practicable throughout for footmen.

A few miles after the Kharaspin Shām it leaves on its right (south) the Būj hill, and on the left (north) the Nara. This defile, which must be in length from 6 to 12 miles, is very formidable, and utterly impracticable for any but footmen. The channel is confined and strewn with rocks and boulders, washed down from the sides of the high hills right and left.

The Būr Kūhī, in the first part of its course, and till it issues from the Būj-Nara defile, is known as the Kharaspān. (*Davidson.*)

BŪT KHEL—

A village in Vaziristān, 3 miles distant from Kānīgūram, and about 7 from Maidān, inhabited by the Būtakai section of Mahsūd Vazīrīs. It is situated on the Mūrdah Algad, and the ground in the neighbourhood is well cultivated, water being plentiful. The village can turn out about 120 fighting men. (*Norman.*)

BWUL—

A village of the Banū district, 3½ miles from Isā Khēl, and 48 miles from Banū. Supplies are procurable here after due notice. The country around is wild, and much cut up by water-courses. (*Roberts.*)

# C

CHĀCHAR—

A ravine in the Bugti hills, formed by the meeting of the Lotlar and Kalchar ravines in the north of the Shām plain, at the spot generally called "Kalchār," the favourite camping ground *en route* from the Derājāt to Derā Būgti, Kahān, or Morānj and Vatāhri. Hence the water-course is known as the Chachar, taking a nearly due easterly direction, it leaves the Shām plain in its north-east corner, and about 6 or 7 miles from Kalchar encamping ground, it passes through the hill country with the Mari underfeatures on its left (north), and several lower hills on the right, of which the highest is Bihishto. Just before it enters the hills it is joined by the Phalkani, a small perennial stream rising in Mari and taking down the Daraz drainage.

The Chāchar, before entering the hills, has a broad bed varying from 100 to 150 yards, sandy, and with no stones. Its banks are in many places high and steep, and dotted with trees, and, generally speaking, covered with luxuriant grass; the country on either side also being a grassy plain.

Soon after the Chāchar is joined by the Phalkani, its bed becomes more contracted as it enters the hills.

The hills north and south of its course are at first low and easily climbed, but at Bash-ka-Bhet, which is a watering place and camping ground about 20 miles from Kalchār, they rise high on either side, more particularly on its left bank (Mari hills). At Bash-ka-Bhet there is a perennial stream, which, however, after running a very short course, is again absorbed. Hence the course of the Chāchar is confined, stony, and scattered with boulders as far as Toba, the next camping ground, a distance of some 22 miles.

The Chāchar in this march is joined by the Rakāni, draining from north-west slopes of Bihishto, which meets it close to Bash-ka-Bhet, and by the Washāfī, draining from Mari and joining the Chāchar about half-way between Bash-ka-Bhet and Toba, which contain one good watering place half a mile from where it joins the Chāchar by the Nafgi, draining from the south-east slope of Bihishto, and joining the Chāchar some 4 miles from Toba.

The course of the Chachar from about Bash-ka-Bhet to a few miles lower down than Toba is tortuous and very stony, and is very difficult, or perhaps at present impracticable, for field artillery, though it could easily be improved. Toba is a favourite camping ground, being only some 20 miles from Harand; water in abundance from pools, and from a spring, the water of which is, however, absorbed in the sand.

From Toba the bed of the Chāchar is much easier; very few stones or rocks are met with beyond a couple of miles or so. The course of the channel is much straighter and the hills on either side easier, till at last they die away some 14 miles from Toba.

It is joined in its course by the following ravines: Sāfē Thal or Sāfē Lop, draining from the south, meets Chāchar 2 miles east of Toba; its water nauseous to a degree.

Sor Thal, draining from the south, meets Chāchar a short distance east of Safe Thal; no water.

Kumbi, draining from the south, meets Chāchar a few miles from where the Chāchar debouches to the plains; contains no water.

Entering the plains a few miles north-west of Drigri, the Chāchar runs generally in a south-east direction. Its bed is a broad sandy expanse; its course lies a few hundred yards north of Drigri, where it crosses the Drigri and Harand road, and after rain in the hills impedes traffic for several hours, being a perfect sea.

Shortly after leaving Drigri it divides into a number of channels, and after rain irrigates a large tract of country to the east, south of Mirānpūr and Hajipūr.

The Chachar is the most important pass on the Rājanpūr border. Formerly caravans from 'Kachi' came by it, but the depredations of the Maris have long since diverted them. The pass is very difficult, if not impracticable, for artillery, but not so for camels. (*Davidson, Paget, Johnson.*)

CHĀDAR—

A village in the Tank division of the Dera Ishmāīl district, situated 2 miles east of Bārā Khēl. It contains 120 houses, and has a population of 513 souls, of which 273 are adult males. The inhabitants own 10 horses, 441 cows, and 38 buffaloes, and have 3,944 acres of land, of which 2,538 are cultivated; the produce being wheat, barley, mustard, bajra, &c. The water-supply is good from the Gomal ravine. The headman is Ghūtāma. (*Macaulay*).

CHAGHARZĀI—

A tribe of Yūsafzāi Afghāns who inhabit both banks of the Indus above Būnēr. They are thus descended—Yūsaf-Mālī-Chaghar (*vide* Yūsafzāi). Those on the west bank of the Indus are located on the west and east slopes of the Dumā mountain. Their chief town is Tirāj. They are thorough mountaineers, hardy, and brave above all the neighbouring tribes. Their chief wealth is in cows, buffaloes, and goats.

The Chagharzāis are divided into—

1, Nasrat Khēl. 2, Fīrōzaī. 3, Basī Khēl.

The first and last live on the east slopes of the Dumā mountain and on the banks of the Indus.

The Fīrōzāī inhabit the western slopes of the Dumā towards Būnēr, and are sub-divided into—

1, Maki Khēl. 2, Jūna Khēl. 3, Bai Khēl ... { Smel Khēl. / Skhali Khēl. / Madi Khēl.

The villages of the first are Pānder, Kot, Bero, Kalandrai, Tera. (2) Batāra and Shamnal; and (3) Tāngora, Gūmbat, and Baīkhānaī. Of these last, the village of Tāngora is inhabited by the Skhalī Khēl and Madī Khēl, and it has the following offshoots (bāndas), Rānīzaī, Zolandaī, Shādū, Kūaī, Kārā, Deraī, Bankara, Bashakhaī, Bulandaī, Ghazī, Bānda.

Gūmbat is the chief village of the Madī Khēl section, and it has the following bāndās:—Derai, Maira, Akamāi, Bānda, Bazārkot, Kōtwāl, Dambara, Nīndsuk, Charuna, Chamo, Gangshāl, Chola, Tirāj, Gulbāndaī.

The principal village of the Smel Khēl section is Baikhānai, and it has the following bāndas:—Mānī Khēl, Marghajal, Tīraj, Inza Mena (Akhun Khēl), Damghār, Bākar, Mekhokhpa, Mīraga, Topaī and Marādo.

The southern boundary of the Chagharzais, Cis-Indus, on the south, is contiguous with the Ākazāis, and runs down the Palwāri spur from the west face of the Machāi peak of the Black Mountain. The south face of this spur belongs to the Ākāzāis, and the north to the Chagharzāis. A road passes over it, named the Ramūs road, connecting the Ākāzāi village of Bīran with the Chagharzāi hamlet of Jangrāi, and at the foot of the spur near the Indus, the boundary lies between the hamlets of Arabaī (Ākāzai) and Dōt (Chagharzāi); on the west and north, the Cis-Indus Chagharzāis are bounded by the river itself, which bends a good deal to the east at the north extremity of the Black Mountain below Tahkot. On the east the boundary runs parallel with that of Pariārī Syads and Dēshīs, along the watershed of the above mountain.

The tribe inhabits several villages along the bank of the river, and also on both the slopes of the Dūma range. Those on the western face of Dūma are contiguous with Būnēr; the glen which belongs to them is formed by two spurs which run down westward into the Būnēr valley from the two high peaks of Dūma and Dosara, and is about eight

kos long and six or seven wide. It is watered by a stream which runs down its centre, and joins the Barando river near the Būnēr village of Būdal.

The Cis-Indus Chagharzāis are sub-divided as follows, *viz.*—

| | | | Fighting men. |
|---|---|---|---|
| Basī Khēl ... | Daūd Khēl ... | Chūr Khēl ... ... ... | 620 |
| | | Kalandar Khēl ... ... | 400 |
| | | Bābūjān " ... ... | 450 |
| | | Hāsham " ... ... | 120 |
| | | Ormar " ... ... | 100 |
| | Azīz Khēl ... | Taūsān " ... ... | 1,500 |
| | | Khwaja " ... ... | 120 |
| | | Nāsar " ... ... | 140 |
| | | Shāhū " ... ... | 700 |
| | | Total ... | 4,150 |
| Nasrat Khēl ... | ... | Lōghmān Khēl ... ... | 220 |
| | | Mūsa " ... ... | 180 |
| | | Būda " ... ... | 230 |
| | | Arijū " ... ... | 170 |
| | | Total ... | 800 |
| | | Grand Total Cis-Indus Chagharzāis ... | 4,950 |

In addition to this, a holy race or sect, named Akhūn Khēls, hold lands in Chagharzāi territory. Their total strength is differently stated by various informants, but Unwin considers that their effective Cis-Indus strength might be estimated at 4,000 fighting men at the outside. They have no reputation as a warlike race. The Basī Khēl and Nasrat Khēl have lands also Trans-Indus, but their chief strength is Cis-Indus.

Trans-Indus, the tribe is said to muster 4,000 matchlockmen, but this statement is certainly an exaggerated one.

It is difficult to obtain such correct data of the Trans-Indus Chagharzāis, but the following estimate may be relied on as a tolerably correct one:—

| | Fighting men. |
|---|---|
| Jūna Khēl ... ... ... ... ... | 700 |
| Makhī Khēl ... ... ... ... ... | 800 |
| Bai Khēl ... ... ... ... ... | 450 |
| Total ... ... | 1,950 |
| Add Trans-Indus Akhūn Khēls, not more than 500 ... | 2,450 |
| Add Cis-Indus, including Akhūn Khēls ... ... | 5,350 |
| GRAND TOTAL ... ... | 7,800 |

The Chagharzāis have been estimated by different authorities at a much larger figure than the above, but making due allowance for the exaggerated statements Pathāns always make of their numbers, the above total may be considered as a fair estimate of the strength of the tribe.

In this total the various craftsmen, Hindūs and Fakīrs and other mendicants who reside among the tribesmen, and whose members would not add to the fighting strength that they could bring into the field, are not included.

The crops of the Chagharzais are—*Rabi*—wheat, barley, mansūr, tobacco; *Kharif*—maize, rice, and moth.

The following list of the villages of the Chagharzāis is furnished by Captain Unwin :—

| Names. | Number of families. | Section to which belonging. Maliks' names, and remarks. |
| --- | --- | --- |
| Bar Pākban | 80 | Basī Khēl, Maliks, Gūjar, Baghnān; situate in a deep glen below and north-west of Machāi; a road running from the crest of the range leads down *viâ* this village to the Indus. The hollow on the crest through which the road passes is called the Pariāri pass, connecting Pariāri on the east with Pākban on the west face of the range. A stream runs down this glen, on the water bank of which the village is built. It is well commanded by the slopes of the mountain above it. |
| Kūz Pākban | 40 | Basī Khēl, Maliks, Nūr, Valī, and Pawōr; situate in the same glen and little lower down than Bar Pākban. |
| Sachkā | 30 | Basī Khēl, Maliks, Amīr Gūī and Ghīnd Alī; situate on the edge of the above ravine, about half-way down the west face of the mountain. |
| Balkōt | 120 | Basī Khēl, Maliks, Shāh Mardān and Mūradār; a little below and north of watershed of the spur separating Ākāzāis and Chagharzāis. |
| Kōtlāi | 30 | Bāsī Khēl, Malik, "Fazl;" situate on the same Pākban stream, but lower down, near its junction with the Indus. |
| Taraknā | 15 | Bāsī Khēl, Malik, Ūmar Shāh; a small place not far below crest of mountain on west face. |
| Būtlāi | 100 | Basī Khēl, Maliks, Jamāl and Mardān; on the west face of mountain. |
| Chīr | 40 | Basī Khēl, Malik, unknown. Near the Indus, on the watershed separating Pākban and Jūdba glens. |
| Shanūn | 40 | Basī Khēl, Malik, unknown; on the same watershed. |
| Jūdba, comprising five villages, all close together, *viz.*— | | Basī Khēl, Malik, Bāz Khan, the leading man of the Basī Khēls. The villages are all situated close together in a glen immediately north of that of Pākban. They lie on the banks of the Indus, and are within gunshot of each other. A dispute arose in 1872 between Basī Khēls and Nasrat Khēls regarding the ownership of the lands of Jūdba. These have been for some years past in the hands of the former, but are now claimed by the latter, under the custom of sections exchanging lands after a certain lapse of time. |
| Kūz Kilāi | 35 | |
| Gūmbat | 100 | |
| Mēms Kilāi | 110 | |
| Bar Kilāi | 200 | |
| Gharāi | 80 | |
| | 525 | |
| Gūmtāi or Gitlāi | 60 | Nasrat Khēl, on west face of mountain. |
| Dūmēl | 80 | Nasrat Khēl, on a branch of the stream watering the Jūdba glen, not far from the summit. |
| Āsharāi | 40 | Nasrat Khēl, on west face of mountain. |
| Kālish | 240 | Nasrat Khēl, Hājat Khān, Amīr Bakht, and Pāinda Khān, Maliks. A large village situate on a spur between two feeders of a stream which runs down a glen immediately to the north of that of Jūdba and joins the Indus near the little village of Shāhdag. A road from the crest leads down to Kālish, and is said to be passable for mules and ponies. |
| Shingāi or Shahzāi | 30 | A small Basī Khēl village situate on the Indus at base of the spur which separates the Kālish and Jūdba glens. |

The following are the names of some smaller Chagharzāi villages and hamlets situated on the western face of the mountain :—

Bauj Gali, Jangrāi, Shōlgora, Gondanā, Chata, Ūtabar, Kāndao, Thāukū, Būdwal, Dōb. Tapit, on the northern extremity of the range.

The following are the principal Trans-Indus villages of this tribe; of these, some are situate on the banks of the river, and some on the eastern or Indus face of the Dūma range, which forms the barrier between the river and the Būnēr valley, and others, placed on the west face of Dūma, are co-adjacent to the Bunēr territory. These latter belong entirely to the Makhī Khēl, Jūna Khēl, and Ali Khoja Khēl sections.

| Names. | Number of families. | Remarks. |
|---|---|---|
| Kābalgraōn | 800 | Maliks, Amīr Khan and Umra. Consists of two villages situated within gunshot of each other. Belongs to Akhūn Khēls, but comprises a number of Hindū traders in its community. |
| Bīaā | 80 | Malik, Ābūl. The property of Syads on the Indus. |
| Tsilāi | 35 | Malik, Sālī Mahamad, Basī Khēl, on the eastern face of Dūma above the Indus. |
| Dērāi | 60 | Nasrat Khēl, on the river bank. |
| Kamāch | 350 | Belongs half to Bāsi Khēl, half to Nasrat Khēl Maliks, Amīr Khan and Māizūla. |
| Dīdal | 80 | Nasrat Khēl, Malik, Mir Jamāl. On the river bank. |
| Batāra | 130 | Jūnā Khēl, at the foot of the Chagharzāi glen, which runs down on Būnēr from Dūma, near where it opens on to the valley, is placed on a small hill overlooking the glen; a good road passable for mules runs from here up the glen, and crossing Dūma by the Rājkan pass leads to Kābalgram, distance about 15 miles. |
| Chalandrāi | 20 | Makhi Khēl, in the same glen, a little higher up, about 1½ kos, lies north of the stream which waters the glen. |
| Pāndīr | 40 | Makhi Khēl, obeys as Malik, Gūjar Khān of Tangora, about 3 kos above Chalanchāi. |
| Karā | 25 | Makhī Khēl. Malik, the above Gūjar Khān. In the same glen, a little higher up. |
| Banj Kārā | 35 | Makhī Khēl, Malik, Gūjar Khān, about 1 kos above Karā. |
| Julandāi | 15 | About a mile above Panj Kārā. Malik, Gujar Khān, Makhī Khēl. |
| Tangōra | 130 | Makhī Khēl, south and near the stream which runs down the glen. Malik, Gūzar Khan, chief of the Makhī Khēl section. Village is strongly walled, and has also two large towers; these are three-storeyed and capable of holding nearly 100 matchlockmen each. |
| Gūmbāt (1) | 100 | Makhī Khēl. Are situated close together near the source |
| Do. (2) | 100 | of the stream above noted, which runs between them; both are fortified; one has three towers, the other one, and they lie within gunshot of each other. Malik Valī Khān, son of Hāsham Alī Khan. |
| Chola | | A small village (Makhī Khēl) on the hill above the source of the stream. |
| Bazār Kōt | 24 | Makh Khēl, a small village above and west of Gūmbāt. Malik, the above Valī Khān. |
| Tiraj | 160 | On the west of the spur above Gūmbāt. |
| Mirādū | 150 | Malik, Pāiāb Khān. Situated on the west of the Dūma range, at the point where one of the spurs bounds the Chagharzāi glen. |
| Mēkha Khpa | | A small hamlet belonging to Mirādū, on the eastern face of Dūma and below Mirādū. |

No reliable information is to be had regarding the interior communications in Chagharzāi territory. A force proceeding against this tribe Cis-Indus would naturally, as a first step, gain the crest of the Black Mountain by one or more of the spurs ascending from Agrōr, that of Mana-ka-Dana, which runs up from Khūn Galī, being the best for many reasons. The crest of the mountain gained, and Machai peak seized, a force advancing northward along the watershed would find the glens of Pākban, Jūdba, &c., lying below it on the west face of the mountain; roads lead down to each of them, and troops could easily descend for the purpose of destroying villages, &c.; but, owing to the steep and rugged nature of the spurs between which the glens lie, and the thick forest with which the whole of their upper portion is clad, an active enemy, well acquainted with the ground, would have every facility for annoying the troops and opposing their ascent and descent. About three miles due north of Machai is the high peak of Gānthar, and the pass leading from Pariāri to Pākban lies on the crest between these two points. The ground here is broken and precipitous, and flanked by thick pine forests and spurs (as far as can be judged by observations taken from a distance), a strong position, from which the passage of a force advancing from Machāi on Gānthar could be disputed. From this point, which lies in a deep hollow on the crest, the ascent to Gānthar, though steep in places and everywhere flanked by forest, is not of any great difficulty. Beyond Gānthar the advance along the crest would be easier, and though the glens below are steep and difficult, a sufficient force left on the top of the mountain, and covering parties sent along the spurs flanking the descent, would enable troops to move down for the attack of all the principal Cis-Indus villages of the tribe.

The Indus is crossed by ferries at Kamāch (at the foot of the Pākban glen), Jūdba, and Kābalgram. It is said to be 300 yards wide opposite Kamāch, and about 120 at Jūdba. The former distance is, however, probably greatly exaggerated.

We have had few dealings with the Chagharzāis; they have occasionally quarrelled with our subjects, and there have been some instances of forays and petty raids perpetrated by them, but we never came into hostile contact with them until 1863, when, accompanied by the Hasnzāī, they joined the ranks of the Akhūn at Ambēla. They made one attack there on the "Crag" picket, but being defeated, they went straight off home again.

It was believed at first that they were principally concerned in the attack on the Agrōr Thāna on the 30th July 1868, but Major Pollock states that, as a tribe, they took no part in it, the Chagharzāīs that were present being some who were in the service of the Parārī Syads. On the occasion of the advance of the British, in October 1868, to the Black Mountain, they, on the 4th, in company with other tribes, took part in a noisy demonstration of defence of the Mana-ka-Dana peak, but immediately retreated on the artillery opening, and on the 10th they gave in. (*Cox, Pollock, Wilde, Lockwood, Unwin.*)

CHAHELI—

A water-course on the Mazārī border, Rājanpur district, issuing in the eastern slopes of the Giāndārī mountain, and draining at first easterly, then south-east. At about 6 miles from the foot of Giāndārī is a watering place, a large pool of water with a little cultivation near it at times. It is in the middle of hills, which rise high round it in all directions; the water is good, but slightly brackish.

From Chahēli watering place the ascent to Giāndārī (the direct route) commences. It is very difficult, impracticable for laden camels, and all but impracticable for horsemen. The ravine runs between high and steep hills, its channels confined and its bottom rocky and strewn with large boulders. After five or six miles it gradually opens out, the hills dwindling down in size till it joins the Nandi Janda, about 8 or 9 miles from Chahēli, whence it is known as the Sārt. There are no other watering places in its course besides "Chahēli," and the place where it joins the Nandi Janda, where there is usually a large pool of water under a steep and high cliff above 150 feet high; this pool is about eight or ten feet deep; cold and sweet.

Johnstone mentions having found yellow ochre in a branch of this ravine in very considerable quantities. (*Davidson, Johnstone.*)

CHAKDARA—

A village in the Adīnzaī division of Swāt, Yāghistān, on the right bank of the Swāt river, over which there is a ferry at this point. A General of Akbar is said to have built a fort at this place as a post against the Swātīs. Aleemoola says it has 1,200 houses, mostly inhabited by Shamsīzāi merchants. (*Raverty, Aleemoola.*)

CHAKESAR—

A valley of Yāghistān, drained by a perennial stream which joins the Indus on its right bank, opposite Tahkōt. It is a narrow valley, with branching glens on either side. It is two days' journey and is nowhere more than two miles broad. It contains the following villages, inhabited by Azī Khēl and Bābūzaī-Yūsafzāis :—

*Left bank.*

| | Villages. | Houses. | | Villages. | Houses. |
|---|---|---|---|---|---|
| Left bank. | Sarkandi ... ... | 50 | Left ,, | Chakesar ... ... | 1,000 |
| | Shinbua ... ... | 40 | Right ,, | Sabora ... ... | 60 |
| | Sunerwal (2) ... ... | 60 | Left ,, | Khadang (2) ... ... | 200 |
| | Mūla Band ... ... | 10 | Left ,, | Masir ... ... | 15 |
| | Darkalai ... ... | 10 | Right ,, | Gunajer ... ... | 60 |

These are all on the banks of the Hāla, which is 10 yards broad, and knee-deep in the cold weather.

The following villages are also in Chakesar, but away from the Hāla :—

| | | | |
|---|---|---|---|
| Sikanrai ... ... | ... | Shurawai (2) inhabited by Kohistanis | ... |
| Kawzara ... ... | ... | Khadam ... ... | H |
| Langbar Miansuk ... | 100 | Dundar ... ... | 10 |
| Katkor Gorihat ... | 200 | Darai ... ... | 60 |
| Shorana (2) ... ... | 200 | Martan ... ... | 400 |
| Bajkata ... ... | 8 | Asheria Sar ... ... | 60 |
| Dandai ... ... | 60 | Upal ... ... | 200 |
| Sundia ... ... | 60 | Dalai ... ... | 1,000 |
| Maugar ... ... | 10 | Kran (2) ... ... | 400 |
| Shurawai ... ... | ... | Kandai (Múlas) ... ... | ... |

Snow falls in winter, but seldom lies more than three or four days without melting. Rice, makai, wheat, and mash are grown in the valley.

The Chakesar people (Azī Khēl) have a "wesh" with the inhabitants of Pūran (Babuzais), but the latter being stronger have refused to change lands for the last 20 years.

The chief men in Chakesar are Swābī Khān and Hamid Khān, both of the village of Chakesar; they possess considerable influence in the valley.

There is a foot road from Amb to Chakesar up the bank of the Indus river, three days' march. It crosses the Barhando by a ford, and passes the villages of Sitangai, Lakwāl, Mālra (2), Nāsir Garai, Nawaikili, Palosa, Kamā, Dīdal, Kamāch, Baiar Kūz, Kabalgram, Bardo, Sharosa, Shubora.

They take cattle up an easier road on the river bank from Darband *viâ* Utar, Kiara, Kandar, Jowāra, cross the river in a boat, and join the other road at Maser. (*Lockwood.*)

CHAKHANI—

A pass situated on the Dera Ishmāīl frontier, between the Vihowa and Kaora passes, west of the outpost of Daolatwālī. The road by this pass only enters through the first range of low hills, and is not much used. The Vihowa post is responsible for it. (*Carr.*)

CHAKWĀLA SHĀRKĪ—

A village in the Kohāt district, on the right bank of the Indus, about nine miles above Makhad, and one and a half miles below the mouth of the "Toi" (Tīri Toi), and twenty-four miles below Kūshālgash. It is on a high bank above the beach of the Indus, with the low hills of Tūppi lying between and on the left bank of the Shārkī ravine, which here drains to the Indus. It has about 25 houses of the Budha Khān Khēl clan of Saghrī-Khataks. On the left bank of the Indus, a little below Chakwāla, is the beach of Gūddī, which in old days was the ferry of Chakwāla, by which the grey salt from Nandrakā, Kārār, and Mālgīn used to cross the river to the Panjāb. A little below Gūddī is the village of Tōrā Bera. Alligators abound in the Indus about Chakwāla, and especially at the mouth of the Tīrī Toi. They are of the long-nosed breed. The Indus porpoise (Bhūllan) is common all along the river. It is eaten only by 'chumārs' and sweepers. From Makhad to Chakwāla the Indus banks, both the Narā and Tūppi, abound in coarse grass and in forage for camels and donkeys. The cliffs above the river banks are strewn with the remains of walls and houses—old ruins that betoken a much larger population in bygone days than exists now. The hills of Tūppi are low and unmarked. Those of Narā, on the left bank, are higher, at least as far as the Narā nala, after which and up to Chakwāla they are lower. Leopards, hyenas and wolves are common in the ravines on the river banks. 'Uriāl' abound in Narā, and are so plentiful that men have sometimes to sit up at night to watch their crops. 'Sissi' abound all up the banks, and grey partridge and rock-pigeon are common. The river winds greatly, and little view is got either up or down stream, and none into Narā and Tūppi, owing to the hills. The ravines from Narā and Tūppi join in pairs, each opposite the other, and both have one name.

Near Makhad, the Kanjka and Little Kanjka ravines join the Indus at one spot, coming round a mound on which is the hamlet of "Kanjka ka Banda." Gold is found at the mouth of the Tīri Toī, and on bits of the beach near Chakwāla Shārkī, although these places are not as productive as is the Kaul beach below Rokwān. The best places for gold are marked by a kind of black-earth. The people on the river call gold-washing by the Persian name of 'Zarkashi.' They collect the stones and sand and black-earth in a vessel and then wash out the stones and common sand by repeated siftings and washings, until at last a residuum of black-earth remains in the bottom of the wide, shallow vessel. The washings are done quickly, and the skilful handling of the vessel requires practice. The black-earth is often flecked with small yellow specks. The earth is thick and

adhesive, like light wet mould. Into the black-earth they throw a proportion of quicksilver, and then rub and roll the earth about until it is permeated by the quicksilver, which, of course, assimilates the gold specks.

They then wash and sift out the black-earth, carefully collecting the quicksilver as they do so. This they then put among some hot ashes, when it evaporates and leaves the gold behind in the shape of a pea. The ball of gold is then rubbed and polished with a black stone.

The profits from this gold-washing at Chakwāla are very small. The Khān receives a fourth of the revenue that it brings in.

CHALPĀNIKHWAR—

A river of Yūsafzāī, Pēshāwar district, formed of the Bagiārkhwar and Lūnkhwar, which join above Gujār Garhī, and which flowing past Hotī and Torū joins the Kābal river at one mile below Naoshahra. On its right bank its only tributary is the Hisārā Kandā, and on the left bank the Gadr Rūd. This river drains the whole of Yūsafzāī with the exception of the south-east portion, which drains into the Indus. It is called the Chalpānī, "deceitful water," on account of its sudden floodings and numerous ever-changing quicksands. It drains the south slopes of the hills from Totā to Khūdū Khēl. It is also known as the Kalpānī. (*Bellew.*)

CHAMBAI—

A village in the Baīzaī division, Kohāt, situated eight miles south-west of Kohāt, and two miles west of the Banū road. It has 52 houses and a population of 277 souls, of which 78 are adult males. It was founded by one Syadūla, Gūjar. When Miranzaī was first occupied, one Hyāt, Gūjar, from Yūsūfzai settled there; his descendants eventually left Miranzai and settled at Chambai. There are three sections in this village, Gūjar, Awān, Afrīdī, the latter so named from some Afrīdīs who took up their residence here in the time of Pīr Mahamad Khan Bārakzai about the year 1835. The land is all unirrigated. Its revenue amounts to Rs. 800. (*Plowden.*)

CHAMKANĪ—

A village of the Khālsa division, Pēshāwar district, four miles east of Pēshāwar. It is most beautifully situated east of the Bārā river. It was the residence of a Mahamadan lady, whose virtues and liberality had raised her to the position of a saint in the estimation of the people. The village contains about 500 inhabitants, and its revenue was Rs. 10,000. Two miles south of this village is the practice ground for the artillery of the Pēshāwar Brigade. The inhabitants are descended from the Chamkani tribe mentioned below. (*Masson, Raverty.*)

CHAMKANĪ—

A tribe who are said to inhabit the base of the Sūfēd Kōh, and bounded east by Tīra, west by Kūram, Bangash, north by Sufed Kōh, and south by the hills. They are said to number 3,500 fighting men by Aghā Abbāss, but this is probably very much exaggerated. They must be at the extreme head of the Tīrā river, with the Kīrmān Dara on their west. Some say they are Orakzais, but this seems doubtful. Nothing is known of them. A few come to Kohāt and Pēshāwar in the cold weather. They are very poor.

Mahamad Hyat says they are a section of the Ghoria Khēl (*q. v.*), with the other sections of which they quarrelled, and did not remain in the Pēshāwar district like the others.

The rest went to the Sūfēd Kōh, where they settled. They very seldom come down to the plains, but Mahamad Hyāt made out from a man he met the following tree :—

| | | | |
|---|---|---|---|
| Chamkanī ... | Khanī Khēl. Headmen Ūmr. and Mast. | Balājava Khēl. | Mūstafa Khēl. Tola " Jamāl " Sher Khān " |
| | | Mamūt Khēl | Badī Khēl. Gorga " Amiārak " Sultan " |
| | Azī Khēl. Headmen, Adīn and Akbar. | Dreplara. | Hūsen " Lashkar " Kanor " |
| | | Daria Khān Khēl. | Nasr " Ibrahīm " Tavegī " Khotīzai. |
| | Khoja Khēl. Headmen, Mahamad Dīn and Mīr Bāz. | Darī Khēl. | Shoī " Hakīm " Valī " Fateh " |
| | | Mīrza Khēl. | Gūlsher " Jalal " Langar " |

It is said that at the mythical census which Ahmad Shah is supposed to have taken of the tribes of Afghanistan, the Chamkanis numbered 9,000, and Mahamad Hyāt says they now number something under 6,000 fighting men. Their lands are said to be 'lalmi,' and they produce wheat, barley, and makai.

They bring their grain, sheep, ghi to Kuranee and the Afrīdī country, and get in return salt, cotton cloth. They are said to pay more respect to their chiefs than other Pathans, and though no taxes are paid them, they have lands specially set apart to enable them to exercise hospitality. They are more united also than other tribes, and have few feuds. They are agriculturists and graziers chiefly. They are very ignorant, and sell their daughters.

Bellew mentions a tribe called Chamkanīs, who are probably the same as the above. They are one of the Ghoriā Khēl tribe, and having quarrelled with their neighbours, went off and settled in the Sūfēd Kōh and Kāfaristan, where they still reside. Their food is millet, and their clothing sackcloth. Their women are bareheaded and barefooted, and wear at most a scanty rag round their waists. They moreover go to the woods for fuel and grass, and tend the cattle at graze, as do the women of the Khataks. (*Bellew, Agha Abbass, Mahamad Amīn, Mahamad Hyāt.*)

CHAMLA—

A valley of Yāghistān, lying immediately north of the Māhāban range. The features and dimensions of the Chamla valley appear to be accurately laid down in Walker's map. The valley runs east and west. Between Ambēla and Kogā its width does not exceed 1,200 yards. Beyond the latter village it widens to an average width of nearly three miles. It is

highly cultivated, the soil being light and friable. Water is close to the surface of the ground. To judge from appearances, fevers must prevail in the autumn months. In the middle of December the climate is warm and mild. The dews at night are unusually heavy. A stream with a firm bottom runs down the middle of the valley, the water flowing on a level with a surface of the ground as far as Kūriā. Beyond that village the ravine deepens gradually, till at Kūriā the east bank is 40 feet high; east of Kūriā the valley ceases to be open and easy. Between Ambēla and Kūriā, cavalry and horse artillery could manœuvre, as there are no obstacles except the ravine, which, however, could be crossed. At the back of Kogā the hills over which the road to Chinglāi runs are sloping and appear easy. The people in the Chamla valley give a satisfactory account of this road.

Chamla is separated from Būnēr by a spur of the Gūrū mountain, which runs down to the Barando river; on the south it is separated from the Khūdū Khēls by a spur from the Māhāban mountain, which starting from the Sarpatāi peak runs east and west. A somewhat similar spur, starting from the same point and running in a north direction, separates it from the Amāzāis. Its extreme length is about ten miles, and its greatest width about three miles. It is cultivated throughout, and is occupied by upwards of 20 villages. Of these Kogā appears to be the largest, followed probably by Kuriā and Nawagāī and Ambēla.

The following list of villages in Chamla is given by Lockwood:—

| Villages. | Houses. | Sections. |
|---|---|---|
| Ambēla | ... 50 | Nūrizāi |
| Maskīpur | ... 30 | Miāns |
| Kan Kui | ... 30 | Kalū Khēl |
| Kogā | ... 500 | Razar { Ako Khēl, Malikzai, Manizai } |
| Agārai | ... 100 | Mamūzai |
| Surāhā | ... 200 | { Kaderzai, Kamālzai } Kazar |
| Tinoloderai | ... 180 | All Hakirs of Kamālzais |
| Nawāgai | ... 400 | Otmānzais |
| Tinolo | ... 50 | |
| Momīnaderai | 40 | Syads |
| Kūria | ... { 120, 400 } | Akhūn Khel. |
| Makh ranai | ... 300 | Khudo Khēl |
| Katā Kot (ruined). | | |
| Malāsar | ... 100 | Khudo Khēl Fakirs |
| Gora Khor | ... 200 | Ditto |
| Kabir Khan Garai | 120 | Khudo Khēls |
| Kār | ... 80 | Khudo Khēl Fakirs |
| Saro derai | ... 20 | Amazais |
| Melai | ... 60 | Fakirs of Syads |
| Boserai (2) | ... 40 | Khudo Khēls |
| Derai | ... 40 | Khudo Khēls |

These villages are all built with the houses joining, so as to leave few entrances, and most, if not all, of them have also towers for musketry.

The Chamla Khwar traverses the entire length of the valley. There are very few trees in it, except the cherry tree, which grows to a great size, and the wood of which is brought to Pēshāwar for sale. The elevation of the following points in the Chamla valley will be useful,—Kogā 2,240, Ambēla 2,187, Kūriā village 2,138, Kūriā stream 2,013.

Chamla is politically part of Būnēr, for though it pretends to the dignity of an independent division, it is inhabited chiefly by Būnērwāls, though most of the surrounding tribes also have representatives living in it. The Chamlawāls could probably muster about 1,000 men. During the Ambēla campaign they were at first friendly, but were forced to join against us by pressure from other tribes.

The valley of Chamla can be approached from the north from Būnēr by the Būnēr pass and the valley of the Barando, and from the east and

north-east by Mūnja Kōt, through the Mada Khēl country, or from the Chagharzāi country. It can also be entered from the village of Māhābārā by the Barando from Amb over the north spurs of Māhāband, through the Jadūn country, over the west shoulder of Māhāband, and by Malka to Charorāi, from Manērī through the Khūdū Khēl country, by Chinglāi to Kōgā, and by the Sūrkhāwī, Shērdara and Narinjī passes from British territory. Of these the Sūrkhāwī is the easiest. The word "Chamla" is said to signify "tenant holders." (*Allgood, Bellew, Lockwood, Lumsden, Walker.*)

CHANDĒRI—

A village of 18 houses in the Sūdūm valley, Pēshāwar district, situated in the open plain, 7 miles north of Mardān Fort. It is supplied with water from two wells. (*H. B. Lumsden.*)

CHARĀ—

A village in the upper portion of the Swāt valley, Yāghistān, and the first met with after leaving the boundary of the Upper Swāt. From this point the valley is inhabited by Kōhistānīs, who do not understand much Pashtū. They are called here Torwāls. (*Raverty.*)

CHARA—

A village in Būnēr, Yaghistān, situated on the south slopes of Ilam. It contains 300 houses and four "hījras," and is inhabited by the Salārzāi Būnērwāls. (*Aleemoola.*)

CHĀNDIA—

A Baloch tribe, some of whom are found in the Dera Ghāzī district. They appear to know very little of their origin, but say they came with Ghāzī Khān to these parts, and have remained ever since. They have no man of any importance among them.

The following list of Chāndia villages is furnished by Mr. Fryer:—

1, Chāndia; 2, Khānpūr Chāndia; 3, Tiba Chāndia 1; 4, Tiba Chāndia 2; 5, Bechra; 6, Lunda; 7, Kiam Sultan; 8, Jalbānī.

Nos. 1, 2, 3, 7, 8 are in the Dera division, 4 in the Jampūr, and 5 and 6 in the Sangarh. (*Fryer.*)

CHĀNDKHĒL.—

A very small section of the Manzāī branch of the Ālizāi Māhsūd Vazīrīs. They number about 50 fighting men, and dwell in the immediate vicinity of Māidān in Vazāristīn. (*Norman.*)

CHĀNDŪKA—

"A division of Upper Sind, so called from the Baloch tribe of Chāndias who "formerly occupied the greater part of it. It extends to the desert of Kachī "on the north, and has the Hālā range of hills for its western, and the river "Indus for its eastern boundary; to the south it joins the small but fertile "district of Mehar, which separates it from that of Sehwān; and to the "north-east it adjoins the Shikārpūr district, a portion of which (the division of Naoshahra) was, under the Amīrs, attached to Chāndūka.

"The extreme length of Chāndūka is sixty miles, and its average breadth "thirty-five. It is divided into nineteen minor divisions, varying in size, to "each of which a separate establishment was formerly appointed, but many "under the British Government have been amalgamated. With great facilities "for irrigation, Chāndūka has not unjustly been styled the garden of Upper "Sind; but its value caused it frequently to change masters under the divided "government of the Talpūr family.

"The district may be divided into three portions,—1*st*, that to the north "of the Ghar; 2*nd*, the country between the Ghar and the Nāra; and, 3*rd*, "that lying between the latter and the Indus.

"The first portion is flat, and, where the means of irrigation do not present "themselves, is covered with a low jungle of tamarisk, kandah, and kureel. "In the vicinity of canals, however, the cultivation is extensive, their course "being mostly denoted by the larger forest trees, which will be presently "spoken of. As the desert is approached, the signs of cultivation disappear, "the jungle becomes thinner, and vast plains are traversed where the soil is "thickly impregnated with salt. The picturesque village of Khairī Garhī, "with its two forts, grove of trees, and small patches of cultivation, relieves "the eye of the traveller, but on looking further north, there is nothing to "intercept the view over the salt and dreary desert. The boundary of Chān-"duka, and of British Sind, is about three miles north of this post. The "country, for several miles south of Khairī Garhī, presents a desolate "appearance; the ruins of villages are frequently met with, and the choked-"up beds of deserted watercourses,—all evidences of former prosperity, as of "the later inroads of the mountain robbers, who have despoiled this part of "the country, and driven its inhabitants to a less exposed locality. To the "west, on either bank of the Datah Canal, the marks of former cultivation "are very striking. Shāhdādpūr, on its west bank, was a large town, from "which Lord Keane drew supplies for his army when advancing on Afghān-"istān, but is now a ruin. Pūnū, to the north-east, is another large ruin: "seven brick wells, two extensive canals, and a vast surrounding plain, "with jungle of only a few years' growth, attest its former prosperity. "Further south, the country is interspersed with villages, adorned with clumps "of trees; cultivation is extensive, and the canals numerous. The unculti-"vated portions are covered with the abovementioned brushwood.

"The second division, *viz.*, that between the Ghar and the Nāra, is also "flat, but lower than that to the north, and contains the most fertile tracts in "Chāndūka. For several miles from the banks of these canals, populous "villages and extensive fields bespeak a lot more favored than that of the "first division. Mel Moradī, Mel Lahorī, and Mel Wagun are in this part "of the district. The word 'Mel' signifies in Sindī a swamp, and has been "applied to those divisions from the circumstance of their being considerably "lower than the adjacent lands, and receiving the waters of the Ghar, which "here find an outlet. The rice cultivation is very extensive. The villages "are principally raised on mounds, and in some cases are further protected from "inundation by a ditch carried all round them. The country continues low "and swampy to the south-west. The remainder of this portion is either "overrun with the low shrubs beforementioned, or presents a desert-like "appearance, where the salt manufacturer carries on his work. All the canals "and most of the villages are prettily wooded.

"The third division, *viz.*, the country between the Nāra and Indus, differs "considerably from the other two. For some distance from the first-named "river there is a great deal of cultivation, but the space between that and the "Indus is in some places sandy waste, with patches of a tall flowering grass, "and in others thick jungle of tamarisk and kandah. The surface, too, is "more broken and irregular, intersected with many a natural watercourse. "The lower lands, when the waters of the inundation recede, yield beautiful "crops of peas, gram, and barley, requiring but little care on the part of the

"husbandman. A belt of forest clothes the banks of the Indus, averaging "two miles in depth, where the silvery balum, the seesum, and the babool "grow luxuriantly, the intermediate space being covered with a tangled brush- "wood. The scenery of this part of the district is more varied than the rest, "and more interesting to the stranger, who, leaving the noble river and the "cool shades of the neighbouring forest, in the open spaces of which herds "of buffaloes and cows find rich pasturage, comes now upon the fresh, green "crops of spring, and now upon the grassy meadow; passing here a group "of temporary huts, occupied by a wandering party, who have brought "their cattle here for pasture, and there the more pretending village; again "entering the forest, he crosses a newly cleared plot of ground, where the "blackened and rugged stumps of babool stand ominously forth, a proof of "man's inroads, and affording a strong contrast to the surrounding verdure; "then he meets a busy throng, the temporary occupants of a few matted "huts, engaged in the manufacture of reed baskets and mats, the materials "for which are so plentiful; till further on the broad sheets of cultivation, "and the distant line of peepul and babool trees, betoken his approach to "the Nāra.

"The soil of the district is a rich alluvial, for the most part com- "posed of a mixture of carbonate of lime and clay, and in some parts "of loose sand, with considerable saline impregnation. This, however, "will be more particularly spoken of hereafter. With regard to the means "of irrigation possessed by this district, the Ghar and Nāra rivers are the "principal. The former receives its waters from the Indus by three mouths, "situated near each other about twenty-five miles north-east of Larkhāna. "After the first few miles, its course is very winding; its length (in a straight "line) is about sixty miles, and its average breadth from sixty to eighty feet. "From Īsa, a village twelve miles west of Larkhāna, it takes the name "of the Nūr Canal, and thence to its tail at Dost Alī it averages in breadth "from fifteen to twenty feet. This part is artificial, and is called after "Nūr Mahamad Kalhora, in whose reign it was dug. It has been asserted "that the whole of the Ghar is an artificial canal, and that its many turns "were caused by its having been carried through lands suited for cultivation; "but the immense cost and labour required for such a work (the depth of "the canal from the surface being some twenty feet) renders this scarcely "credible, and it may be observed that in many places the bends of the river "take it *from* the lands which would have been benefited by it. A stronger "proof of its being a natural river is the level nature of the country on its "banks: there is not in its whole length the slightest trace of a mound, "which must have existed had the mass of earth from its bed been thrown "up. The water generally enters the Ghar in April, and it becomes dry "in November. The average depth of water from the middle of May to "September is ten feet, and it runs at the rate of from three to three and "a half miles an hour. A few years ago it is said the Ghar continued full "all the year round, and it used frequently to overflow its banks; a ditch "was dug round the old fort of Larkhāna, about a hundred and fifty yards "from the river, to protect it from such inundations. Great quantities of "the water are taken by branch canals all over the district, and the re- "mainder finds an outlet over the low lands which have been spoken of "above. Nearly the whole of Chāndūka derives its means of irrigation "from this river.

"The Nāra, signifying 'a snake' in Sindī, is appropriately so called, "from its tortuous windings, in which respect it is more striking than the "Ghar. Its mouth is about two miles south of those of that river, with "which for some miles it runs nearly parallel; but afterwards, taking a south-"west direction, it flows through the Mehur and Sehwān districts into the "Munchur Lake. Its average breadth is one hundred feet, and it is navigable "for the largest boats. Its banks are in most parts thickly wooded with "babool, neem, and peepul trees, by which its course may be traced at a "great distance. Only two divisions, those of Anderūn Ghar and Lāl "Daria, with a few villages of Bukapūr, receive its waters for irrigation.

"From the Ghar the Mita Canal branches off near Madojī, twenty-"four miles north-east of Larkhāna, and flows in a north-westerly direction "to a distance of about twenty miles: near Rata Dera it forms a junction "with three other canals. The Gharī (a continuation of the Sind) meets "it from the east, the tail of which, called the Kadah, continues to the "west, watering the districts of Fatehpūr and Andarūnī Bīrah. The "Maksūda Canal, running to the north-west, conveys water to the Rata "Dera, Khaira Guchul, and Maksūda districts. The last canal flows to "Khaira-ke-Garhī, from which post there is thus water communication "to the Ghar, and by the Gharī and Sind to Shikārpūr. The Mita Canal "itself waters the Naya Dera and Rata Dera divisions.

"The Mīrwah flows from the Ghar near Rahūjah: it has fallen greatly "into disrepair, and is now of but little value; a few villages in Naya Dera "and Fatehpūr receive its waters. It flows for about ten miles in a "northerly direction.

"The Hīra Canal is a very fine one: it branches from the Ghar about midway "between Larkhāna and Naya Dera, and flows upwards of twenty miles in "a north-westerly direction. It is of value to the Fatehpūr, Barnī Bīraū, "and Khyrah Guchul divisions, and the cultivation from it is extensive.

"The Khaira and Bīra Canals, branching from the Sind, north-east "of Rata Dera, water the districts of their own name.

"To the west of Larkhāna, near Kambar, the Naorang Canal flows to "Nasīrabād, a distance of about fifteen miles, in a south-west direction. "It is likewise a very fine canal, and waters a great part of Mel Lahorī, "Bukapūr, and Mel Morādī. Many large and thriving villages are sit-"uated on its banks, which are beautifully wooded, and in following its course, "sheets of cultivation (principally rice) extend on either side as far as the "eye can reach. It has not been cleaned for many years, but its bed is "still unobstructed. From Nāsīrabad it continues through the low lands "of Mel Moradī and Mel Wagun, under the name of the Chīla Canal.

"The Shāh Canal branches from the Ghar about six miles west of "Larkhāna, and flows at first in a northerly direction, afterwards turning "more to the west. It is a large canal, dug by Nūr Mahamad Kalhora, "whence its name, as also that of the village of Shāhpūr, and the district "so called, through which it flows. The traces of extensive cultivation "are visible throughout its course, and the records of the Amīrs' office "prove its former value to the Government. It is now in want of repair, "and, save at its mouth, there is but little cultivation. In A. D. 1842, just "before the conquest, Mīr Shāhdād, in whose country, as above shown, "it was situated, sent an order for Rs. 10,000 to be expended on its "clearance, but this was never carried out. The villages in consequence

"upon its banks, are mostly in ruins, and one of the largest, that of "Shāhū Jamālī, is chiefly dependent for its means of irrigation on the "water brought by cuts from some low land to the west, supplied by the "rain-water from the hills.

"Two miles to the west of the mouth of the Shāh is that of the Data Canal, "which takes its name from one Data Kohawur, who excavated it in the "reign of Nūr Mahamad Kalhora, and of whom honorable mention will "presently be made. It is the finest artificial canal in Upper Sind, and flows "in a north-westerly direction to the frontier of Kachī. Thick belts of "babool trees clothe its banks for many miles, and even now the cultivation "there is extensive. Beyond, however, it is but the record of past pros-"perity, and north of the ruins of Shāhdādpūr not a 'beega' is under tillage. "In A. D. 1840 the district of Nala Data was sold in contract for one "season to Fateh Chand for Rs. 1,00,000, and he expended Rs. 7,000 on "cleaning the canal.

"The above are the principal branch canals, and they afford means of "transport to all parts of the district, from the months of May to September "inclusive, a mode far cheaper than land carriage, and generally adopted.

"The natural productions of Chāndūka are, the 'nim' (*Melia Azadarachta*), "'sisū' (*Dalbergia sissoo*), 'bābal' (*Mimosa Arabica*), the 'siris' (*Mimosa Seris*), "'lason' (*Cordia myxa*), 'ber' (*zizyphus pipiba*), tamarisk (*Tamarix Indica*), "'karel' (*cleome pentaphylla*), 'kandah,' a stunted babul, 'baw' (*Styrax "benzoin*), 'amaltas' (*clarriafistula*), 'pīpal' (*ficus religiosa*).

"Of fruit trees, the mango thrives well, and the produce is of a "superior kind. The plantain is common, but of an inferior description. "The apple and the nectarine are met with, but are small and ill-flavored. "The vine is grown, generally trained, but also as a standard.

"The date is very common, and is a fruit largely consumed, and exported "both fresh and dried. The wood, leaves, and fibre are all of utility to the "inhabitants. The lime and pomegranate are common, but inferior.

"The principal grains are the 'jowaree' (*Holcus sorghum*), 'bajree' "(*Panicum spicatum*), 'arzum' (*Panicum pilosum*), barley, rice, wheat, "sesamum, and various kinds of vetches, pulse, and millet; oats have been "found to thrive admirably.

"Cotton of a very superior kind is grown in this district, and in large "quantities; also sugar, indigo, and tobacco; but these not to any great "extent.

"Turnips, carrots, radishes, baingun, and the common vegetables of India "are grown in the district.

"The one-humped camel is a valuable beast of burden, but they are not "generally of a large description; the tattoo and ass are much smaller than "those in India. Sheep, especially the large-tailed one, called the 'doomba,' "are very common in the hills to the west, and the buffalo, ox, and goat "are all of a large size.

"Tigers are met with in the forests on the banks of the Indus occa-"sionally; but the visits of these animals are not frequent. They come down "from the forests above Sakar. The wild hog and the hog-deer are "common in the forests, and the antelope further from the river; the ibex "is found in the hills to the west; the wolf, the fox, the jackal, and hare are "commonly met with.

"The black and grey partridge, quail, snipe, and wild duck are found "in great quantities: and the oobara, a description of *Otis tarda*, between "the florikin and bustard.

"Alum and sulphur are found in the hills to the west, and a coarse kind "of salt is everywhere obtained in large quantities.

"The principal town of Chāndūka is Larkhāna, so called from the tribe "of Larak, which once settled there. It is about twelve miles from "the Indus, and on the south bank of the Ghar. It was said to contain "about 12,000 inhabitants; but its present population cannot be estimated "at more than 8,000. It possesses a good covered bazar, from which "narrow and dirty lanes branch off. There are several gardens and many "date groves in its vicinity. The houses are of mud, with flat roofs, and "generally two storeys high. A few are built of burnt brick, and are higher "than the rest. The streets and neighbourhood of the town are very filthy.

"Kambar was a large town, about twelve miles west of Larkhāna, but it "was plundered by the Baloches in the latter part of 1844, and a great "portion of it destroyed by fire in the following year. It now presents a "very ruinous appearance, but has still a good bazar.

"Khairpūr, also about twelve miles from Larkhāna, is a large town, with "a fort. Nasīrabād, built by Mir Nasīr Khān, twenty-four miles south-west "of Larkhāna, is also much deserted. The streets are broader, and the "houses larger, than in other towns; and it has also a good fort.

"Rata Dera, about twenty miles north of Larkhāna, is the only other "town of importance. It has a good bazar and fort.

"The villlages in Chāndūka are of good size, and nearly all possess a "bazar. The houses are of mud, with flat roofs, and those of the poorer "classes are of tamarisk wood, covered with mats and boughs, or, where "procurable, grass. Many villages are composed almost entirely of dwellings "of the latter description, little, if any, distinction being observable between "the sheds of the cattle and of their owners. In low lands the villages are "raised, and sometimes have also a ditch all round them, as a guard against "the waters of the inundation. Those which were the residences of chiefs, "or large zemindars and Government officials, have mud forts, with a tower "at each corner, and in almost all villages is to be seen the watch-tower, "which served as a place of defence for the inhabitants when suddenly "attacked by predatory bands. Similar towers are also frequently met with "in the middle of the fields, for the protection of the crops against the in- "roads of the mountain robbers. All the towns and villages are dirty in the "extreme, and mostly void of all appearance of comfort. The mosque, the "bazar, and the headman's house or fort constitute the village, and "around them are the sheds of the Sindīs, usually in enclosures of thorns, "containing the dwellings and cattle-sheds, and a platform raised on "poles, on which the people sleep in hot weather. Adjoining these are "the pens for goats and sheep, formed likewise of thorns. Save in size, and "the adjacent scenery, there is but little perceptible difference between the "village of Chāndūka. They are called after the headman, whose tribe "only is mentioned, for the sake of brevity, and also because it is unchange- "able, but in all written documents the name of the village is given at "length. The number of villages in the district, of all sizes, is 392.

"The buildings in Chāndūka, like those of most parts of the country, "consist of the tombs of men of celebrity. Of them, that of Shāh Ma- "hamad Kalhora is the most worthy of notice, and is looked upon with great "veneration by the people of the country. Shāh Mahamad was the grand- "son of Adam Shāh, the celebrated mendicant, who collecting adherents in "Sind, finally obtained such power as to pave the way for his descendants to "the throne of the country. Even in the time of Shāh Mahamad, the "Kalhoras had obtained power and influence, and a considerable extent of "land, although it was not for several generations that they became the ab- "solute monarchs of Sind. Their power at that time may be known from "their frequent skirmishes with the armies of the viceregent of the Delhi "Emperor. It was in one of these conflicts, at the village of Fatehpūr, about "six miles from Larkhāna, that Shāh Mahamad was killed, receiving there- "by the honors of martyrdom. It is related of him that after death his "head flew to the spot where his tomb now stands, whither his followers "afterwards brought his body. The tomb is situated on an eminence, and is "plainly built, but the interior is decorated with the enamelled tiles of Sind. "In an outer court are deposited the remains of his immediate followers and "descendants, and some of those who fell with him at Fatehpūr. The doorway, "both of this court and of the mausoleum, is hung with the votive offerings "of those who consider that their prayers for any particular blessing have "been heard through the mediation of the saint. These consist principally of "iron bells and strings of shells. The pilgrim to the shrine rings them on "entering the portal, and, muttering his prayers, reverently approaches the "more sacred building. The tomb itself is covered with rich silk and brocade, "the offerings of the wealthier visitors. The sides of the hill are covered "with brushwood, amongst which are the humbler graves of the less cele- "brated of his descendants. On descending from the edifice, a party of "miserable mendicants, whose duty it is to keep the courts in a state of clean- "liness, clamorously demand a fee, a portion of which is retained by them, "and the remainder distributed to the few surviving descendants of the "family. It may be mentioned here, as a proof that the rapid fall of the house "of Kalhora was no less striking than their curious rise to sovereignty, that "one of the parties now receiving a portion of the abovementioned proceeds, "as a lineal descendant of the renowned Adam Shāh, was a goatherd in my "service. This tomb was built about a hundred and fifty years ago; it is in "the Bakapūr division.

"Another celebrated tomb is that of Shāh Bahārah, a celebrated "minister of Nūr Mahamad Kalhora. He had the sole management "of the affairs of this part of the country, and commanded a division "of 10,000 men. Several canals and forts were excavated and built by "him. This tomb is at Larkhāna, in a garden on the north bank of the "Ghar. It is highly ornamented, and the inscriptions about it are "numerous, and well executed. These mausoleums are generally of an "octagon shape, but sometimes square, and surmounted by a dome. They "are internally decorated with flowers and fruits in enamel, and verses from "the Koran and poets. From one of these, in the building under considera- "tion, we learn that Shāh Bahārah flourished in the year of the Hijra "1188, or A. D. 1774.

"The other buildings of this description are numerous, but smaller, and "less pretending than the two abovementioned.

"There are a few masonry bridges in the districts, but of no great span: "the largest is one near Rata Dera, built by Shāh Bahārah.

"The old fort of Larkhāna is a large square building, with four towers; "a fifth tower, at the gateway, is of burnt brick, and higher than the "others; the rest of the building is of mud. This was one of the arsenals "of the Tālpūrs.

"It is difficult to estimate the population, but the following is an approxi- "mation of it. We find the number of ploughs in Chāndūka to be 7,733; "and on the average one plough will cultivate 18 beegas of land,* and 12 "beegas of actual cultivation will support a family of three. This will give "us 34,797, and if we add one-fifth for artificers and traders, the total will "be 41,756: now, at the rate of 20 per square mile we should derive the "following:—

| | |
|---|---|
| Length of Chāndūka ... ... ... | 60 miles. |
| Average breadth ... ... ... | 35 ,, |
| | 2,100 square miles. |
| | 20 |
| | 42,000 souls. |

"Until a more correct census is taken, the population of Chāndūka may "be estimated at 40,000 souls. The statement that one plough will culti- "vate 18 beegas of land, is the average of all lands, for of course in "some localities one plough will not cultivate more than 4 or 5 beegas.

"The population may be divided into two great classes, the Hindūs and "Musalmāns. The former are sub-divided into the official and trading classes. "The Hindūs, from their talents as accountants, were always employed in "the offices of the Amīrs, and for the collection of revenue; but they, as well "as their trading brethren, were only tolerated for their utility to the Gov- "ernment. The appraisement and measurement of the lands gave employ- "ment to a vast number of these men, who by their exactions and dishonesty "were a perfect plague to the poor cultivators. The trading portion amassed "great wealth, but every contrivance was resorted to, to conceal it from the "covetous grasp of their princes. From living in a tolerated state in a "Mahamadan country, the Hindūs have of course lost the purest part of "their religion, and are lax in the performance of their rites. They wear "beards, and the Baloch head-dress; eat flesh and fish; drink wine; and "seldom perform the ablutions laid down for their observance. No Hindū "temples are to be seen; and, in fact, they pay as much veneration to the "sanctified resorts of the Moslem as those of the hostile creed themselves. "Many were forcibly obliged to change their religion; the most trivial cir- "cumstances being taken as pretexts for such acts of violence. Thus, any one "who mentioned the word 'Rasi' (rope) in conversation was supposed to "have invoked the Prophet, and was immediately compelled to perform "the first rite of Mahamadanism. Dirt, fear, meanness, and an in- "ordinate love of wealth form the leading characteristics of the trading "Hindūs, who are, however, industrious in their avocations. No village is "without one of them, and their persons were generally respected by the preda-

| | |
|---|---|
| * Autumn crop ... ... ... | 5 beegas. |
| Middle ,, ... ... ... | 5 ,, |
| Spring ,, ... ... ... | 8 ,, |

"tory bands of the Baloches, in whose encampments they also settled. "The Hindūs in Government employ were not so wealthy, but far more "consequential than the traders, and even more lax in religion and morals: "a party of them visiting a village as measurers or appraisers caused far "more domestic misery than would have been felt after a Baloch foray.

"The Musalmān portion of the community may be divided into Baloches "and Sindīs: the former were the military retainers of the Tālpūrs, hold-"ing their lands from the sovereign, and attending upon his requisitions for "troops when required: the Sindīs are mostly all cultivators and artisans, "and were not called on for military service under the Tālpūrs. They had, "however, formed part of the army of the Kalhoras, and were never averse "to summon their followers, and settle a boundary or other dispute by the "sword. The principal tribes in Chāndūka are—

"*1st.*—The Chandias, from whom the district is called. They at "present occupy a portion to the west under the hills. Their chief "lives at Ghaibī Dera. The tribe is now poor and scattered; "their country is destitute of the means of irrigation; and the soil, too, "is unproductive. Ten thousand of this tribe, under Walī Mahamad, "proceeded to join the Amīrs against the British, but arrived too late to "render them any assistance. They are not, I believe, of Baloch origin. "Much of the theft committed in the district is traced to men of this tribe.

"*2nd.*—The Jamālīs, a Baloch tribe, settled on the borders of the desert. "Their principal residence in Chāndūka is at Khaira Garhī. They are "very poor, and do not cultivate much; robbery and feeding flocks were "formerly their more favorite occupations.

"*3rd.*—The Abras, a large tribe of cultivators, settled principally to the "south-west of Larkhāna. They were originally a portion of the Kalhora "army.

"*4th.*—The Jats, a large Sindī tribe of cultivators, and rearers of cattle; "generally of wandering habits, and found scattered over the country. There "are many sub-divisions of this tribe, the principal of which in Chāndūka "are the Darodgarhs, Jūnejahs, Kohawars, Waguns, and others. That "portion which took entirely to cultivation have settled down, and lost the "name of Jat, which is now applied only to those of the tribe who rear "cattle.

"There are numerous other families, but of small extent, such as the "Lahorīs, Hukrahs, Chujrahs, &c.

"The Sindīs are, generally speaking, a quiet and industrious race. They "are tall and handsome, and can undergo much fatigue, but are not very "noted for activity. They are nearly all cultivators, and occupied entirely "in tending their crops and cattle. The household duties are performed by "the women, who are very industrious. Before the break of day they have "to rise and grind the corn for the day's consumption, their millstones being "the first sound that breaks upon the stillness of night. The men go forth "to their work about sunrise, and labor till noon, when the women take "them their food into the fields, and return to prepare the evening meal. "They take a share also in field labor, such as picking cotton, gleaning, &c. "They are seldom convicted of theft, and it is to be deplored that a barbarous "custom which legalized murder subjected them, under the Amīrs, to an "unmerited and cruel death, the slightest suspicion of infidelity being suffi-"cient to warrant their murder. Sad were the scenes enacted under this

" revolting practice; and however gradual the change may be, it is still to " be hoped that the British Government will eventually succeed in removing " such an impediment to the progress of social improvement. The poorer " classes have no particular amusement, but from the time of returning from " their fields to that of retiring to rest they sit conversing together. They " cannot be praised for love of truth; for, whether in the preparation " of forged documents or in giving evidence, their lying propensities can " scarcely be surpassed. Except the large landholders, all are ignorant and " illiterate. There is a school at Larkhāna, where boys are taught to read " and write, but there are not many attendants, and as they are useful " assistants in the field at a very early age, they are soon withdrawn " from their studies. They are a very superstitious race, and place great " reliance on the ability to serve them of departed spirits. They conse- " quently pay great veneration to the tombs of men of sanctity, which are " always loaded with the votive offerings of those who crave their aid. " There is a class of men in Chandūka, as elsewhere, who enjoyed great " privileges, and collected much wealth under the Amīrs: these were " the Pīrs, and other holy men who came down to Sind from the north, " many of them holding grants of land, originally made by Nadir Shah, and " confirmed down to the present day. They paid no ferry or town duties, and, " both by the rulers and people of the country, were treated with the greatest " respect. The weavers, who form the greatest part of the non-cultivating " portion of the community, are an industrious people, and their women " either assist them, or employ their time in the manufacture of mats and " baskets.

" The Native historians of Sind describe the climate as a delightful one " Upper Sind being warmer than Lower, but the mornings and evenings in " both very cool. This, however, is a too favourable account: still Chāndūka " has been more healthy both for Europeans and Natives than any other " parts of Upper Sind. It is, however, beyond the influence of the mon- " soon, and the hot weather continues therefore without intermission from " the middle of April to the middle of October, unbroken by a fall of rain, " and is very trying to the constitution. The historians above referred to " mention a third season, Bahar, or spring; but the change from the cold to " the hot weather is scarcely gradual enough to warrant this classification. " In June or July thunderstorms occasionally occur, with a fall of rain pre- " ceded by a dust-storm. For two or three days previously the atmosphere is " close, and loaded with fine dust; but immediately before the bursting of " the storm, huge masses of dust are driven in black clouds before the wind, " obscuring the whole surface of the country, and causing generally many " severe accidents. These storms are not always attended with rain, but they " serve temporarily to clear the atmosphere. The ranges of the thermometer " do not indicate any great variation during the hot months, the mean temper- " ature being about 96°.

" The cold weather is very pleasant and salubrious, but attended with " cutting northerly and easterly winds; frost and ice occur in the coldest " months.

" In September and October ague and fever are common, also rheuma- " tism; the fever is attended with great prostration of strength. Ophthal- " mia is likewise a prevalent disease. The district is frequently visited with " cholera of a very virulent kind.

"The Larayī dialect of Sindī is that spoken in Chāndūka, and it "differs much from the Sarhaikī, or that heard north of Larkhāna, which "latter is considered to be a dialect of Panjābī. The Persian language "is that of the courts, and is understood by most of the principal zamīn-"dārs, and all the Hindū officials." (*James.*)

CHĀNDYĀNĪ—

A range on the Būgtī hills, south of the Machrū valley. They are rocky, and of considerable height. (*Lance.*)

CHĀNG—

A small stream rising in the Rāra Sham, (watershed between the affluents of the Lūni and Kāhā), and running generally in a south-east direction from Ladū and old Rankan Kot to the Raknī valley, joining the Raknī stream at about half-way between Son Moll Kot and Rothar.

It is not a perennial stream, but contains good water-springs and pools; in many places its bed is shingle.

Leaving the Rankan valley, it finds its way to the Raknī by a pass, known as the Chāng Dara, having on the north the hill of Chapar, and on the south a spur, cast off from Rāra Sham, which intervenes between it and the Chūrī pass; both these hills are accessible to infantry. The pass is said to be 2 miles or so in length, and to be accessible, with a little trouble, to infantry. (*Davidson.*)

CHĀNGLA-GALĪ—

A temporary sanitarium on the ridge between Marī and Abbottabād, situated 9 miles from the first and 31 miles from the last. It was originally one of the stations of the working parties of British soldiers on the above road. It has accommodation for 96 men in wooden huts, situated on a spur facing to the south; the situation is a remarkably fine one. There are roads from this to Haripūr, Marī, and Abbottabād. (*Macgregor.*)

CHĀNGŪL—

A small watercourse in the Būgtī hills, draining south-easterly, from the Khūp hill (north of the Sham plain) to the Kalchās, which it meets a little west of the junction of the Lothar and Kalchās. It contains no pools or springs. There is excellent pasturage on its banks. There is a large pool of excellent water at its junction with the Kalchās, on which account it is a favourite camping ground. (*Davidson.*)

CHANI—

A small footpath on the Harand border, leading over the Ghār range, north-west of Tibi, and between the Gathī and Savegri defiles. It is extremely difficult and steep, but is practicable for horses. (*Davidson.*)

CHAODWĀN—

A town in Derā Ishmāīl Khān district, 40 miles west-south-west of Derā Ishmāīl Khān, situated 7 miles north of Kot Taga, 4 miles south-east of Shāh Ālam, and 5 miles east of the Zām pass, the stream of which runs through its whole length, watering numerous gardens, whose trees throw a cool shade over the streets.

It has 930 houses and a population of 3,719 souls, of whom 1,173 are adult males, 2,919 are Bābars, 200 Hindús, 300 Jats, 100 Shīrānīs, 104 Baloch. The inhabitants own 40 buffaloes, 300 bullocks, 20 horses, 40 donkeys, and 60 camels. The village has 37,000 'bigas' of land, of which, however, only 7,000 are cultivated; they produce bajra, jowar, and wheat. Supplies are procurable, and water is abundant from the Walheri ravine.

It is a very considerable place, and has a more prosperous and civilized appearance than any other in Dāman. In the rear of the town stands a mud fort built by the Sikh Governor of the Derajāt about 1842 for the purpose of overawing the Bābars, the tribe who inhabit this part of the country. The country to the east of Chaodwān is highly cultivated and more fertile than that of either Drāband or Kolāchī, but the plain to the west and south, though the soil is excellent, is quite barren for want of water. Not a blade of grass grows in it, and its scanty brakes of tamarisk and camel-thorn are the chosen haunts of the wild antelope. Chaodwān was given in jagīr to the Nawāb of Derā by the Sikhs.

There is no longer an out-post at Chaodwān, but 4 Sowars of the Frontier Militia are stationed in the city of Chaodwān. They are responsible for the Tor-zoi pass, which leads however only, behind the first range of hills, into a small Shīrānī valley. The chief man is Akhūnzāda Mahamad Gūl, a very fine old gentleman and thorough sportsman, who has done excellent service for the British Government. (*Edwardes, Carr, Macgregor, Mahamad Gūl.*)

CHAODWĀN—

A pass on the Derā Ishmāīl border, situated between the Tor-zoī and Walia passes, 6½ miles west of the city of Chaodwān.

There is a perennial stream of water running through the pass, which rises in the Takht-i-Sūlimān range and irrigates the lands of the Mūsazaī and Bābars, extending as far as 3 miles east of Mūsazaī and Chaodwān. After heavy rain, its waters join the Indus.

Through this pass there is a good road to the Shīānī country.

The out-post of Shāh Alam is generally responsible for this pass, but from October to April yearly, Sarfarāz Khān and Balol Khān Nāsars, whose Kirīs encamp in front of it, are responsible. (*Carr, Macgregor.*)

CHAONTRA—

A tract of the Khatak country, Kohāt district, inhabited chiefly by the Bārak Khataks. It lies between the Spīna range on the north and the Loeghar range on the south; on the east it is generally bounded by the Khatak nala and on the west by the low range that runs from the Loeghar towards Karak; or, to speak more in detail, the boundary runs as follows:—*East*—from Mithor on the south, northwards down the Khatak nala by Ziarāti-Gūrgūrāi to Daūd; *North*—from Daūd on the east, westerly to Nishpo, and, along the Spīna and Kondaghar ranges, to Karak; *West*—from Karak on the north, southerly to Kamanghar, which is west of the Silkhanah nala; *South*—from Kamanghar on the west, easterly along the low range below the Loeghar, known as the "Bānghar," by Nishpo, Monoko, Kamota, Badīn Khēl, Tarkī Khēl, Waleh Sir, and Shamshaki to Mithor.

Chaontra is irregular in surface, and its soil is very varied in character, in the central parts being good, and producing large crops of wheat and barley in spring, and of bajra, mot, and mung in the autumn. Under the hills the soil is stony, and the ground raised and very uneven and crossed by many ravines. These stony slopes run far into the better and lower ground, and in one part in the Īsa Khēl portion extend nearly across the valley. In western Chaontra, from Karak to the Sikandar Band below Koto Kili, water is procured from wells with Persian wheels, as well as from the beds of the ravines, but in central and eastern Chaontra it is procurable only from small draw-wells in the beds of the ravines or

from tanks whose supply depends on rain. Cultivation is assiduously carried on in Chaontra, the stony slopes and ridges of the lower hills being almost all cultivated. The length of Chaontra from Karak on the west to Ziarāti on the east is 18½ miles, and the breadth is about the following at various points:—

On the west, from north to south, from Karak to Kamanghar ... 4¼ miles.
In the middle, from north to south, from Spīna to Kamola ... 8¼ „
On the east, from north to south, from Daūd to Mithor ... 7¼ „

The chief inhabitants are Bāraks, whose main divisions are as follows: on the west, from Karak, eastwards, to the Sikandra Band below Koto Kili, the people are chiefly of the Ūzshda and Māshī Khēl clans.

Next to them are the Isāk clan of Mandan, who possess a narrow hilly rugged strip of country, running from the Loeghar, north, to Koto Kili.

Next to the Isāk are the Manzai, who besides living in the Loeghar range, possess a large part of south Chaontra, east of the Isāk, extending from Dal past Ahmad Khēl to Dama and thence south-west to Azād Ghūndi.

North of the Manzais are the Akori clan of Mandān, who extend from Ahmad Khēl northwards past Sirakhwā and Tabikhwā, between the Kūn-i-Gāi pass and Kārār Mountain, to the valley north of the Spīna range, and between it and the Tīrī Toī.

In the east of Chaontra are, beginning from the north—The Edal Khēl clan of Mandān, below and east of Kārār, about Daūd and Nari and Shawa.

South of them, the Kuli Khēl clan of Mandān, whose head quarters are in the valley of Dili Mela; and south-east of them the Mastī Khēl clan of Mandān, whose chief places are Palosi and Shamshaki. These Mastī Khēl are east of the Manzais.

Some sections of the Lands also live in Chaontra. Their chief places are Tarkī Khēl, Badīn Khēl, Biland kilē, and Talab Khēl, among the Manzais; Ghari Khēl among the Akorīs, and Tarkha Kū on the borders of the Akorīs and Māshī Khēl Ūzshdas.

The drainage of east Chaontra goes to the Mithan, a stream which, after passing through the Tarali pass below Shakardara, joins the Tīrī Toī. That of central Chaontra goes by the Zebī northwards, passing under the west slopes of Kārār and joining the Tīrī Toī west of Khōzōbā. That of western Chaontra flows into the Tarkha of Tarkha Kū and Karak, and by it joins the Kasha, through which it finally reaches the Kūram.

The main ravines of Chaontra are as follow, beginning from east to west:—

(1.) The Khatak nala, rises near Mithor and joins the Mithān, about 2 miles above the head of the Tarālī pass, and is the boundary between the Bangī Khēl and Bārak Khataks.

(2.) The Shankai, rises in the Lakarghar, above Shamshaki, and joins the Khatak nala.

(3.) The Mithān, rises at Waleh Sir above Palōsī, and joins the Tīri Toī at the lower end of the Tarālī pass, about a mile from Karīrosam The united river is then called the Toī.

(4.) The Bān, rises below the Angashi Sir, overlooking the Chichālī pass passes Dama, and then joins the Zebī.

(5.) The Zebī is formed by small streams, flows down a pretty glen east of Ghari Khēl and Tabi Khwā; it then passes under the west of Kārār, whose salt streams ruin its water, and is then called the Tarkha, and joins the Tīrī Toī above Khozoba.

(6.) The Pirkni, rises near Kamota, flows through the Manzai land, and at Sarakhwa becomes the Tarkha, having been made bitter by the salt of the range north of Sarakhwa.

(7.) The Sanīgnī, rises near Kamota, forms the boundary between the Manzais and Isāk, and joins the Tarkha by two branches, one passing under Koto Kīlī (the Sikandar Band), and the other joining below Tarkha Kū.

(8.) The Tiran Kua, rises near Monoka, and passing Mitha Khēl joins the Tarkha below Laki.

(9.) The Silkhana, joins the Tarkha, just above Kārāk.

'Bher' trees abound in Chaontra, especially in the west part about Kārāk. Mulberries are also common at the villages, especially near the wells with Persian wheels. 'Phullā' is the most common tree in east Chaontra, as is a large bush called "Gūrgarra." Wild fig and wild olive also grow in central Chaontra, some of the latter being very large.

The chief mountain of Chaontra is Kārār in the north-east corner. It is full of salt, but is not worked just now.

The main outlets from Chaontra are—west, by the mouth of the valley at Karak; north, by the Kūn-i-Gai pass, which is fit for camels, but, not in its present state, for artillery. Its cleft passes through the Spīna range. Farther east is a small steep ascent over the Spīna range known as the Angashi Sir, which is fit only for mules, and farther east is the bed of the Zebī-Tarkha, which is described as a difficult road; east, the Lakoni route and the routes by the Mithān and Shankai and Khatak nalas from Dili Mela; south, by the Walch and Angashi passes in the Chichāli pass. From the Angashi Sir camels also go to Chanū Khēl, and thence, down the Lalghar nala, to Tati of the Nasratis, whence roads branch anywhere over the Land Kamar or Nasrati and Vazīrī Thal. Footpaths abound everywhere, on some of which good ponies or mules and bullocks can go, but the above seem to be the only practicable roads. The Spīna range is a regular barrier, rising straight and steep and like a wall.

The Mahamadan faith is ceremoniously observed all over Chaontra. Every hamlet of 12 or 15 houses has a mosque. The Azān is called five times a day steadily, and maliks and people are constant in prayer. Ross was informed that in many places the Mūlas noted the irreligious and fined them, and he twice saw Sāwars from Tīrī going the rounds of the villages and asking the 'mūlas,' if the people always said their prayers. The word Chaontra is locally pronounced Tsāvantrá. (*Ross.*)

CHAPAR—

A hill on the Kohāt border opposite Hangū, which has been taken off as a sanitarium for Kohāt; there is a village in a valley near the summit, and some cultivation watered by a small running stream.

CHAPARĪ—

A village in Miranzāi, Kohāt district, 3 miles north of Narīāb, where the Orakzāi boundary is met by that of the Zāmūkht. It has 89 houses, and can turn out about 100 fightingmen. The water of Narīāb comes down from this village.

It is situated north of Narīāb, close to the Ākhēl hills, and has moderate-sized fort and a tower, and is surrounded by an outer stone wall. Its revenue is included in the Narīāb rent-roll. It was built 60 years ago by Malik Darab, of the Yūsaf Khēl section of Narīāb, and has about 18 families of Ākhēls. In July 1868, a quarrel broke out between the Ākhēl and the Yūsaf Khēl, and the former called down their clansmen to assist them. Accordingly 200 Ākhēls attacked Chaparī; the Yūsaf Khēl received aid from Narīāb, and the Ākhēl bolted, having killed Zūlmast, brother of Malik Zabāri, and wounded two men. Captain Cavagnari then seized all the Ākhēls found in British territory, and then went out to investigate it. The result was that after some demur they paid Rs. 100 fine, and burnt a tower and two houses as reparation. Malik Zaban, who had brought on the quarrel, was fined Rs. 100. (*Coke, Cavagnari.*)

CHAPARĪ—

A tableland in the Ahmadzāi Vazīrī country, Kāfar Kōt range. It is a waste, covered with thorns, on which the Vazīrīs generally graze their flocks. It can be approached by the Zangara ravine from the Kūram river, and from Banū by the Barganatū ravine. It is occupied by Umarzāi, Vazirs. (*James, Johnstone.*)

CHAPARĪ—

A Khatak village in the Isa Khēl division of the Banú district, situated on the lower slopes of the Andarh hills at the southern entrance of the Chichālī pass, 10 miles west of Kālābāgh. The inhabitants are chiefly Manzāi Khataks, but there is also a race of fakīrs here called Mandūrī, who claim Arab descent.

There are 180 houses, including 6 Hindū shops. Supplies in the cold weather can be obtained in moderate quantities. The water-supply is plentiful from the Chichālī stream, a quarter of a mile north of the Mage.

The surrounding 'thal' is entirely dependent on rain for cultivation. The stones have been cleared off it with much labour by the Khataks. Wheat, 'bajra,' and 'mākāī' form the principal crops. To irrigate the crops, flood-water is caught by bānds, and in default of this, they are dependent on rain. Camel forage is abundant in the neighbourhood. The inhabitants of this village in former days used to be let off all revenue in consideration of their keeping the Chichālī pass open. (*Coke, Norman, Ross.*)

CHAPAR MĪSHTI—

A village in the Orakzāi country, west of the village of Kachaī, in the Sāmalzāi valley, inhabited by the Mīshtī Khēl.

It was founded by Mīshtīs when they were allied (1820) with the Bar Mahamad Khēl against the Mānī Khēl, before the former became Shīas and Mōrīds of the Tīra Syads. It is isolated from the main Mīshtī territory, and, consequently, weak and distant from aid. It has a feud with Kachaī. Its headmen are Mīr Alī and Khadr. (*Coke, Cavagnari, Plowden.*)

CHARĀT—

A sanitarium in the Khatak hills, Pēshāwar district, 34 miles south-east of Pēshāwar, 25 miles south-south-west of Naoshahra, situated on the crest of the range dividing the Kohāt from the Pēshāwar district.

It was first brought to notice in 1853 by Major Coke, who discovered it when looking at the Mīr Kalān line of road to Kohāt, and was recommended

by him as a suitable site for a sanitarium in the following report which he made on the subject:—

"The height of the hill, by rough estimate, is 4,500 feet. It is well "situated, as far as the proximity to the Hasan Khēl Afrīdīs is concerned, "by having on the Pēshāwar side the villages of Bakhli, Kotli, Sili "Khanā, and Dāgh, close to foot of the hills, and on the Khwara side, the "villages of Kamar Mela, Mīr Kalān, and Maroba, so that a shot fired "on the top of the hill would give the alarm to all these villages. The "nearest Afrīdī village is Mūsadara, in a direct line, a distance of 7 miles "and 12 miles or more by the road.

"I see nothing to prevent houses or barracks being built, as they may "be required, the whole way along the end of the hill to the Mīr Kalān "pass, provided, on trial, that the climate prove as salubrious as I am in-"clined to think.

"From the position on which I propose to commence building, the fort "and cantonments of Pēshāwar are distinctly visible; with the aid of the "telescope signals from the sanitarium would be visible at Pēshāwar, and "*vice versâ*.

"The air seems to be peculiarly salubrious, and I should think would be "free from the hot winds and miasma of the Pēshāwar valley which has "proved so destructive to our European soldiers.

"There is a spring of most delicious cold water at a distance of 1,060 "paces down the hill on the Pēshāwar side by the present circuitous road; "this might be made by a more direct road within 500 paces.

"This supply of water has never been known to fail, except in one year "of great drought. There is also an ample supply of water from springs, "on both sides of the Mīr Kalān pass, running down both sides of the hill "towards Pēshāwar and the Khwara valley. There are a number of posi-"tions on the hill well adapted for the construction of tanks; indeed, "close to the position recommended for the defensible barracks, there is "an apparent natural reservoir some 200 yards long by 100 broad, which "has either been drained by the percolation of the soil, or by the drain hav-"ing been broken. A masonry tank on this spot would afford an ample "supply of water, which would be filled by the snowwater when melting, "and the heavy rains which fall on these hills.

"There is an admirable place for a half-way house up the hill on the "Pēshāwar side, about a mile and half from the top of the Charāt pass, "called Sapari, with ample space around it and a good supply of water. "If, on trial, this was found high enough to be free from miasma of the "Pēshāwar valley a sanitarium might also be constructed new, and it "would most undoubtedly afford an admirable position for a public garden, "which would afford a supply of fruits and vegetables for the upper station.

"The loss of European life in the Pēshāwar valley is so great that I "strongly recommend a trial of the Charāt pass as a sanitarium, as that of "Marī is at such a distance as to render it almost useless for the European "soldier, whereas the proximity of the place now recommended would "admit of their being brought back to Pēshāwar in 24 hours, if required; "and if the precautions are adopted that I have recommended, the station "would be as safe as that of Pēshāwar."

Captain Garnett of the Engineers then visited the site at the request of Major Coke, and also reported most favourably on it.

Nothing, however, was done on these recommendations till, in August 1855, Sir Sydney Cotton once more brought it to the notice of Government as a suitable site for a sanitarium for the British troops in the Pēshāwar valley. The proposal was strongly supported by Colonel Edwardes, the Commissioner, but the Chief Commissioner was averse to the step on the grounds of unsuitability of the site, the expense, and the sufficiency of the Marī depôt for all purposes. The Governor General in Council coincided in this view and declined to sanction the proposal.

On the 12th May 1856, Brigadier Reed again brought the great sickness among the European troops to the notice of Government, and recommended a temporary encampment at Charāt as a means of averting it in the approaching hot weather. General Cotton also again represented the matter, and he did not cease from pressing his views on the chief military authorities, and on the 10th May 1857, being informed that the Chief Commissioner would offer no objection to the formation of a temporary camp, Sir Sydney again represented the matter.

I cannot gather what became of this last recommendation; probably the outbreak of the mutiny diverted the attention of all the authorities from the scheme.

In November 1861, the Lieutenant-Governor of the Panjāb wrote strongly against Charāt as a permanent sanitarium on political grounds, and informed Government that Colonel Edwardes and Major James, who were formerly in favor of it, had now changed their opinions, also for political reasons. On this the Government of India again declined to sanction anything farther than a temporary occupation during the autumn, and formal instructions were sent to encamp a proportion of the invalids of the Pēshāwar district on the hill.

Charāt was accordingly first occupied in September and October 1861 by about 200 men of Her Majesty's 98th Regiment, with a detachment of Native Infantry at Sillikhāna, who remained there till about the middle of November; during that period many officers, their servants, &c., frequently traversed the road, to and from Pēshāwar, and only one case of robbery was reported.

In July 1862, Charāt was again occupied by detachments of various British corps from Pēshāwar, who remained up to latter end of November; the number fluctuated between 300 and 500 men, with their camp-followers, &c., and no robberies or outrages occurred during that period.

Again, in May 1863, a detachment of 93 Rank and File from the 79th, 122 from the Royal Artillery and 7th Hussars, and 82 from the 71st Light Infantry were encamped on the hill, and the result was favourably reported on.

After this, each year, a detachment varying, but generally increasing, in strength, was sent up to the Charāt hill, the reports on it being generally of a favourable nature, but yet not perfectly so.

In May 1867, detachments of the 42nd Highlanders, 4-22nd Royal Artillery and other batteries, and of the 77th Regiment were removed to Charāt from Pēshāwar, with a highly beneficial result. These troops, after removal from Charāt, became free from epidemic cholera, and thereby escaped another great cause of inefficiency among the troops in Pēshāwar, *viz.*, fever and ague, which is generally most prevalent in the autumn at Pēshāwar.

On the 13th of September 1869, a wing of the 104th Regiment was marched away from Pēshāwar prior to having become infected by cholera, and had only three cases, one only of which terminated fatally, whereas the right wing, which did not leave for five days, subsequently lost 42 of 68 seizures. On the entire regiment reaching Charāt, the health of the corps greatly improved, and it escaped the usual autumn ague.

Again in September 1870, 700 men were removed from the Pēshāwar District at the ague season to Charāt between the 27th September to 2nd October. These were selected sickly men, who, after their arrival at Charāt, gave a sick rate from all causes from 5 to 6 per cent., whereas the remainder of the troops stationed at Pēshāwar gave a sick rate as high occasionally as 25 per cent., notwithstanding the previously more healthy condition of the latter.

A great drawback to the beneficial influence of stationing a portion of the Pēshāwar troops at Charāt has hitherto been caused by the absence of suitable huts. The thermometric range being very high, the difference between the day and night temperature is at once felt in the tents, and has a tendency to cause attacks of diarrhœa and occasional paroxysms of ague.

During the hot months and at the hottest hours the thermometer in tents rises to 90° and 92°; on these occasions the temperature has not been complained of, but the evenings and nights are always pleasant, and refreshing sleep can be obtained. In February 1871, General Browne reported that the detachments from the different regiments under his command, who had occupied Charāt, and the medical officers had pronounced it a success.

The expenses of the occupation in 1870 were estimated by General Browne as follows:—

| | Rs. | A. | P. |
|---|---|---|---|
| Postal ... ... ... | 127 | 0 | 0 |
| Engineering ... ... ... | 1,266 | 1 | 0 |
| Ordnance ... ... ... | 196 | 4 | 0 |
| Commissariat ... ... ... | 3,213 | 3 | 8 |
| TOTAL ... | 4,803 | 4 | 8 |

The carriage requisite for the whole of the commissariat service of the camp therefore cost Rs. 400 per mensem. The cost per man per month was Rs. 3-14, and as punkahs and tatties costing Rs. 3-4 would not be required, the additional cost would be nominal.

The supply of water in the springs at Sapari, 3 miles distant, is estimated at 20,000 gallons a day at the driest part of the year. Two hundred and sixty mules were required to bring up the daily supply, 130 going in the morning and 130 in the evening. The allowance of water was 4 gallons per man, and for hospital 6 gallons. In the above estimate the cost of water is not calculated, because the animals used for bringing it up belonged to the moveable column transport; but as the carrying up water from Sapari must be extremely hard work, some allowance should be made for wear and tear of animals and gear, as also for the greater state of unreadiness the Pēshāwar garrison must be in during the absence of the carriage on this work.

The following thermometrical observations were taken at Charāt during 1872:—

| | Upper Tents. | | Upper Huts. | |
|---|---|---|---|---|
| | Maximum. | Minimum. | Maximum. | Minimum. |
| Week ending 24th May 1872 ... ... | 73·4 | 65·5 | 68·8 | 64·7 |
| Ditto 31st „ 1872 ... ... | 80·1 | 66·8 | 71·5 | 64.0 |
| Ditto 14th June 1872 ... ... | 97·2 | 84·0 | 93·1 | 85·8 |
| Ditto 21st „ 1872 ... ... | 89·7 | 76·1 | 87·0 | 78·8 |
| Ditto 5th July 1872 ... ... | 79·2 | 71·5 | 80·2 | 75·0 |
| Ditto 12th „ 1872 ... ... | 73·8 | 71·0 | 82·5 | 73·5 |
| Ditto 19th „ 1872 ... ... | 79·2 | 70·7 | 78·5 | 73·1 |
| Ditto 26th „ 1872 ... ... | 81·7 | 71·2 | 80·4 | 74·7 |
| Ditto 2nd August 1872 ... ... | 75·2 | 70·0 | 77·2 | 74·8 |
| Ditto 16th „ 1872 ... ... | 82·2 | 70·8 | 77 4 | 74·1 |
| Ditto 23rd „ 1872 ... ... | 83·8 | 71·4 | 81·0 | 75·2 |
| Ditto 30th „ 1872 .. ... | 85·1 | 71·4 | 81·8 | 74·0 |
| Ditto 6th September 1872 ... ... | 82·8 | 70·4 | 78·2 | 73·8 |
| Ditto 13th „ 1872 ... ... | 81·4 | 71·0 | 77·1 | 71·8 |
| Ditto 27th „ 1872 ... ... | 76·2 | 62·5 | 70·7 | 65·5 |
| Ditto 4th October 1872 ... .. | 80·5 | 69·0 | 77·4 | 71·4 |

General Browne says with reference to the political objection of proximity to the Afrīdīs, that it is non-existent. There are 7 miles between it and the nearest Afrīdī village, and unless they choose to attack it, there is little likelihood of contact, and far from the presence of the troops at Charāt, inviting their attack, it is highly probable that the fact, that command can readily be obtained of some of their valleys from the Charāt range, has a beneficial effect on them. With regard to the objection that the location would harass the villagers or supplies, that officer also remarks that "it has for long had no existence, the fact being that no supplies are drawn from the neighbourhood, but from Pēshāwar and Hashtnagar. General Browne then points out that from June to December, the normal condition of the European soldiers at Pēshāwar is one of almost complete prostration and inefficiency, and recommends the occupation of the hill by 1,000 men for those months.

The opinions of the political authorities regarding Charāt may be summarised as follows:—Major Coke, who was the discoverer, says, "there would be no need of any apprehension." Colonel Edwardes says, that "no hesitation on the score of safety need be entertained. The site is among

our own subjects, the Khataks." Sir John Lawrence disapproved of the scheme as being unnecessary and expensive. Colonel Taylor approved of the occupation, and said we had a sufficiently strong hold over the Afrīdīs to prevent their being the source of any danger to the sanitarium. Captain Waterfield reported that no allusion was ever made to Charāt by the Afrīdīs, from which he inferred that they did not care a bit about the occupation. Therefore he thought there was no objection whatever on political grounds. Captain Cavagnari also anticipated no political difficulties of a more serious nature than we are liable to now. (*Coke, Hyde, Haly, Edwardes, Taylor, Waterfield, Cavagnari, Browne.*)

CHARĀT—

A pass over the Khatak hills, between the Pēshāwar district and the Khwara valley, of the Kohāt district.

The road to it from Pēshāwar is that which leads to the sanitarium of the same name, and is practicable for every description of laden animal; but on the south the road zigzags for about one mile and a half down an extremely steep and precipitous hill to a ravine some 2,000 feet below. It is just passable for lightly laden mules and bullocks, and even a camel can get up it, but it would be a very dangerous road for a large number of animals.

At the bottom of the pass there is a spring of good water and a fine shady peepul tree. Roads go from the bottom of the pass either by Mūsadara and the Jawaki pass to Kohāt, or by Garo to Atak, or by Marōba and the Nīlāb Ghāsha to Khūshialghar or Kohāt. (*Macgregor.*)

CHARĀT—

A pass leading into Swāt from British territory. It is only practicable for unladen mules and footmen, and is almost useless for other purposes. It is very steep and difficult. The route leaves British territory at Palī, passes by Shērkhāna, and after leading towards the Morā pass for a short way, it turns to the left and goes over the hill to Thānā in Swāt. The distance is about 16 miles. (*Raverty, Lumsden, Bellew.*)

CHARĀT—

A pass leading from Būnēr to Swāt, between the Karakar and Gokandūn passes. It is only fit for footmen. (*H. B. Lumsden.*)

CHĀR-BAGH—

A village in Swāt, Yāghistān, three miles from left bank of the Swāt river, and 20 miles south of the Laram range of mountains. It is said to contain 1,000 to 1,500 houses.

CHARCHOR—

A village in the Baizai division of the Yūsafzāi, Pēshāwar district, on the left bank of the Kalpānī ravine, four miles north-east of Lūnkhōr. It contains only eight houses, but the ruins of many more are still standing. On the east there is a large shrine. The water is procured from the river, and is both plentiful and good throughout the year. The inhabitants are Khataks. (*Lamsden.*)

CHĀRGOLAI—

A large village situated in the Sūdūm valley, Pēshāwar district, seventeen miles north-north-east of Hōtī Mardān, on the left bank of the Mokam ravine. Supplies are procurable, and water is plentiful. The inhabitants are of different races. The surrounding country is bare, undulating, and well cultivated, but considerably broken by ravines, which drain into the Mokam ravine. Ajab Khān, the chief of Sūdūm, resides here. (*Lumsden.*)

CHĀRGOTĀI-GĀKHĀI—

A pass which leads from Rānīzāi to Swāt, starting from Dobandi at the foot of the hills, and going by Shāh Kōt and Mīr-deh through narrow winding defiles to the Chārgotāi-Gākhāi, over which and down to Bātkhlah is seven miles. This is a very difficult pass, and only used by footmen. (*Bellew.*)

CHĀRMANG—

A district of Bājāwār, Yāghistān, under the rule of one Sargand Khān. It has only one large village of 300 houses, situated at the foot of the Hindū Rāj Gakhai. (*Creagh.*)

CHARORAI—

A village in the Amazai country, Yāghistān, near the junction of the Nagrai Khōr with the Barandōh. There are roads thence to Ambēla, Malka, and Amb. It is the principal village of Amazais, and the residence of the Syad Khēl section, under their chief Moza Khān, and is said to consist of about 1,000 houses. From Charorai there is a road to Mahābāra on the Indus, *viz.*, north-east to Bhai Khan 1 mile, Mardān 1, Nasīr Garhī 8, Sonia 3, Shere 3, Māhabāra 4,—total 20 miles. (*Lockwood, Allgood.*)

CHĀRSADA—

A town of the Hashtnagar division, Pēshāwar district, 15 miles north-east of Pēshāwar, on the road to Abāzāī, on the right bank of the Jindī Nala, close to its junction with the Swāt river. There is a tehsil and a thana here. It has 8,233 inhabitants, and is sometimes reckoned with Rajar and Prāng.

Here, on 20th April 1852, the Tehsīldār of Hashtnagar, Ahsan Alī Shāh, was murdered by a party of 400 men, who acted at the instigation of Arjūn Khan of Tangī. This murder caused Sir Colin Campbell's expedition into Utmān Khēl. *Vide* Tangī.

CHĀRZĀNI—

A ravine on the Rājanpūr frontier, rising in the Mhāra hill (a part of the Haibat-ka-Pūsht), draining south-west, and entering the plains a little north-west of the Bandūwālā post. Its banks are very easy, and it is some hundred yards broad in most places. It contains no watering place, nor is water found near the surface. Fodder, however, is abundant on its banks, especially near its source. (*Davidson.*)

CHASHMA—

An encamping ground in the Kohāt district, on the right bank of the Chashma 'nala,' near Dand, and on the right of the road going from Shakardara to Makhad, which enters the Chashma 'nala' 1½ mile below this encamping ground. The Chashma ravine rises at Bangali Sir, 3½ miles above the encamping ground, and joins the Lughārī 4¼ miles below it. Water is plentiful, the bed of the 'nala' being full of it. There is no shop, and supplies must come from Shakardara, 10 miles off. If one were established here it would be a great convenience to the traders marching from Kālābāgh to Kohāt and Pēshāwar by Bangali Sir, the Lughāri and Hākī Nākī and the Mālgīn valley. Chashma is 9½ miles from Makhad and 10 from Rokwān by Paka, and 17¼ miles by Bangali Sir from Kālābāgh. (*Ross.*)

CHASHMA—

A place in the Banū district, at the point where the Kohāt and Banū districts and Vazīrī boundaries meet, about half-way between Latamr and Ādhami. Taylor recommended that there should be a frontier post at this spot, but this does not seem to have been carried out. There are two passes in its front, called Chashma Khūrd and Chashma Kalān; the first is a small pass, but easy

for cattle, and the second is broad and easy; and both lead into the Barganatū ravine. The Hati Khēl are responsible for both these passes. (*Taylor, Thorburn.*)

CHAT—

A plain in the Būgtī hills, west of Rājanpūr, 92 miles from Kasmōr. The ground for encamping here is magnificent, and water may always be procured in abundance by digging in the 'nala' bed. The country, as regards forage, is a perfect sea of the luxuriant grass. The climate is reported excellent by the Būgtis, never being very warm, and the nights being also cool. In June and July heavy falls of rain occur. Captain Lance thinks this plain must be 3,000 feet in elevation, but does not say on what grounds he founds his opinion. (*Lance, Paget.*)

CHATA—

A plain in Konsh, on the Hazāra border. It is an elevated tract some 6,000 feet above sea level, about 4 miles in length, and 3 in breadth; it has numerous streams of excellent water running through it; to the north and east are hills covered with forests. As regards healthy climate and the other requirements for a station for European troops, no better locality could be found; but it is perhaps too near the actual border, and rather far from the Grand Trunk Road. (*Johnstone.*)

CHATI MĀR—

A small valley situated a few miles east of Gāgān-ka-Thal and the higher peaks of the Kala Roh, on the Dera Ghāzī frontier. Its altitude may be put down roughly at about 5,000 feet, or a little less. This name is also applied to the large plateau to the east, and is derived from its having been the death place of Chata, a celebrated robber.

It is a valley, or rather a series of small valleys, the main one being about a mile north to south, and from 1 to 300 yards east to west, with several tributary valleys running with it from the hills east and west, and being each some 300 to 500 yards in length. It drains into the Sebdi stream. The valleys are all of excellent arable land, now lying waste and deserted, but covered with fine velvet grass, and dotted about with wild olive trees and dwarf palm. There is a stream running its entire length containing a number of large pools of good water, though dependent on rain; it seldom runs dry, and lasts at least two months after rain. Rain falls here at least once a quarter.

Snow falls heavily occasionally during the winter, and lies for a few days; the climate appears very pleasant, and, in the winter at any rate, it is far colder than Mārī, which is several feet higher, and some 40 miles south of this spur.

Chatī Mār belongs to the Hadiānīs (Laghāris), but is deserted, as they are afraid to cultivate it on account of its being exposed to the Mūsā Khēls and Lūnī Pathāns, their old enemies, from whose country it is distant two long marches. It is also near the Dūrkānis, with whom they have a feud.

The low hills running east of the Chati Mār valley jut out from the higher upper ridges of the Kala Roh, and run north and south. They are even-topped; and their plateaux, which are slightly undulating, are large enough to accommodate an army. The ground is rocky, though covered with good hill-grass; no trees or bushes are to be seen, except in the little ravines sloping down to the Chati Mār valley, which abound in small olive trees and dwarf palm.

From one of the highest knolls of these plateaux, the following bearings were taken to the prominent points visible to the north, south, and west :—

| Peaks. | Bearing. | Apparent distance in a *straight* line. |
|---|---|---|
| Chandi Mōl ... ... ... | 160° | 8 miles. |
| Anāri ... ... ... | 193° | 9 " |
| Lolri ... ... ... | 215° | 10 " |
| Sorē Mōl (2 peaks)... ... ... | 250° & 260° | 6 " |
| Kaldān Jhik ... ... ... | 323° | 7 " |
| Rāh Sir ... ... ... | 9° | 10 " |
| Peaks of Ek Bhai... ... ... | 14° | 12 " |
| | 21° | 10 " |

Chati Mār is a favourite camping ground on the route from Sakhi Sarwar to the Khetrān country, being distant about 29 miles (2 marches) from the former. There is danger, however, from the Mūsa Khēls, Lūnis, and Hadiānis, though not so much from the latter, who, beginning to consider themselves under the British Government, now seldom molest ordinary travellers with whom they have not an old feud, or at the most they only levy a few coppers transit duty. (*Davidson.*)

CHATR-BAĪ—

A stronghold in the Yūsafzai country, said to be on the right bank of the Indus, in Yāghistān, in an almost inaccessible position, and to belong to the Chief of Amb. I suppose this to be near Amb; but though it is mentioned by Connolly, the only European who has been over those hills, I have no more recent authority. The only place near Amb with a name similar to Chatr Baī is Chita Batr, on the crest of the main ridge of the Black Mountain. This position is the key of the Black Mountain, and Connolly may have heard of it. (*Court, Connolly.*)

CHAYAL—

A valley, watered by a tributary of the Swāt river, Yaghistān, which it enters at the village of Shāh Grām, not far from its source. There is a road up this valley into Panjkōra. (*Raverty.*)

CHEDGI—

A ravine and pass on the Rājanpūr border, in the Tingar range, some 13 or 15 miles west of the Rūm-ka-Thūl outpost. At first the ravine is enclosed between high, rugged, and steep hills, and is swollen by countless mountain torrents; the bed is covered with rocks and boulders, and is very tortuous and confined. After from 4 to 5 miles the hills on its north and south become much lower, and for the last 2 or 3 miles the ravine passes through gently sloping hills; its banks are easy, and the width is from 80 to 100 yards; the bed is dotted about with small trees.

The Chedgi receives the following insignificant water-courses:—

| | | |
|---|---|---|
| Thalorali | at 3½ miles from its source. | |
| Chillo | " 7 " " | |
| Gurshani Thali | " 9 " " | ; and from the south, |

Nehal-ka-Chūr and Pālu-ka-Chūr, close to where it enters the plains, which it does some 9 miles west by south from Rūm-ka-Thūl. From this spot the course is south-easterly, towards Asnī, where, and near Rūm-ka-Thūl, its water is utilised in cultivation. A direct route goes through the Chedgi to the Sham plain *viâ* Tingar, but horsemen have to dismount in places. It is impracticable for camels. From Tingar the route lies to Bash ka Bet.

The Chedgi has often been used for petty cattle-lifting and thefts, but never for any serious raid, the roads which lead from it to the main lines of communication from the Sham to the Derājāt being too difficult for driving stolen cattle.

The watering places in the Chedgi are Karm-ka-kuh, 3½ miles from its source, and another place a mile lower down, where there are two wells; water is near the surface here, but is brackish and scanty.

A portion of the Lashāri tribe, when outlawed in 1856, located themselves in and about this ravine; the hills around affording them shelter, and their flocks good grazing ground. Johnstone says there is an easy road from here to the Bihishto mountain. (*Davidson, Johnstone, Macgregor.*)

CHENĀLA—

A strip of meadow land, the northernmost portion of the Silaneh (Lanjani) lands in the Khetran valley. It is about 1½ mile square, and is divided from the Silaneh valley, of which, strictly speaking, it forms a part, by the Badhi stream. It slopes gradually down to the Badhi from a low watershed running north, which divides its drainage from that of the Chūri. East is the high hill of Dekha. The soil is said to be very fertile, but being elevated, it is not irrigated by the stream. (*Davidson.*)

CHIBTĀNI—

A small stream in the Bozdār hills, rising in some low hills called the Zin-ka-Sham, 8 or 10 miles north-west of Mahoi, and draining west.

There are two good wells at the foot of these hills in the bed of the stream. Water, where found elsewhere, is brackish. The stream carries down a small volume of water irrigating the lands of the Kalātis (Nūtkānis).

Close to the two wells above referred to is an old ruined fort, built of mud and stones, no account of which is forthcoming. Haranbor, in the heart of the Bozdār country, is accessible, *viâ* the Chibtāni, for laden camels, &c., across the Zīn. At the foot of the west slopes the route turns off northerly to the Sanghar pass, from which Haranbor is only a short distance. (*Davidson.*)

CHICHĀLĪ—

A pass in the Banū district, separating the Manzāi Bāraks from the Bangī Khēl, and running from Chaontra on the north into the plain that lies between the Spīnghar and Maidān ranges and the Indus. It communicates between Chaontra and Isākhēl, and thus with Kohāt by the Kūn-i-Gāī pass. From its mouth above Chapari to its crest at the Angashi Kandā it is 16¼ miles long.

The mouth of the Chichālī pass is about 8⅓ miles from Kālābāgh, from which the road comes by Tola, and about 27 miles from Isākhēl. A little below its exit from the hills, on the right bank of the 'nala,' is Chapari. The 'nala' when in flood joins the Indus by several branches. At the entrance the pass is about 200 yards broad, with a clear stream of water a few yards wide, and usually very shallow, flowing in it; everywhere around there are traces of the violence of the floods. This stream rises about 11½ miles up the pass, 1½ mile below Sarobi. At the entrance of the pass, on the cliffs on the left bank, is the hamlet and ruined fort of Kotki, and about three-fourths of a mile up the pass are the alum works and bāzār of Karai. The pass to Karai is shut in by high precipitous cliffs of sandstone and limestone. Above Karai spurs run into the pass

and narrow the bed of the stream, and about 2¾ miles from the mouth the hills draw together, and the defile commences. The bed of the stream just below the defile is about 25 yards broad, and the soil is soft and spongy, with a tendency to quicksands. The top of the hills is about 150 feet above the pass, which run down in sharp-edged ridges in echelon with one another. Below the defile, in an open spot, are the huts used by the alum workmen in the cold weather.

The defile gradually contracts, and about 200 paces up it is the famous chasm or "tangi." Taylor says of this part:—"It is one of the "wildest and stiffest defiles I ever saw. At one spot the daylight is reduced "to a narrow streak between perpendicular rocks of gigantic height; at "another it is only 6 feet wide; and at another it is so narrow that it used "in former times to be closed by iron bars, the sockets of which are yet "visible."

This account is, according to Ross, greatly exaggerated. He states that the defile is much more than 6 feet wide, not so narrow as the Kūn-i-Gāi cleft, and nothing like as striking as Traki in the hills of the Būgtīs. The chasm is 74 paces long. It has been worked by water through limestone cliffs from 80 to 100 feet high. The cliffs are deep, bulge out in rounded masses, and are full of holes made by water. The top is wide and open, as the cliffs are rounded off, and do not project inwards. The following are the widths of the defile across the roadway measured by Captain Ross:—

| | |
|---|---|
| Lower entrance ... ... | ... 18 feet. |
| 15 paces on (at narrowest part) ... | ... 15 feet. |
| 30 „ on ... ... | ... 32 feet. |
| 14 „ on ... ... | ... 18 feet 2 inches. |

Seventeen paces from the lower entrance are the marks in the limestone, said to be the sockets of iron bars. The defile is here 15 feet 2 inches wide, and soon after widens to 32 feet. There are 4 sockets; the lowest about 7 feet from the ground, and the highest 18 feet. Below the lowest socket a barrier was made with stones, beams, &c. No one has apparently ever heard of the bars being used, although there are traditions that wooden beams were used in ancient days. The defile is easily turned by the Bulbuli road, which enters the Chichāli pass north of it. The hills below the defile cannot be easily ascended. Above the hills on the east are steep and ridgy, but those on the west are low, easy, and rounded, and give ready access to the higher ridges above the actual cliffs of the defile, the approach to which by this road is thus commanded from the west hills. Above the defile the Bulbuli road joins the pass from the east. The pass here is wide and sandy, and there is a 'ziārat' in a grove called "Shekh Shekhali." Above it the pass is 210 paces wide. For 3 miles the pass then runs through low red hills, which are inside the higher and more retired ranges. A village called Srewana (a hamlet), belonging to Sarat Khēl, Manzāis (Zaro Khēl section), is passed.

Three miles above the defile and 5¾ miles from the mouth of the Chichālī, the pass divides at the junction of the Khwara and Chichālī 'nalas.' The Chichālī comes from the north-east, and as you ascend you wheel to the right into it. This upper Chichālī is 60 yards wide above the junction, and has plenty of water in it.

Two and a half miles above the Khwara junction is the Zaro Khēl (Sarat Khēl Manzāi) hamlet of Jāfar Mēla on a low height in an open spot.

It is $8\frac{1}{4}$ miles from the mouth of the Chichālī pass. The hills between the Khwara junction and Jāfar Mēla are steep and rugged cliffs through which the pass twists like a serpent.

All this part must be dangerous when the stream rises. The slope is considerable, and the water line on the cliffs and the gutters in the bed show what a strong deep stream must often tear down this pass.

From Jāfar Mēla to above Shpalkai the pass is only from 20 to 60 paces wide, and winds between huge, precipitous sandstone cliffs, from which an enemy could only be shelled off; some of the cliffs must be 250 feet high. Maiden-hair fern grows along the face of the cliffs, which abound with pigeons. Two miles above Jāfar Mēla is the Zāmra glen, on the left, from which, between rocky cliffs, water falls from a height of about 24 feet into the pass.

Higher up is the Manji Khēl (Sarat Khēl Manzāi) hamlet of Shpalkai (called "Ishpttkhai" in Walker's map). These cliffs last for about $3\frac{3}{8}$ miles, and cease near where the water stops, about $1\frac{1}{4}$ mile below Sarobi; after that the hills become lower, less rocky, and are covered with shrubs.

At Sarobi, 13 miles from the pass mouth, there are two roads,—the Chichālī pass to the Angāshī crest, and the Waleh pass to the Waleh crest; Sarobi lies between them; the Waleh pass being the more easterly.

From Sarobi to the Angāshī crest is $3\frac{1}{4}$ miles. The pass is at first 18 paces wide, and winds with long sweeps through high, straight cliffs. One or two ravines join from Chaontra and the Lōeghar, and about a mile above Sarobi the Dargai road enters on the right of the pass from the Lōeghar. A little above this the road passes under a low steep cliff on the right bank, and gradually narrows to six paces. The cliffs then cease, and the pass winds to the Angāshī crest, among low earthy hillocks and spurs covered with coarse grass and "Ghurās" shrubs. The path ascends a spur about 4 paces wide, which further on is cut away to a footpath about 2 or 3 feet in width. The ascent then rapidly steepens, and below some conglomerate cliffs makes a sweep round the head of a ravine. The path is here 4 feet wide, and propped up by stones and thorn bushes.

This curve is nasty for any laden animal, but impracticable for a camel with a wide load. After this curve the path ascends between conglomerate cliffs 18 or 20 feet high, and is $5\frac{1}{2}$ feet wide. It is 40 paces from the curve under the cliffs to the top of the pass, and the ascent is sharp and sudden. The path is not rough, and the foothold is good, save in wet weather, when camels and mules would slip. In some places there is only just room for a laden mule. Camels are brought up the Angāshī crest, but their owners fear the curve, and prefer the road by the Waleh crest. The Chichālī pass has a good many oleander bushes in it, and on the Shpalkai land below the village is a grove of mulberry and fig trees. At Kala Shahid the trees are 'bher' and 'phula.' The first view of Chaontra is obtained from the Angāshī crest, from whence Damma is $3\frac{1}{2}$ miles by a gradual and easy descent down a stony water-course 6 or 8 paces wide, through a jangal of "Ghuras" and wild olive. Three-fourths of a mile down is a tank called "Dara Khan Ghundi;" close to it a road branches to western Chaontra, and near it are a few houses and some cultivation belonging to the Alī Khēl section of the Kūlī Khēl clan of Mandān Bāraks.

The road on to Damma from the tank is along a stony water-course, through the bush of bright green "Ghurās" that fills the tract between the Angāshī crest and the hillocks about Damma. It then passes among the hillocks and enters the Bān Algad, along which Damma is scattered. Damma is thus about 19 miles from the mouth of the Chichālī pass, above Chapari, which is about 27 miles from Isākhēl. Across Chaontra to Tabi Khwā is 6 miles; from Damma and Tabi Khwā by the Kūn-i-Gai pass is about 12 miles from Daūd Shāh Bānda. The distance therefore from Kohāt to Isākhēl may be roughly estimated as follows:—

| | | Miles. |
|---|---|---|
| Kohāt to Daūd Shāh Bānda | ... | 32 |
| Daūd Shāh Bānda to Tabi Khwa | | 12 (through Kūn-i Gai pass). |
| Tabi Khwā to Damma | ... | 6 |
| Damma to Angāshī crest | ... | 3½ |
| Chichāli pass (full length) | ... | 16¼ |
| Chichāli mouth to Isākhēl | ... | 27 |
| Kohāt to Isakhel ... | Total | 96¾ miles. |

The Waleh crest is the alternative exit from the Chichāli pass into Chaontra on the north. The road to it branches off from the village of Sarobi. It is 4½ miles from Damma, and about 3½ miles more westerly than the crest of Angāshī.

The Bān at Damma is joined on its right bank by the Mātinī. The road then ascends, and 1¾ mile from Damma passes through the low hills into the valley, between them and the hills in which is the Waleh crest. At this point is a tank called "Umar Gāndi." The whole valley is well cultivated, the crops belonging to Palosi, a village situated among wild olive and 'phula' trees, from the latter of which it is named. It is half a mile or so east of the path, and belongs to the Māstīkhēl section of the Maddikhēl clan of Mandān Baraks, who also own Shamshāki, more eastwards.

After passing the fields the road enters a stony valley full of "Ghurghurrah" and "Ghurās" bushes, and then ascends a stony spur to the crest of Waleh. This spur and the adjacent ravines are covered with wild olive. The crest is low and flat, and bears many signs of encampments, but commands no view. There is, however, an extensive view from a high adjoining spur. The head of the Mithān is just below this spur.

The descent from the Waleh crest to the ravine which goes on to Sarobi is about three-fourths of a mile. It is at first very gradual, but soon gets much steeper as it passes between two ridges. The ground is very rough, and covered with loose stones. In this respect it differs from the Angāshī pass. Lower down there are some awkward turns; one, which has two drops in it of about a foot each, is moreover shelving and slippery. A laden camel would with difficulty pass here. Lower down is a second sharp turn covered with loose stones, and just beyond is a nasty bit 34 paces in length. The path passes under a straight high cliff, crosses a watercourse, and traverses the steep edge of the ravine that carries off the water. The water has left 2½ feet of roadway, but the cliff slopes back. Beyond is a smooth bit 5 feet wide, under a cliff that overlooks the ravine, and then comes a long descent to the Waleh along the top of a stony spur about 10 feet wide. The upper part of the descent (save at the spot 2½ feet wide) averages from 4 to 8 feet in width. This descent and

ascent are also difficult for camels, but they are better than the Angāshī pass, for there is less fear of the load striking the cliff and tipping the animal over the edge,—the danger that deters camel owners from using the Angāshī pass. (*Ross.*)

CHICHANA—

A village, Kohāt district, about a quarter of a mile to the right of the old road from Kohāt to Lāchī, and 3 miles west of Gada Khēl. It is built under a range of hills. (*H. B. Lumsden.*)

CHICHOBA—

A spring of good water in the right bank of the Tīrī Toi, opposite the village of Bozha and the junction of the Lelan and the Toi, and just off the road from Chokhtū and Sanda to Kohāt. It is a running spring that trickles out of the bank. The name probably refers to the dropping of the water. Its position is marked by the grass that clothes the banks, and by a cluster of 'phula' trees above it. The water finds its way into a pool below. The rocks are covered with maiden-hair fern. The people of Bozha, Chukhtū, and Sanda use the water. It is a pleasant and refreshing sight in a land of stony hills and salt streams. (*Ross.*)

CHIEL—

A watering place in the Būgtī hills, at the foot of the Gādi pass, in the Marao plain; water is procured from a small well or tank dependent on the rainfall. (*Davidson.*)

CHIGIRD—

A halting place on the Rājanpūr frontier, 19 miles from Asnī, in the Sorī-Drīshak ravine, on the road to Kāhan. Brackish water is found here throughout the year in a large pool. Forage can always be procured in small quantities; wood is scarce. Water can also be had by digging at from 4 to 6 feet, but it is unfit for human use. There are also 6 or 7 wells The left bank of the ravine is precipitous, but the right is easy; it is commanded by high hills about 200 yards off. The breadth is about 150 yards. (*Davidson, Paget.*)

CHIGIRDANI KŪND—

A watering place in the Kalgari ravine, on the Harand border, about 3 miles below (east of) Garmaf. Good and plentiful water can be obtained from a pool. The Kalgari may almost be said to enter the plains here. There are some very low hills in the vicinity. The ravine at this spot is very broad and sandy, with easy banks. Forage is procurable. The pool is much frequented by Pitāfis. (*Davidson, Johnstone.*)

CHIKARKOT—

A village in the Kohāt district, on the road to Hangū. It lies east and west, and has a population of 215 souls, of whom 59 are adult males. The inhabitants are Shīas, and could turn out 60 matchlockmen. There is a well of good drinking water here. The lands are irrigated by the Kohāt Toi. The revenue is Rs. 635. (*Plowden.*)

CHILAT SHAM—

A low pass leading over the hills forming the eastern boundary of the Shara valley of the Musa Khēls, and one of the only three outlets of the valley. It is easily crossed by fully laden beasts of burden. The road is at present impracticable for wheeled-carriage, but from all accounts could easily be repaired. The route from Kandahār, in Mangrota, traverses this pass, which is about 50 miles west of the latter place.

The above information is obtained from natives, and is not altogether to be relied on. The pass is also called Rod Sham, and by the Lūni Pathāns Karkan Miān. (*Davidson.*)

CHILO—

A small water-course on the Rājanpūr border, draining into the Chedgi from the south, some 2 miles from where it enters the plains. It runs through low easy hills. There is good pasturage on its banks, and excellent water is available in pools or wells for two months or so after rain. (*Davidson.*)

CHILODELAS—

A halting place in the Būgtī hills, 45 miles from Harand. Water is found at two feet from the surface. Wood is scarce, but fodder is abundant. No grain is procurable. One hundred and fifty families of Baloches dwell here. (*Wood.*)

CHILO KŪMB—

A watering place in the Thola ravine, and about 10 miles higher up than Barbar, situated at the point where the Andrevere and Thola meet. Water is procured from a pool, and is sweet and plentiful. It is usually called the head of the Chilo ravine. (*Davidson, Lance.*)

CHILU-KA-LAT—

A low ridge on the Rājanpūr frontier, forming the boundary between Gorchānīs and Būgtīs, situated to the west of, and running out from, Giandāri. The watershed is into the Chāchar and Sori ravines. (*Davidson.*)

CHĪNA—

A village of 60 houses in the Sūdūm valley, Pēshāwar district, situated on right bank of a branch of the Mokam ravine, 2½ miles north of Chārgōlāi, and about a mile below Rūstam. It has five wells, besides the water in the ravine. From this place a road goes by Spīrsāi over the east shoulder of Sīnāwar to Chor Bānda, and thence to Būnēr. The inhabitants are of the Masī Khēl and Khair-ū-dīn Khēl sections, and take wood for sale to Rūstam. The headman is Mīr Ahmad Khān. (*Lumsden.*)

CHĪNA—

A small village of the Mūsa Khēls in Sahra. Water is procured from a running stream. It has mulberries and other fruit trees and orchards. (*Davidson.*)

CHĪNĀRAK—

A village in Zāīmūkht country, Yāghistān, on the Sangrōbā river, about 12 miles beyond Tōrawarī. There are roads from Thal and Tōrawarī by this place into the Kūram district. It is the largest village in the Zāīmūkht country. Water is supplied by the Sangrōbā river. (*Coke, P. S. Lumsden.*)

CHINAĪ TĀND AND CHINAĪ KHŪSHK—

Two passes on the Tank border, situated between the "Gani-al-Gad" and Tānd Kankāra passes, west of the outpost of Kot Nasrān. Through these a good road goes to the Band or Dhūn of the Batani tribe. The Kot Nasrān outpost is responsible for the passes. (*Carr, Macgregor.*)

CHINGAI—

A village in the Mohmand country, below and south of the Sarkaī peak, about 8 miles north-west of Shabkadr. There is a road from this place which joins the Alikandi road at a place called Saefūlpati, in the Burhānkhēl Dara. It has 70 houses, and can turn out 200 fighting men. (*Macgregor.*)

CHINGASH—

A pass in the Kohāt district, to the south of Latamar. The ravine rises in the Maizali hills. There is always water in it, and a road practicable for mules runs along it from Latamar to Gūrgūrī. This, however, is impassable after rain. A man can go by this road to Thal in a day, though it is considered dangerous on account of Vazīrs. (*Macgregor.*)

CHINGLĀI—

A village in the Khūdū Khēl country, Yāghīstān, about 13 miles north-east of Parmūlī, and 16 miles north of Manērī, in Yūsafzāi, Pēshāwar district. It is the chief town of the Khūdū Khēls, and is occupied by both sections. It contains a good bāzār and about 1,500 houses. It has a substantial little fort of stone and wood, and is an emporium of the wood trade with the plains.

Vaughan says the village is triangular in shape, with the apex to the south, and that there is no strength in the position. It could muster from 300 to 500 fighting men. There are only about 100 houses of Pathāns, the remainder being 'Kalals'—men engaged in the timber trade, weavers and 'dhobies.' In October 1857, Lieutenant Horne, Assistant Commissioner, while encamped at Shēkh Jāna, was attacked by a party of horse and foot from Panjtār or Chinglāi, a chief of which village had for some time been mixed up with the intrigues of Mokarab Khān, a rebel. In consequence of this outrage, a force, about 2,000 strong, was assembled under Sir Sydney Cotton, which advanced against Chinglāi on the 26th April 1858, and, finding it abandoned, destroyed it. It is called also Upper Panjtār. Cotton says it is situate in an open valley in which cavalry can act, and is accessible by an easy road practicable for guns from the plains. Malkā is one march from it east. There is a road from Chinglāi to Narīnjī which is practicable for horses, but difficult; also one to Koga in Chamla, which is tolerably good, admitting of at least four men going abreast at the worst places. (*James, Temple, Bellew, Coxe, Edwardes, Cotton, Vaughan, Lockwood.*)

CHINJĀN—

A small village belonging to a quiet and harmless clan of Kākars, known as the Zākpels. Water is procurable in abundance from a spring draining hence north-east to the Lora Gomal. It is four days' march north-west from Bora. (*Davidson.*)

CHIRAKASH—

A cavernous passage, usually said to be the source of the Jhola ravine, on the Rājanpūr frontier. It receives the drainage of the few low hills at the foot of which it is situated, and the water has cut a circular way for itself through the top of the passage. It is about 20 yards long and 15 feet broad, with a large rock of conglomerate overhanging. A man can crawl through it on all-fours. It is distant about 10 miles from Shekhwāli post, west by north. (*Davidson.*)

CHIRANJĪ—

A watering place in the Mazārī-Sorī ravine, on the Rājanpūr border, a few miles from where it enters the plains, and about 9 miles from Shekhwāli. The Sorī ravine here is very broad, with open banks. Water is found at about 7 feet from the surface, but it is rather brackish. There are usually 3 or 4 wells. (*Davidson.*)

CHIRAO—

A pass which leads from Michnī, Pēshāwar district, to Ambāhār, in the Ūtmān Khēl country. It is passable for camels, and is a good deal used. It is sometimes called "Crippo." (*Turner.*)

CHITABATR—

A peak on the Black Mountain. It is so called from the white rocks strewed about it. This point is really the key of the mountain, whose main ridges radiate from it to Machai, Mana ka Dana, and Jabai. (*Macgregor.*)

CHITIK—

A watercourse on the Rājanpūr frontier, rising in the south-west slopes of the Giāndārī range, and draining into the Sori, which it joins near Barbar.

It rises in low hills in fairly open country, abounding in good pasturage. There is excellent water in the Chitik near its source. (*Davidson.*)

CHITOL—

A village on the Rājanpūr frontier, situated in a bend of the Kaha (which here takes a circuit from the south to a north-easterly direction), and about 500 yards from it. Water is found in the Kaha at from 5 to 6 feet.

There is a good plot of cultivation (wheat crop), irrigated by well water, situated close to the village. The country to the east is a 'jal' jungle.

It is connected by footpaths only, with Chitol, 4 miles west, with Naoshahra, 5½ miles north-east, and with Dājal, 7½ miles north-east. (*Davidson, Macgregor.*)

CHŌKĪ—

A village in Yūsafzāī, Pēshāwar district, situated 4 miles south of Torū, on the left bank of the Kalpānī. It is supplied with water from 23 wells and the Kalpānī ravine, which is distant about one-fourth of a mile. It has 80 houses, of which 39 belong to Afghāns, 12 to gardeners, 3 to Hindūs, and 10 to weavers. (*Lumsden.*)

CHOKHTŪ—

A small village in the Kohāt district, about three-fourths of a mile from the right bank of the Tīrī Toī, and 1½ mile east of Landa Kālā Khēl. It is on a ridge between the Tīrī Toi and the Tarkha, which joins the Tīrī Toī at Khozoba.

The village has only about 14 houses. Water is procured from 4 rain-tanks, and failing them from the Chichoka spring in the Tīri Toī. It is on the road from Daūd (Edal Khel) to Kohāt, which crosses the Tīrī Toī opposite the junction of the Lelān, proceeds a short way up the Lelān and crosses the valley between Jatta and Shawiki, finally passing through the Niazi Khūla pass, and reaching Kohāt by the Karapa tower and Lāchī. (*Ross.*)

CHORGHAN—

A village in the Dera Ishmāīl Khān district, situated 4 miles north of Dera Fateh, and 19 miles south of Mīran. It has 79 houses, with a population of 284 souls, of whom 94 are men, principally Jats. They own 7,478 acres of land, of which only 789 are cultivated. The crops are wheat, bajra, barley, &c., and are irrigated from the Vihowa ravine. Drinking water is brought from the Indus. Forage and a few supplies are procurable. The headman is Ghūlām Haidar. (*Macaulay.*)

CHŌRLAKĪ—

A pass in the Kohāt district, on the road between Kohāt and Khūsh-ālgarh, and more immediately between Gorizāī and Tilkanah. It is also

called the Shērkalān pass. The path lies over a spur which connects the peaks of Nāra Sir and Gūrgūrlot Sir.

CHORLAKI—

A village in the Mīshak sub-division of the Khatak division, Kohāt district, situated 8 miles south of Shādīpūr, and containing 70 houses. Its population is 524, of whom 132 are adult males. Its sections are Daolat Khēl, Aladīn Khēl, Badīn Khēl. The original name was Sarlakī, which means in Pashtū a detached hill rising straight out from a plain.

The village was founded by Mashak Khatak in the time of Arangzeb. All its lands are dependent on rain, and produce 'bajra,' and sometimes grain. The villagers are engaged in carrying salt, and sell grass and wood. South of the village is the Ziārat Khāngūl. (*Plowden.*)

CHOTA CHOKRĀN AND BARA CHOKRĀN—

Two passes on the Tank frontier, situated between the Arghar and Kowah passes, and opening out into the Tank Zam Dara. A road through these passes, by which laden cattle can be taken, leads into the Zebi Dara. The Kot Kirgi outpost is responsible for the passes. (*Carr, Macgregor.*)

CHOTI—

A water-course rising in the Lūkki spur of the hill Anārī, on the Dera Ghāzi frontier, about 20 miles west of Chōtī Bālā, and draining at first west by south. It is very stony and difficult, and to Anārī is practicable only for footmen; horses can with difficulty be led, and it is not fit for laden animals. The path goes to Nīlānī, and there joins the road by the Kūra ravine. The ravine contains one watering place, a large pool close to the defile through which it passes, about 6 miles west of Chōtī Bālā. After this it divides into two channels, one falling into the Nangar near Kot Nangar (forming, together with the Nangar Nala, the Mithāwān), and the other into the Khūrah, about 2 miles east of Sirak Khān-ka-Thūl. (*Davidson, Macgregor.*)

CHOTIĀLĪ—

A village in Afghānistān, the capital of the Tarīns, situated on the bank of the Chotiālī stream, an affluent of the Ana Bar.

It is divided between Mīran Khān and Biland, and is a large rectangular place surrounded with a mud wall, containing from 400 to 500 families.

In the immediate vicinity of the town there is a good deal of cultivation; the soil is said to be very fertile, and the climate temperate. Inside the town there are some small gardens, which are celebrated for their fruit.

The inhabitants carry on a small trade with the capital of the Lūnī Pathāns, and also with Bārkhān, from which the village is distant 3 or 4 marches; to Paīndeh Khān Lūnī is one march. Close by are some half-dozen forts, garrisoned by Lūnī Pathāns. (*Davidson, Macgregor.*)

CHŌTĪ BĀLĀ—

A Lāgari Baloch village in the Ghāzī division of Dera Ghāzī Khān, picturesquely situated on rather elevated ground near the left bank of the Mithāwān, about ¾ mile south-east of Kōt Nangar.

It is distant from Chōtī (or Chōtī Zārīn) 15 miles, from Tibi (Lūnd), north 17 miles, from Sakhi Sarwar, south 13 miles, with which it is connected by country roads, in many places not more than cattle tracks, but practicable for all arms. The village of Chōtī Bālā is not very flourishing. It has 120 houses made of unburnt brick and rubble; all the larger ones are loopholed, and that belonging to Jamāl Khān is carefully

prepared for defence. The inhabitants are Boglānī Lagārīs, with about 30 houses of Hindūs.

The water-supply is from wells in the bed of the Mithāwān, a few hundred yards south of the village; the water is found at a depth of from 6 to 10 feet from the surface, and is celebrated for its good quality, the inhabitants of villages for miles round coming every day for their supply.

The Mithāwān at this place is nearly 600 yards wide; on the right bank is a range of low hills, about 100 feet high, which command the village, and run for some miles nearly parallel to the course of the ravine. The summit of the range is generally a broad plateau, somewhat cut up by small ravines draining into the Mithāwān.

The village is surrounded by a low wall, but since the wall was built, a number of small houses have been added outside the original enclosure.

East and south of the village is a large clump of shady 'kikar' trees; on the east also is some rising ground culminating in a small conical hill.

Outside the village, and close to the left bank of the Mithāwān, is a Khāngāh of Mohib Shah, a 'faquir,' held in great veneration by the whole of the Lagāri tribe. Branches of the Mohib Shah family reside in, and are held in high repute at, Rori and Shāhpūr. There is a large tract of cultivation, some miles north-east of Chōtī Bālā, irrigated by the Mithāwān. The lumberdars are Mahamad Khān Boglānī, Mita Khān Boglānī, Kotwāl Khamisa Bābar. Chōtī Bālā would be an excellent site for a post for the protection of this part of the frontier. (*Davidson, Macgregor.*)

CHŌTĪ PAĪN—

A town in the Dera Ghāzī Khān district, situated on the direct frontier road, 23 miles from Dera Ghāzī Khān, south-west, 10½ miles from Kōt Chūta, west by south, 13 miles from Gangīhar post, north-east, frontier road, 17 miles from Jampor, north-north-west, 28 miles north-east of Harand, 16 miles from Vidōr.

It is the head-quarters of the Lagārī tribe, and residence of the chief, Jamāl Khān, and his family.

It contains a dāk bungalow for European travellers, a Post Office (the line running to Kōt Chūta, and thence north to Dera Ghāzī Khān, and south to Rājanpūr), and about 350 houses inhabited by the Aliāni, Chandra, and Changwānī sections of Laghārīs. There are 40 shops belonging to Hindūs.

South-east of the town is a small square mud enclosure, occupied by the four militia sowars, who are Laghāris.

The streets of the town are generally small and narrow, the exception being the bāzār now in course of construction, the shops of which are faced with masonry; its general direction is north and south, and its width 13 feet.

To the west of the bāzār is the Kacherī of Jamāl Khān, who is invested with the powers of a Magistrate. It is of masonry, and ornamented according to native ideas of architecture. Close to it is an enclosure, the chief's Kot, with two large sets of stables, in which some good specimens of Baloch mares, kept for breeding purposes, may generally be seen.

To the east, and at a distance of about 700 yards from the town, runs a large canal, the Mānka, in a southerly direction. It is crossed by a masonry bridge about ¾ mile south-east.

The town of Chōtī Pain (or Lower Chōtī) is so named in opposition to Chōtī Bālā (or Upper Chōtī), situated 15 miles west by south on the bank of the Mithāwān.

The water from the wells at this place is sweet, and is found about 30 feet below the surface. Some of the wells towards the hills are brackish. The village owns about 60 horses and 1,000 camels. Supplies are procurable in moderate amount without notice. (*Davidson, Macgregor.*)

CHOT KACHI—

A valley of the Bozdārs on the left bank of the Sorī, a few miles west of Shahīd Kūnd, the first halting place from Nūrpūr post. (*Davidson.*)

CHŪAR-KHEL—

A village in Maorat, Banū district, about 5 miles north-west of Shēkh Būdin. It is peopled by Ūmar Khān Khēls, and contains 170 houses and 5 Hindū shops. There are large tanks in the vicinity of the village in which rain-water is stored, and in the cold weather the 'nalas' from the Shekh Būdīn hill afford a certain supply, but the people are mainly dependent on the Pezū stream, distant 8 miles. (*Norman.*)

CHŪCHLO—

An encamping ground *en route* from Mangrota to Kandahār *viâ* Mekhtar; it is 1 march from Mēkhtar, 1 march from Giarlar, 1 march from Vidor pass (Sahra valley), and 8 marches from Mangrota.

The camping ground is sufficiently broad and open for an army. Wood and grass are abundant, and water is obtainable from the Lūnī, a clear bright stream some 2 feet deep. North of Chūchlo is a range of hills called Damanhai. (*Davidson.*)

CHŪHAR KOT—

A large village in the Khetrān (Barkhan) valley, situated 2 miles north-east by east of Mīr Hājī Kōt, and on the right bank of the Isāni or Nara stream. It is the largest town in the Khetrān valley, and contains a population of about 400 families. It is rectangular in shape, built of mud, and fortified with an inner and outer wall, about 18 inches thick, and has 5 or 6 towers. It is on a low rocky spur jutting out from the hills, which command it a mile off to the west. (*Davidson.*)

CHŪHI—

The Baloch name for Mēkhtar (*q. v.*)

CHŪK—

A ravine on the Rājanpūr border, which rises in the Sawet (or Sufed) hill, about 8 miles west of Sabzilkōt, and drains west by south, entering the plains at a point about 4½ miles south-west of Sabzilkōt.

It is at first confined between steep hills, and the banks are scarped and rocky, rising to a height of 150 feet. As a rule, where the right bank is perpendicular, the left is easy, and *vice versâ*, till about 2 miles before it reaches the plains, when both banks become tolerably easy. The hills are rocky and barren. There is only one watering place, known as Chūk-ka-Sūhra (or Chūk well) ; but there are 5 or 6 brackish wells, the water being at from 8 to 12 feet from the surface.

The ravine contains an alum mine on the right bank near its source. The Chūk can hardly be called a pass, as no raids in any force could be made by it, the mountain whence it rises being practicable only for footmen. Narrow paths, by which horsemen have to travel in single file, connect it with the Sori at Karbūt, and the Pitok at Nīlobarī, but they are not fit for driving

cattle in any number The Chūk carries down a large volume of water to the plains south-east Sabzilkōt, where it overfloods the country, but the water is nearly useless for agricultural purposes. (*Raverty, Davidson, Macgregor.*)

CHŪKĀRA—

A village in the Kohāt district, being a large part of the village of Kamnar of the Lānds, situated on hard ground among bher trees, 3 miles eastwards from Khwari kili. It is about quarter of a mile off the road going to Tati from Khwari kili. It is inhabited by the Mihrāb Khēl sub-division, of the Datti Khēl section, of the Khwāzi Khēl clan, of Lānd Bāraks.

CHŪK-KA-KŪMB—

A small ravine draining into the Chūk from the south, and at 4 miles from where the Chūk enters the plains. It is an insignificant water-course, but after rain water will generally be found in a pool half a mile from where it joins the Chūk for 10 days after similar water-courses have dried up. (*Davidson.*)

CHŪMĀLANG—

A range of hills in the Lūnī Pathān country, running from the Chūmālang Sār, which is a watershed between the Lūnī (Sanghar) and Anabar, in a south-westerly direction. The length of the range is from native accounts about 20 miles.

This is about the most south-easterly possession of the Lūnī Pathāns, and as the boundary is near the Khetrān territory, it is almost deserted, a few shepherds only grazing their flocks.

The Chūmālang range has of late years been discovered to contain valuable coal, specimens of which have been tested by the Geological Surveyor, Calcutta, and are reported as being equal to any found elsewhere in India.

Native reports state that there are two coal seams; one is half a mile long, several yards broad, and apparent to the naked eye; the second seam, which is close to it, is larger, the supply abundant and exposed on the surface of the hill. The Lūnī Pathāns have hitherto ignored its utility, no attempts having been made to use it, or to send it to the British border for sale. The range in which the coal is found is distant from Sakhī Sarwar 6 marches, and from Mangrota 6 or 7 marches, *viâ* the Sangarh pass; but the road is very difficult. (*Davidson, Sandeman.*)

CHŪND—

A village in the Dera Ishmāīl Khān district, 30 miles north-north-west of Dera Ishmāīl Khān, and 60 miles from Banū. It has 60 houses, one shop, and a small fortalice. Water is brought from the interior of the hills, a distance of two or three miles. It is situated at the foot of Shēkh Būdīn mountain. There is a post here of five horsemen and eight footmen. (*Ross, Norman, Macgregor.*)

CHUNI—

A village in the Tank division, Dera Ishmāīl district. It has 191 houses and a population of 926 souls, of whom 290 are men, principally Jats and Shēkhs. They own 6,450 acres of land, of which 3,100 are cultivated. The produce is 'bajra,' wheat, barley, 'jowar.' A few supplies are procurable. The supply of drinking water, is from a tank. The headman is Shekh Azam. (*Macaulay.*)

CHŪRA—

A village of Yāghistān, inhabited by Afrīdīs, 4 miles south of Alī Masjid, in the Khaibar, in the lower portion of the Bazār valley.

It is said to be fertile and well peopled, and enjoys a cool climate in comparison with that of Pēshāwar. The Afghān Sirdārs used sometimes to pass the warm weather here. Shāh Sūja married a daughter of the chief of this branch of the Afrīdīs, and on more than one occasion he found an asylum in this valley. There is a road from Chūra to Besh Bolāk by which the Khaibar can be turned. It can be gained either from Jamrūd or the Kara valley. (*Masson, Hough.*)

CHŪRATA—Lat. 30° 4′ 6″; Long. 70° 40′ 58″; Elev. 430 feet.

A village in Dera Ghāzi Khān, 8 miles west of Ghāzī and 12 miles west of the Indus. It has 200 houses and 2 wells, and is situated in a beautifully cultivated plain. There is an old tomb near this village, said to be that of Ghāzi Khān, founder of the town called after him. There are numerous wells of good water here, also a Khāngāh of Mia Bahāwal. The village was founded by the ancestor of the present headman. (*Macgregor.*)

CHŪRĪ—

A stream in the Khetrān hills, rising in the Baghāo Gali, near Taghāo or Khan Mahamad Kot, and draining in a south-easterly direction, meeting the Raknī at Rothar.

Running water is generally found in its bed; like most of the streams in these districts, the water is absorbed in places, re-appearing clear and fresh, in small springs here and there, lower down.

The "Chūrī pass," though it hardly deserves the name of a pass, is situated 6 miles north-west of Rothar. It is very easy throughout and practicable for artillery. In length it is about 2¼ miles, fairly straight; the lower hills to the north and south are easy and accessible to infantry; they are at the narrowest part about 150 yards apart, and ordinarily from 200 to 300 yards. The bed of the Chūrī is generally free from large stones, and the banks are low. (*Davidson.*)

# D

DAB—

A village of Chaontra, in the Kohāt district, situated on the north of the Manzai limits. It is in four parts of unequal size, scattered over a mile or so of the valley. Two parts are on the right (east) bank of the Pīr Kūi near Ahmad Khēl. The water-supply of East Dab is from a good well in the bed of the Pīr Kūi, the water being 18 feet from the surface.

West Dab is a largish village with some trees, a tower, and a good well under a mulberry tree, known as Mīr Hamza's well. There is also a well in the Sangini nala between the villages of Daur Khēl and Ghūndi Amial.

The Dabwāls are Manzai Khataks of the Mahamad Khēl clan. (*Ross.*)

DAB—

A village of Tarakzai Mohmands, consisting of 20 houses, situated 2 miles above Michni, on the left bank of the Kābal river, and on the west side of a low stony ridge from Michni. (*Macgregor.*)

DABA KOT—

A village in the Raknī valley, Khetrān hills, situated about 4 miles south of Rothar fort, on the right bank of, and a few yards from, the Raknī stream. It is commanded on the west by the lowest underfeature of the higher hills, which are distant from 1,000 yards to a mile. The village has two towers at its north-west and south-west angles, and is rectangular and surrounded by a mud wall, with an entrance in the centre of the eastern face. The Raknī stream here is perennial.

The cultivation about the town is almost exclusively autumnal, the spring wheat crop being meagre. (*Davidson.*)

DABR—

A village in the Utmān Khēl country, a long day's journey from Nāwadand to the north; it is situated on the side of the range at some little distance from the left hand of the Swāt road to Bārang, and above the Swāt river. It can turn out 60 fighting men. (*Turner.*)

DABRA—

An old post on the Dera Ishmāīl Khān frontier, 10 miles south-west of Tānk, and 5 miles east of Sata, situated at the south end of the Batanī hills. In the time of the Sikhs, the fort was a large one, but on the occupation of the country by the British, the citadel was cut off from the rest of the work, and a defensive post for a small garrison thus obtained. As a post to repress the raids of the Vazīrīs it is quite useless, though it was well enough suited to collect the dues from the Povindahs, and to protect the lands from the attacks of the Gandapūr, which was the use it was first put to by the Sikhs.

The Dabra outpost is now abandoned in consequence of the advanced outposts of Girni, Jata, and Murtiza having been built. (*Edwardes, Macgregor, Carr.*)

DĀCHĪ KĪ KACHĪ—

A small valley in the Bozdār hills, about 55 miles north-west of Dera Ghāzī. It is 1 mile from north to south, the same from east to west, and is situated on the north bank of the Sanghar, a few hundred yards east of Ramni Wala Thala. It belongs to the Kasrānis, and is well cultivated, producing a good spring crop, water being brought by small cuts from the Sanghar river.

At the foot of Dāchi Rod a small plot of ground is under cultivation for the coarser kinds of grain. A road leads from the valley over two hills to Pathān Kachi: it contains an old dismantled stone fort, built by Asad Khān Nūtkanī when he fled to the hills from fear of Dīwān Mulrāj. Chamberlain's force halted here on their march to the Khānband in 1857. (*Davidson, Chamberlain, Macgregor.*)

DĀDGALA—

A road that branches from the Khaibar defile at Lālā China, and goes by Bāzar, Chūra, and Darbabā's shrine (a distance of 7 kos) to Pēsh-Bolāk, 12 kos further on. This road lies over the Rajgal hills to the Shanwārī country, and is frequently used by Miāns when the Khaibar is shut to them. It is shorter than the Khaibar, is quite practicable for camels, and moreover completely turns that pass. (*Leach.*)

DADI-WALA—

A village in the Banū district, on the left bank of the river Kūram, 11 miles north-north-west of Lakī, and about 7 miles south-west of Nāorang Sarai. It contains 65 houses inhabited by Shekhs. The Government

camels belonging to the Infantry Regiments stationed at Edwardesabad are grazed in the vicinity. Supplies are scarce, but water plentiful. (*Norman.*)

DĀGH—

A village at the foot of the Khatak hills, in the Pēshāwar district, situated 6 miles from Charāt and 23 miles from Pēshāwar. Near this is the shrine of Shekh Bābar Shah. It contains 120 houses, and is inhabited by Khataks. (*H. B. Lumsden.*)

DĀGH—

An open village in the Pandiālī district, Mohmand country, situated in a small valley, at a distance of three matchlock shots, from the hills, which lie between it and the Swāt river; it is 30 miles from Pēshāwar, and 49 miles from Lālpūra. A few supplies are procurable, and water is plentiful. It can turn out 250 matchlockmen, and has two towers, and is the residence of the chiefs of Pandiālī. (*James.*)

DĀGH—

A village in the Yūsafzāi division, Pēshāwar district, situated in the open country on the right bank of the Balār ravine, about 4½ miles south-south-west of Nawakala, and 20 miles east of Hōti Mardān. The inhabitants are of the Mānīzāi section of Yūsafzāīs. It has 320 houses, of which 216 belong to Pathāns, 5 to Awāns, 7 to Gūjars, 9 to Hindūs, 4 to Kashmīris, 10 to Sahibzādas. Thirty-five wells are attached to the lands, which are richly cultivated. (*H. B. Lumsden, Hastings.*)

DĀGH—

A village, containing 46 houses, in Yūsafzāi, Pēshāwar district, situated in the open country opposite to Mardān, on the left bank of the Kālpani. It has four wells. (*H. B. Lumsden.*)

DAGHĪ—

A village in Lūnkhwar, Pēshāwar, situated half a mile north of the village of that name, on the left bank of the Barwāza Kanda, inhabited by Khataks.

DAGR—

A village in the Pānjpāi division of Būnēr, Yāghistān, 1 mile north of Shalbānda, and 2 miles from the Barandoh river. It contains 500 houses, and has walls 10 feet in height. (*Lumsden, Aleemoola, Lockwood.*)

DAHINA—

A pass leading from Chaodwan, in the Dera Ishmāīl Khān district, through the Shīrānī country, into the Zhob valley, whence the road is by the Zawa route to Kandahār. It is said by Johnstone to be an easy pass, with a perennial stream flowing through it, but Broadfoot says it is difficult, and is much blocked up with stones. It is not much used, probably on account of the depredations of the Shīrānīs. The river rises in a plateau called Lohūra in the country of the Chuhl Khēl Shīrānīs. (*Broadfoot, Johnstone, Macgregor, Carr.*)

DĀJAL—Lat. 20° 33′ 22″; Long. 70° 25′ 21″; Elev. 412 feet.

A large town in the Jāmpūr division of Derā Ghāzī, situated from Jāmpūr south-west 14¾ miles, from Hājīpur north 14½ miles, from Rājanpūr north 32½ miles, from Harand *viâ* Khalti on the Harand and Gangihar road 16½ miles, from Lālghar (by footpath) 12 miles east, and from Dera Ghāzī 46 miles south-west. Mohan Lāl says the name comes from *Daūd*, the founder's name, and *Jala*, a place. There is a post office here, also a thana and rest-house situated to the south of the Jāmpūr road, about 400 yards north-east of the town. The water-supply of the town is dependent on

the Kaha (with the exception of one well in the suburbs, about 15 feet in diameter, the water of which, found at 105 feet from the surface, is brackish, and only fit for cattle and washing), from which a stream is brought to fill three tanks; the dimensions of one lately built are 135′ × 105′ × 6′; the second is very large, being nearly three times the size of the new one, but of an irregular shape; both are situated east of the town, and with two shallow tanks north of the town are kept exclusively for cattle; the third is a small masonry tank, the water of which is bad, and used only for bathing. The central street of the town is about four yards broad, but very winding, and on either side of it are shops, some of masonry, others of unburnt brick. The general run of the centre street is north-south. In 1857 there was a post of the Panjāb Cavalry here, consisting of 14 sabres.

The town is built on a high mound, and from a distance presents an imposing appearance, but it is in fact very dilapidated. The summer here is intensely hot. (*Davidson, Macgregor, Mohan Lāl.*)

DAKĀRA—

A pass which leads from Manērī, in Yūsafzāi, by Salīm Khān to Gūrgūshti, in the Khūdū Khēl hills, in 7 miles; thence it turns east by Shaīdōh, Ghlodara, and Kadra for 6 miles; then north by Dakāra and Ramchārkōt over hills up to Mangal Thāna. It winds along narrow glens and deep ravines, and, though very rough, is practicable for laden cattle. It was used by Sir Sydney Cotton when he burnt Mangal Thāna in 1858. There is a road for footmen on to Jān Mahamad Kandao, and thence to Malka and the Amazai country. (*Bellew, Edwardes.*)

DAKĪ (OR RAHI)—

A large Tarīn village 12 miles from Thal, and 211 miles from Dera Ghāzī, containing 1,500 men. The headman's name is Gūlraz. The villages in the neighbourhood rear a good many horses, but do not possess many flocks or herds. There is much cultivation of rice, jowar, melons, &c., and many fruit trees round the village. Water is procured from a stream, which rises in the Kākar country, and joins the Anabar south of Shāl. North of this place, and half mile from it, are low hills. (*Macgregor.*)

DĀKŪ—

A pass in the Zīn range, leading from Dera Būgtī to Jacobabād. It is stiff, but practicable for laden animals. At the foot of the northern slopes of the Zīn, near the Dākū, are generally a few plots of cultivation, watered by the stream of this name, the water of which is good and sweet, and fairly plentiful at all times. (*Davidson.*)

DĀKŪ-KA-KOT—

A village in the Barkān valley, Khetrān country, 6 miles above Hāji-ka-kōt. The valley here is less cultivated and more picturesque than about Hāji-ka-kōt. There is a stream running through it, which disappears in the sand lower down. The people are on tolerably friendly terms with the neighbouring Pathāns, and are less harried than most of the Khetrāns. They seem to be very comfortably off, having plenty of land, water, cattle, and mares. There is a good deal of 'bajra' and 'jowar' in this part of the valley, but as it will not ripen properly, it is kept principally as fodder for cattle. The stream and the cultivated lands lie along the southern side of the valley. The northern side consists of a wide level plain covered very thinly with grass. (*Tucker.*)

DALA GŪLĀNĪ—

A village in the Dera Ishmāīl Khān district, 45 miles from Īsā Khēl, and 24 from Dera Ishmāīl Khān. It has 50 houses, 4 shops, and 5 wells. Grass is procurable.

DALĀNA—

A ravine on the Derā Ghāzī frontier, from 200 to 300 yards wide. It rises in the Lūr hill, and running about 20 miles through the lower hills which are situated at the foot of the Kala Roh, enters the Derajāt at the village of Dalāna, about 22 miles west of Dera Ghāzī Khān. It is at first very stony and narrow, with rugged hills on either side, but for some miles before it reaches Dalāna it becomes broad and open, the hills, however, continuing difficult.

There is a spring of good water some 12 miles from the source of the ravine, and 7 or 8 miles from Dalāna village, but it is expended in irrigation by the Kosahs. The plot of cultivation is about eight acres, and produces an average crop of wheat. A short distance from this down stream is a well. Up the pass, a few miles from Dalāna village, fullers-earth is found, and a small trade in it is carried on with Dera Ghāzī Khān, the head of the Dalāna clan of Kosahs receiving one-half anna per camel load, or one anna per cooly load. The Dalāna watercourse, when it issues from the plains, irrigates several acres of Kosah cultivation, and falls into the Vidōr, a few miles west of the Vidōr city and post. A road practicable for horses goes by it to Ek-Bhai and Momeh-ka-kot, passing Lūn Khān and the Shabidānī Lak. (*Johnstone, Davidson, Macgregor.*)

DALĀNA—

A small Kosah village in the Dera Ghāzī district, picturesquely situated on the right bank of the watercourse of the same name, at a height of about 150 feet above it, and on the summit of the last range of hills. The watercourse running at the foot of the village is about 300 yards wide, the left bank being lower than the right one. The water-supply is from a well in the bed of Dalāna, and is fair in quality, though somewhat brackish; it is found at 10 inches from the surface. Water can be found at any part of this ravine (within half a mile or so up or down stream) at the same depth. There is also a well, which is frequented by Kosah shepherds, about 500 yards up stream from the village.

The village, which is not walled, consists of a few houses built of mud or stones; the centre street of the bāzār, which is a fair one for so small a place, runs about north and south.

From this village there are several routes to the Bozdār country *viâ* Sakhi Sarwar, Gāgan ka Thal, and the Manjwel ka Sham, or *viâ* the Dalāna Nala to Mawaki (through the Vidōr), or *viâ* the Sanghar pass, following the country lying between the foot of the higher and lower hills; this is comparatively easy. (*Johnstone, Davidson, Macgregor.*)

DALAND—

A village in the Kohāt district, south-east of Thal, 26 miles from Tīrī, and 55 miles from Kohāt. It is inhabited by Khataks, and can turn out 400 fighting men.

During the first few years of British rule the feuds of this village caused much trouble to Major Coke. There was a blood-feud between two of its principal headmen, and one of them (Salīm), after bolting to Darsamand on the 3rd March 1853, got up an attack on the village aided by the men of

Darsamand and Gūrīzaī. In this the latter lost 8 men, and the former 10, besides a number of wounded on both sides. Major Coke fined Darsamand and Gurīzaī Rs. 300 each for this attack, and sent orders for the dispute between the headmen to be arranged. While the assembly of the village was sitting for this purpose, two brothers of Salīm, who were present, were treacherously murdered, and two others of his party were killed. Malik Ghilzai, the other headman, then escaped to the Vazīrīs.

The village was again attacked on the 13th March 1854 by 2,240 Tūrīs and Watezai Zaīmūkhts, but being aided by Vazīrīs and the village of Darweshkhēl it beat off the assailants; the Tūri loss was three men and seven horses killed, and the Khatak one man killed and three carried off, besides 60 head of cattle and 400 sheep. This attack was instigated by Mahamad Azim, Bārakzai Governor of Kūram. The Tūrīs again assembled in the beginning of April to repeat the attack, but on this occasion it came to nothing. On the 6th March 1855, 500 horse and foot of the Tūrīs attacked Daland and drove off their cattle. The Dalandwāls turned out and pursued, and the Tūrīs having also driven off the cattle of Darsamand, found themselves between two fires, and with difficulty escaped. On 12th March another party of 25 horse and 20 foot carried off 10 bullocks from Daland. Twelve Sowars of Khoja Mahamad pursued to Thal, and recovered two of them; on their return, however, they fell into an ambuscade of the Tūrīs on the Shakali pass, from which they extricated themselves with great gallantry by promptly charging and killing 12 Tūrīs. (*Coke.*)

DALAZĀKS—

A tribe who inhabit portions of the country on the right bank of the Indus, but who are chiefly settled on the left bank in Hazāra. Their origin is doubtful, and the Afghāns, though acknowledging them as Pathāns, say they came from India. They are probably a race of Rajpūt descent, and distinct from Afghāns. They are first heard of as occupying the country about Pēshāwar and the Indus, and on the borders of Nangnahar. The Yūsafzāīs coming from the west were given by them some strips of land near the hills for their support, but increasing in number, they soon demanded more. Several bloody battles took place between them, the Dalazāks being generally worsted. The last fight was near Kapūr-da-Garhi, when the Yūsafzāīs being victorious, drove the Dalazāks off the field and across the Indus. On this all the Dalazāks dwelling there joined their fugitive brethren, and seized a number of villages in Hazāra.

Mahamad Hyāt says the Dalazāks are Afghāns, descended from Karān. They were noted for their bravery, and were the first Afghāns to invade the territories east of the Khaibar. They conquered Pēshāwar, and took possession of territory to the east of the Indus, driving from the first a race of Kāfars who then inhabited the plain country. They then spread along the foot of the hills in the district now occupied by the Yūsafzāīs. After a period of prosperity they were defeated by the Mohmand and Khalīl tribes, who had come from Kābal, and then being pressed by the Yūsafzāīs and others, they were eventually driven over the Indus into Chach. Here they oppressed the inhabitants so greatly that Jahāngīr sent a force against them, and having defeated them, he transported a large number of the survivors to Hīndustān, a few only remaining in Hazāra. (*Bellew, Elphinstone, Mahamad Hyāt.*)

DALBORI—
A village in Agror, Hazāra, north of Oghī. It is only remarkable for the number of times it has been attacked with impunity by the Hasanzais.

DALIPGARH—Lat. 32° 59′ 45″; Long. 70° 38′ 51″; Elev. 1,276 feet.
The fort of the cantonment of Edwardesabad, Banū. It is square, with circular bastions of 70 feet in diameter, and curtains 70 feet in length, having earthen walls, low set and massive. On the east face there is a projecting horn-work with flanks of 300 feet, and on the northern another work meant to afford protection to the hospital buildings. A broad and deep ditch surrounds the walls, which can be flooded at will from the Kūram. Within the fort are lines for two regiments of Native Infantry, a bomb-proof magazine, a masonry tank, 12 quarters for the officers of the garrison, a store-room, and a grain godown. This fort was built by Major Edwardes in 1847, but it was afterwards considerably altered by Captain Fitzgerald, and cost altogether Rs. 66,991. Several additions have subsequently been made, and a new range of masonry buildings constructed for the commandant and officers of the garrison. It is provisioned for two months. (*See* Edwardesabad.)

This fort was, in the earlier days of our rule, several times threatened by the Vazīrīs, but they never summoned enough courage to attack it. The fort is certainly rather near the hills, and if the hillmen were more enterprising, might be open to attack; but this defect in its position is not of much moment, as it is certain that no body of Vazīrīs would ever incur the risk of being cut off by cavalry. (*Sim, Macgregor.*)

DALĪPNAGR BĀZĀR—Lat. 32° 59′ 45″; Long. 70° 38′ 51″; Elev. 1,276 feet.
The chief town of the Banū district, situated about 652 yards south of the south bastion of the fort of Dalīpgarh. It was laid out in 1848 by Major Edwardes, and, owing to its position close to the Banū cantonment, attracted many Hindū traders from the neighbouring villages, and more particularly from Bāzār Ahmad Khān, which had hitherto been the chief village in the district. It is now an extensive walled village, but the enclosure is only partially built upon. It contains 816 houses and 3,181 inhabitants, of whom 1,868 are Hindūs and 1,274 Mahamadans. It contains a wide handsome bāzār, a fine market-place, a tehsīl, and a kōtwāli.

The streets are regularly built, and the principal ones paved with round river stones. The houses are generally of mud, but there are a few of brick. The village has many deep ravines near it, branches of the Kashkot Canal, but otherwise the ground is quite level. All round it the irrigation is most excessive. There are two wells in the village, but they are only used in the hot weather. A fair is held on the parade ground between the fort and village on every Friday, and is attended by large numbers of Vazīrīs, &c.

Outside the walls are a large serai, a dispensary, mounted police lines, sadr distillery buildings, and a mission school. A Municipal Committee was sanctioned in 1869. The municipal revenue for 1868-69 was Rs. 5,500.

There is a mosque built to the memory of Hafīz Ahmad, Tehsildār, who was killed in 1860 in the Mahsūd campaign.

In 1870 the village, which had become very crowded, was enlarged. Dr. Thomson in 1871 reported thus unfavorably of the water-supply of this town :—"The water-supply is now, as before, very bad. The water is "brought from a branch of the river Kūram in uncovered channels "through highly irrigated and thickly cultivated fields, which are used

"by the neighbouring garrison very freely for the purposes of nature. "These channels in several places receive the surface drainage of the fields, "and as the water has to pass over about 2½ miles of this sort of "ground before reaching the city, it must become very much contaminated. All along the bank of this nala may at any time be seen "natives bathing and spitting into its waters."

DAL MOHAT PIHŪR—

A ferry over the Indus, 8 miles below Torbela. The river here is 150 yards wide in the cold season. During the rains the ferry is nearly 2 miles further down, opposite to Pihūr. During the Ambēla campaign a bridge of boats was made and maintained here at a cost of Rs. 5,218. The bridge took 24 boats, which were collected as follows: three from Pihūr, one from Kabl, four from Amb, six from Atāk, and ten from Hashtnagar. The site was selected by Major Roberts, Assistant Quarter Master General, and was certainly the best that could have been chosen. A detachment of two companies of infantry was employed to protect the bridge. There are usually three boats here, each capable of holding 80 men; one more might be brought from Kabl, six from Amb, and three from Hūnd. (*Roberts, Lockwood.*)

DĀLPIARĪ—

A village in the lower Dāwar valley, inhabited by a section of the So-khēl clan. It contains about 150 houses and 12 Hindū shops, and is walled with flanking towers at irregular intervals. It is about half a mile west of So-khēl. (*Norman.*)

DĀDŪ-KHĒL—

Two small villages in Laki, Banū, containing 171 houses, inhabited by Aba Khēl (Syads) Maorats of the Dreplāra section. Supplies are scarce, and water has to be brought from the Gambila, 1½ mile off. (*Norman.*)

DALŪLA—

A village in the Būi division of the Hazāra district, 8 miles north from Tandiānī, on a plateau above the Būi ravine. It has 378 houses, 19 shops, 4 mosques. The population amounts to 1,931 souls, composed of 1,107 Dhūnds, 212 Awāns, 222 Gūjars, and 390 others. The water-supply is taken from the ravines in the vicinity, and is plentiful, but not very good in quality. Supplies are procurable after ten days' notice. The headmen are Mahamad Vāli, Pir Khān, &c. (*Wace.*)

DAMA—

A village in Chaontra, Kohāt district, about 14 miles eastward of Karak, 4 miles north of the Angashi crest of the Chichāli pass, and about 4½ miles from the Waleh crest of the same pass, and 7½ miles south-east of the mouth of the Kun-i-Gai pass near Tabikhwa.

Dama stands on low stony hills, on which its 45 houses are scattered in groups of threes and fours for about half a mile along the Ban nala, which joins the Zebi. There is one shop. Water is supplied from seven wells sunk in the bed of the Ban; it is 15 feet from the surface. Cattle are watered by means of hollowed-out stones about 2 feet by 1 foot. The inhabitants are of the Manzai Mahamad Khēl clan of Khataks.

The trees found on the Ban are the 'phulla,' wild olive, 'bher,' and mulberry, some of which are very large and old.

Coke wished a road to be made from Daūd Shāh-ka-Bānda to Dama, and thence by the Chichāli pass to Īsā Khēl. (*Ross.*)

DĀMANIHAI—

A small watercourse on the Rājanpūr border, leading from near the Gokard hill to the Nīlobarī ravine, which it enters at about 5 miles from the Pitok junction.

This road to the Sham is practicable for laden camels, but is never used, as it is somewhat circuitous, and on account of the scarcity of water. There is no water in the Dāmanihai, except at Talang, near its source, where it is brackish, and hardly fit for human use. (*Davidson.*)

DĀMAN-I-KŌH—

A tract of country stretching along the foot of the mountains west of the Derajāt. Where not irrigated, it in general presents the appearance of a plain of smooth, hard clay, bare of grass, but sprinkled with bushes, dwarf tamarisks, and occasionally trees of larger size, but seldom exceeding the height of 20 feet. The surface in some places consists of a loose and irreclaimable sand. The clay appears to have been deposited either by the waters of the Indus or of the numerous small rivers which, during the melting of the snow, stream down from the mountains. In summer the heat in the Dāman is intense, and its productions resemble those of India.

"It is," says Broadfoot, "inhabited by Afghāns, Jats, and Baloches. "Compared with the Afghāns, the Jats struck me as a slighter race, with "limbs more rounded, and voices not so deep. They cultivate the lands "belonging to the Afghāns, who often furnish the seed and everything but "the labour. Thy seldom carry arms, and if not positively oppressed, are "treated as an inferior race. With the climate of India they have most of "its customs. They assemble in villages and towns, round which are wide "spaces of cultivation. Near the hills many streams are used in irrigating "the land. When these are expended, their only trust is rain cultivation. "The climate of Dāman is very hot in summer, even more so than Hindūstan, "but it is a little colder in winter. Both the rains of India and the winter "monsoon of Khorāsān fall in Dāman, and there are occasional showers "throughout the year, yet the total supply is less than that of India, and very "precarious. The Afghāns therefore keep large flocks and herds, making "themselves independent of the rains. The hill streams overflow in spring, "and cover the country with a thin sheet of water, which slowly running "off, leaves a dead flat surface of clay. This is covered with a thin tamarisk "jungle and camel shrub. The soil a few feet under the surface has generally "a moist stratum, by digging in which a small quantity of water oozes out; "if this is dug through, dry clay mixed with sand extend to a great "depth. In Dāman the few wells are of different depths, as if the water was "not continuous, but in caverns; but whatever the cause may be, well are not "not used for irrigation, and are seldom dug."

This tract of country having, under the British regime, been divided into the several districts of the Derajāt, will be more particularly described under the respective titles of those divisions. (*Broadfoot.*)

DANA AND BAKŌT—

A tract in the Hazāra district, which forms the Hazra Dhūnd country, and lies in the south-east corner of the district, within 6 miles of Mari sanitarium.

The area of this tract, according to the settlement survey of 1868-69, is (Dana) cultivated 9,657 acres, uncultivated 35,681; (Bakōt) cultivated

11,126, uncultivated 39,737,—total area, Dhūnd country, 96,201. The climate of the lower portion of Dana is hot, but the upper portion is cool in summer, and very severe in winter. Bakōt consists of the upper portion of the Mōchpūri and Mian Jānī ranges, which have a height of from 8,000 to 10,000 feet; it is separated from Kāshmir on the east by the river Jhelam. The south end of this division touches on Marī, and is only about 4 miles broad throughout its length. In these 4 miles the mountain slopes descend abruptly to the Jhelam in glens covered with fine forest and abundantly supplied with water. The Dhūnd proprietor's villages are located on a plateau about 1,000 feet above the river. The upper portion of this tract is rented to Gūjars, who pay cash rents, and give service in cutting and stacking grass for winter fodder. The principal crops are wheat, barley, rice, maize, 'kangni,' and a little 'mung' and mustard. Potatoes are also becoming common.

| | | | | |
|---|---|---|---|---|
| The total population of Dana is | | 9,859, and of Bakōt | | 8,659. |
| No. of families | „ | 2,085 | „ | 1,448. |
| Souls per family | „ | 5 | „ | 6. |
| Souls per square mile | „ | 139 | „ | 115. |

The cattle owned by the inhabitants are—

| | |
|---|---|
| Dana ... ... ... ... | 10,795 |
| Bakōt ... ... ... ... | 7,372 |

In character the population are improvident and lack energy. They are badly affected towards Government, and gave serious trouble in 1857. (*Wace.*)

DANAKULA—

A village in the lands of the Bazōti Orakzāis, situated 2½ miles from the crest of the Ūblan, and 1½ mile from the Tīra Toī. It was this village which Colonel Keyes had intended to surprise in his raid from Kōhāt in March 1869, but was prevented by the village of Gāra fighting. It has some houses and many caves, in which the Bazōtīs live. (*Cavagnari.*)

DĀNASH KŪL—

A village in the Pandīālī Mohmand country, situated on the Rūd Nala, 2 'kos' above its junction with the Swāt river. The road to it from Dāgh goes over a hill. It is inhabited by the Īsā Khēl Tarakzāi Mohmands, and can turn out 250 matchlockmen. It is a large place, is surrounded by trees, and water is plentiful. There are roads from Danash Kol to Lalpūra, and also to Bajāwar. (*James.*)

DAND—

A village in the Sāghri country, Kohāt district, scattered over half a mile of stony hilly ground north of the road from Chashma to Makhad. There is usually water in two ponds, failing which, it is procured from the Chashma Nala. The crops about Dand are thin and poor, owing to the stony soil and dry heat of the waterless range of hills lying between Mosalleh and the Lughārī.

Near Dand is a watershed, the east water flowing through Tūpī to the Kanjka, and so to the Indus, and the western by the Chashma and Lughārī to the Tīri Toī. Dand is below the west face of "Larri Sir," a peak of Mosalleh. (*Ross.*)

DAND—

A village of Chaontra, Kohāt district, situated in an upland valley, north-east of Dilli Mela; it slopes from a limestone range on the east of the Kārār

mountain, to the cliffs above the junction of the Kārār Tarkha and Mithān. The length of the valley in which the village is situated is about 1 mile from east to west, and is half a mile wide. Dand possesses 25 or 30 houses and 4 mosques.

Water is procured from springs below the upper valley among the heights that overlook the bed of the Tarkha.

The inhabitants are Edāl Khēl. There are also "Nari" of the Edāl Khēls, Barguwāl, Shaidān, Lakkoni, and Shābaz Ghundi. Dand is famous for tombstones made of limestone, found in the hills north of the village. The stones are 3 or 4 feet in height, have ornamental heads, and are carved with patterns of leaves. They cost from Re. 1-4 to Rs. 2 each, are used by all the Khataks, and also in Banū, Kohāt, Makhad, and Pēshāwar. People requiring tombstones come for them and carry them away.

In a valley behind Dand is a marsh, the water of which at the date of Ross' visit was 100 yards square and about 14 feet deep. After rain it is much larger. It is surrounded by bulrushes of bad quality that tear readily. Before the edges were cultivated, cattle were watered here, but they never drank readily of the water, which is used only for washing clothes, &c. Wild fowl are often found here. (*Ross.*)

DANDAĪ ZOWALA—

A pass in Yāghistān, leading from Azī Khēl to Ghōrband. It is very difficult being practicable only for footmen. (*Lockwood.*)

DANDŌKA—

A village of 101 houses in the Razar division of Yūsafzāi, Pēshāwar district, situated in the open plain close to the right bank of the Shigai ravine, within 200 yards of Dāghi, and 2½ miles south of Nawakala. It has 25 wells belonging to it, used for irrigation. This village is generally considered as part of Dāghi in the revenue arrangements, though it has Maliks of its own, and is otherwise separate. (*Lumsden, Lockwood.*)

DĀOLAT KHĒL—

A village in Laki, Banū, 9¼ miles south-south-east of Lakī. It contains 155 houses, and is peopled by a section of the Achū Khēl Maorāts. Supplies are scarce, and water is brought from the Gambīla, 8¾ miles off. (*Norman.*)

DAOLAT—

A village in Yūsafzāi, Pēshawar district, situated on the left bank of the Balar ravine, near Dhobiān, 8 miles east of Toru, and 4 miles south-west of Yār Husen. It contains 24 houses, and is supplied with water from the ravine.

DAOLAT KHĒL—

A section of the Lohānī division of Povindāhs. They are descended from the Lohānis, thus:—Lohān, Moma, Yāsīn, Daolat Khān the ancestor of this clan. Daolat Khān had a son, Isa Khān, and his successors were Loghmān, Jalal, and Katī, from whom springs the Katī Khēl branch of the family of the Nawābs of Tānk. From Katī sprang Shah Būdīn, Khoja Khizr, Mūsa, Daolat, Shābāz, Salīm, Katāl Khān, Shāh Bāz, Jahān, Ghāzī, Salemī, Katāl (founder of the Tank family), Sarwar, the great Khān of Tānk, Alādād and Shāh Nawāz, the present Nawāb of Tānk.

Formerly the Daolat Khēl were, like other divisions of the Povindāhs, engaged in the great carrying trade between Hindūstān and Khōrasān. But they have now settled down as agriculturists, and form the predominant tribe

of Tānk in the Dera Ishmāīl Khān district. This change in their mode of life was made in the time of Katāl Khān, Katī Khēl, who had not long been installed in his office of chief of the Katī Khēl before he formed the design of making it perpetual in his family. At first he assiduously courted popularity, and persuaded the Daolat Khēl to engage in the reduction of some little tribes in the neighbourhood. Being entrusted with the command, he obtained a pretext for raising troops, which the contributions of the Daolat Khēl, and his exactions from the conquered tribes, gave him the means of maintaining. By these means he collected about one hundred Baloches and Sindis, and built a fort, after which, thinking himself secure, he assumed the right to levy revenue, and began to tyrannize over the tribe.

The tribe was at first struck with dismay, and submitted to his oppression, till at length he openly assumed the character of a sovereign, and ordered the people to pay their respects every morning at his court. Two of the Maliks, who refused to comply, were told that if they did not attend, their heads should on the third day be hung up over their own doors.

The Maliks withdrew, and hastily assembling the tribe pointed out Katāl's designs, and engaged them in a conspiracy against him, which was confirmed by solemn oaths. Next morning the whole assembled in arms and besieged Katāl in his fort. After a siege of three days, in which many people were killed, the water in the fort was exhausted, and the garrison was obliged to evacuate it; Katāl, however, escaped on horseback, accompanied by some trusty attendants on foot. His flight being soon discovered, his enemies set off in all directions to pursue him, and eight of them took the road by which he was flying. His attendants were soon fatigued, and one man alone remained with him. Katāl at this time wore a robe which was given him by a Darvesh, and by the virtue of which he had obtained his present greatness; in the precipitation of his flight this robe fell off, and his remaining attendant immediately becoming lame, lagged behind. Katāl's pursuers soon after appeared, and his courage having left him with his robe, he had recourse to humble entreaties for mercy. Some of his pursuers answered that he had never shown mercy to them, and finally one of them ran him through with a spear. Katāl's family were all seized. Gūl Khān, one of the principal conspirators, was put at the head of the tribe, and thus was baffled the first attempt at the subversion of the liberties of the Daolat Khēl.

Sarwar Khān, the eldest son of Katāl, was at this time only 16, but he was well educated, and endowed with great natural capacity. By the assistance of his mother, he effected his escape from prison, and, by a train of reasoning which could only have occurred to an Afghān, he was led to go straight to Zafr, the brother of Gūl Khān, and throw himself on his protection. He reached this chief's house without discovery, and Zafr, in the true spirit of Afghān honor, immediately resolved to protect him, even at the risk of his brother's destruction. He accordingly fled with him to the Maorat country, and soon after began to intrigue at Kābal for assistance from the court. Their intrigues were soon successful, and Abdūl Rahim Khān was sent with 4,000 men to restore Sarwar to his father's office.

In the meantime Gūl Khān had begun to be heartily tired of his magistracy. The tribe had turned into a turbulent democracy, over which he

exercised a feeble and precarious authority; a sedition, moreover, had broken out about the property left by Katāl, which Gūl Khān wished to appropriate to himself. The Daolat Khēl began to murmur at his government; and one of them having drawn his sword on him, asked if he thought they had killed Katāl to make him their master. Gūl Khān, therefore, equally terrified at the prospect of Sarwar's success, and at the continuance of the democracy, listened with pleasure to an overture which Sarwar made to him, and which seemed to present the only safe retreat from his perilous situation. Accordingly, when Sarwar approached, Gūl Khān prevailed upon the Daolat Khēl to submit; and Sarwar taking a solemn oath to forget past injuries, was received as their chief. This appearance of forgiveness was kept up till all the leading men had been got together, when eighteen of them were seized and put to death. Gūl Khān was spared, but on a subsequent quarrel Sarwar put him also to death.

Sarwar's government was now established; all those who could oppose him had been made away with, and nobody in the tribe had the courage to rebel. He continued to strengthen himself, and to put the murderers of his father to death as they fell into his hands, till all his enemies were extirpated, and his power was at its height. After this he governed with great justice and moderation, his administration being popular among the ryots, but odious to the Daolat Khēl, whose independence it restrained.

The above account of the Daolat Khēl is taken from Elphinstone, and Edwardes agrees with it in the main, but says that he believes Katāl Khān had been nominated to the government of his country, and that he remitted revenue in that capacity to the king at Kābal. He adds that, when Katāl Khān went with a contingent to aid the king's troops in an expedition to the south, he returned laden with booty, the sight of which so excited the cupidity of the rest of the tribe, that, as much in the hope of plunder as of independence, they rose and murdered him.

When Sarwar Khān, of the Katī Khēl, had re-possessed himself of the fort and government of Tānk, he set vigorously to work to strengthen both; he collected guns and soldiers, and became a powerful independent prince. He was one of those men who seem born to use power for the benefit of mankind. His genius could see future harvests on the parched and thorny plain of Tānk; and invading the hills, he fought with the wild Vazirīs for the streams, and led the fertilizing waters down into his own country. Thus the Daolat Khēl changed from a pastoral to a cultivating people; and as he imposed on them a mild revenue and just laws, they had no reason to regret the loss of their ancestral liberties; they certainly sincerely revere his memory, and make his acts and laws the standard of excellence in government. Had he lived in the west instead of the east, he would have been one of the most civilized princes of his day, for his passion for the beautiful was as strong as his love of utility and right. He sent in all directions for trees and flowers of different kinds, and planted them round his fort and city. So that, as formerly, there was not a tree in Tānk; now there was not one in all the east of which a specimen was not to be found there. The luxurious private gardens of the fort were the abodes of the choicest slaves, and the common people still tell marvellous tales of the harem of Sarwar Khān.

When the Kābal dynasty decayed, and the sovereignty of the Derajāt was usurped by the Dera Ishmāīl Khān Nawāb, it is not clear whether Sarwar

Khān ever submitted to his authority; but as he assumed the title of Nawāb himself, it is probable that the two never stood to each other in any other relation than that of rivals. The resources of the little province of Tānk, however, were unequal to a contest with the "Lion of the Panjāb;" and when the Sikhs crossed the Indus and swept away the Nawāb of Dera, Sarwar Khān showed his usual ability in tendering his submission and agreeing to pay tribute. This tribute originally consisted of three thousand rupees, three horses, one pair of hawks, twenty-five camels, and eight hunting dogs; but three years after this was imposed, Ranjit Sing went in person across the Indus and raised the Tānk tribute to sixty thousand rupees. Sarwar Khān knew well that he could not resist, and so long as he lived saved himself from dishonor, and his people from oppression, by regularly paying what was imposed on him, so that the Sikhs had no excuse for sending a plundering army into Tānk.

When Sarwar Khān died he was succeeded by his eldest son Alādād Khān, a voluptuary, who carried all his father's love of pleasure to excess, without inheriting his ability or any other noble quality save courage.

The Sikhs thought the time was now come to raise the revenue of this tributary province; Alādād, lost in revelry, paid no heed, and his affairs falling into arrears he became refractory, and was crushed. He fled to the hills and took refuge among the Vazīrīs, either his mother, or another of his father's wives, having been a daughter of that tribe; and the country of Tānk was given by Ranjit Sing as a 'jagir' to his grandson, Nao Nihāl Sing.

Assisted by his Vazīrī relations, Alādād made such continual inroads into his former kingdom that he almost reduced it to the barrenness from which his father had raised it; and Nao Nihāl Sing, unable with his Sikh regulars and guns to come up with an enemy who descended by surprise and retreated rapidly to the hills, threw up his 'jagir' in disgust, and the Sikhs, not knowing what else to do with it, made it a means of pensioning a few unoffending relatives and dependants of Sarwar Khān, and three Afghān chiefs, who had been retainers of the Nawāb of Dera when he gave up his Trans-Indus country, *viz.*, Sāhibdād, son of Sarwar, and Pāendeh Khān, Khojakzāi, Ashāk Mahamad, Alizai, and Hiyātula, Saduzai.

Alādād Khān was by no means conciliated by these miserable pensions to his son and relatives, and betook himself to the Court of Kābal to implore the assistance of Dōst Mahamad Khān in recovering from the Sikhs not only Tānk, but the whole Trans-Indus. The Amīr received him kindly, and entered into the negotiation so heartily as to promise one of his daughters in marriage to the exiled prince; but, changing his mind as to the policy of provoking further the conquerors of Pēshāwar, the promised alliance was broken off, and Alādād returned unassisted to retrieve his fortunes as best he might.

The Vazīrīs showed enduring attachment to the young chief, sprung as he was on the mother's side from their own tribe; and this tribe, joined by the predatory Batanīs between Tānk and Maorat, once more put Alādād Khān at the head of a formidable though undisciplined army, and choosing a time when the Afghān 'jagīrdārs' happened to be absent at Dera, they swept down from the Tānk Zam pass like a torrent, hoping to carry the fort of Tānk by surprise.

The Afghān 'jagīrdārs' had left the fort in charge of one Khuda Bakhsh, Khatak, a soldier of the most determined courage.

So sudden was Alādād's descent upon his former capital, that he carrie the city walls at once, and surprised the 'kiladār's' son with a small pa of the garrison in the streets; but the alarm being given, the gates of th fort were closed before the insurgents could reach the ditch.

"Then," says Edwardes, "followed an incident well worthy of Roma "history. Alādād, enraged at the failure of his well-planned measures "carried out the son of the 'kiladar' in front of the walls of the fortres "and summoned the garrison to surrender. 'Give up the keys,' h "shouted to Khuda Bakhsh, 'or your son's head shall be cut off!'

"The intrepid warden replied—'If I lose my son, I can get more "but honour lost is neither to be recovered nor replaced.' This nobl "speech is related to this day upon the border with enthusiasm and pride "but it found no echo then in the inhuman and vindictive heart of the "drunken exile. 'Strike!' he cried to the guards, and the youth's head "rolled in the dust before his father's eyes. A volley from the garrison "replied to this atrocious act, but Alādād escaped unscathed, and, having "plundered and fired the town, retired to the hills as rapidly as he had "come." This same Khuda Bakhsh was afterwards dismissed by Major Nicholson from the Thanādarship of Dera Fateh for his misconduct when that town was attacked by the Kasrānīs.

The Lāhor Government then appointed Malik Fateh Khān Governor of Dera Ishmāīl Khān, and ordered that Alādād Khān should be restored. He, however, died before he reached his frontier, and a warfare was carried on between Fateh Khān and Daolat Rāi, the Governor he had superseded. At first Fateh Khān was successful, and killed Pāendeh Khān and Ashāk Mahamad, the two Afghān chiefs who had received part of the revenues of Tānk, as well as Sāhibdād, the son of Sarwar. But Daolat Rāi, supported by the gallantry and devotion of the Mūltāni Pathāns, defeated him near Dera and took possession of the government. The 'jagirdār's' sons with Hiyātula were then reinstated in Tānk, and they proceeded at once to confiscate Shāh Nawāz Khān's pension of three thousand rupees per annum without any order from Lāhor; and the unhappy grandson of the great Sarwar, thus reduced to beggary, abandoned his country, and became a miserable dependant on the fallen Malik of Tawāna.

By one of those singular accidents which give interest to a stirring life, Major Edwardes, who was ultimately to have charge of the Upper Derājāt, met this young exiled chief in the winter of 1846 in the hills of Jamu, upwards of 300 miles from Tānk; and afterwards, when he was on his way to Banū, Shāh Nawāz asked to accompany him, and was permitted to do so. One day Major Edwardes (who was ignorant of Shāh Nawāz's identity), in eliciting information about Tānk, asked if any one knew anything about that country, and Shāh Nawāz answering that he was the son of him who had been Nawāb of it, Edwardes discovered for the first time who the stranger was who asked to go with him. Some time after this the Lāhor Government resumed the 'jagirs' of the Afghān Sirdārs and proposed to appoint a Governor of their own; but Edwardes interposed, and begging hard in favor of the grandson of the great Sarwar, Shāh Nawāz was made Governor. Six months afterwards Edwardes returned to Banū with the second expedition, and during the whole of his stay in those parts he never had but two complaints brought against the young Khān, and these were frivolous; while the whole country

(n t only of Tānk, but the adjacent villages) was full of his good report. Tānk proved to be on the verge of ruin. The Afghān chiefs had oppressed the people till they abandoned their lands and went elsewhere. Shāh Nawāz recalled the fugitive cultivators of his tribe; restored the revenue laws of his grandfather, Sarwar Khān; ṣat daily in his own durbar, and transacted his own affairs with an ability for which none had given him credit; in short, he so ruled the country which had been entrusted to him that it prospered and was happy. Since then Tānk has remained a semi-independent portion of the Dera Ismāīl Khān district.

Shāh Nawāz Khān, who has married into the Langa Khēl section of Mahṣūd Vazīrīs, has two sons, Mahamad Akbar and Mahamad Afzal, neither of whom are, however, by his Vazīrī wife. For the further account of Shāh Nawāz's rule, *vide* Tank. (*Edwardes, Macgregor, Elphinstone, Carr, Norman.*)

DAOLAT MÚSA—

A village in the Tīra valley, Yāghistān, belonging to the Sipāh Orakzais, about 12 miles west of the Ūblan, and 2½ miles north of the Maraī Kotal, on the right bank of the Tīra Toi. It consists of some eight or ten houses and a tower, but it is in a dilapidated condition, and only occasionally inhabited. If it were ever desired to attack this village, the best line of advance is undoubtedly by the Marai Kotal. (*Cavagnari.*)

DAOLATWALĪ—

A large village in the Dera Ishmāīl Khān district, about 8 miles north of Vihowa. There are 120 houses, with a population of 640 souls, of whom 267 are adult males. It has 9,000 'bigas' of land, of which only 1,500 are cultivated. The produce is 'jowar,' 'bajra,' and wheat; the lands being irrigated by the Kūra Nala, which makes this a well cultivated and profitable tract. Water is procured from a distance of 3 miles, that in the village being bad. The headmen are Lāl Khān and Mahmūd, and the inhabitants are principally Baloch and Jats. This village once belonged to the Ūstarānas, who say that they were deceitfully deprived of it by Yūsaf Khān, Kasrāni, who immediately on gaining possession commenced a series of raids on the low-land Ūstarānas. These called on their brethren in the hills to help them, and constant fighting was the result, until the district was pacified by Edwardes in 1848. There is a post here, the most southern of the Dera district, garrisoned by six mounted militia. The water here is brackish. (*Macaulay, Carr, Macgregor.*)

DAOLATZĀI—

A section of the Orakzais, sub-divided thus :—

| | | |
|---|---|---|
| Bazotī | ... | 500 |
| Ūtman Khēl | ... | 800 |
| Fīroz Khēl | ... | 600 |
| Total | ... | 1,900 |

The Mahamad Khēl belong to this section (*vide* Orakzai), but when now speaking of Daolatzai, only the three abovenamed are meant.

They inhabit the corner of the Orakzai hills next the Afrīdīs and the Kohāt district. The Bazotīs occupy the extreme corner from the Ūblan towards the Tīra Toi, their villages being Ūblan, Gāra, and Dāna Kūla. The Ūtmān Khēl occupy the next portion towards the Sipāh, as far as the village of Usia, while the Firōz Khēl occupy the country north of this along

the north face of Mūla Garh towards Barkī and the settlements of the Zaka Khēl and Sipāh Afrīdīs.

The Daolatzāi go up to Tīra from April to November, but in case of an attack on their settlements during this time, the whole tribe could be down in from 24 to 30 hours.

The best way to attack the Daolatzāi would be to enter by the Ūblan pass, holding the crest with guns till the affair was over.

There is a road from Akhor, but General Stewart, who traversed it in 1869, reports it to be of such a nature that it could be with difficulty forced. The Ūtmān Khels can be attacked by a road through the Sipāh country from the Alīzai or Marai Kotals; but this also has the objection that it goes through the lands of the Sipāhs, and the valley between Daolat Musa and Toi Mela is very narrow and difficult.

The Daolatzāi have little or no trade, and so are not much affected by blockade.

In August 1864, two Sipāhs and four Bostī Khēl Afrīdīs living among the Daolatzāi were seized by the Kohāt authorities and convicted of various outrages. A Sipāh deputation went into Kohāt and asked for their release, and being refused; it was followed by a deputation from the Daolatzāis with the same request; this time accompanied by a scarcely concealed threat.

On the 30th December, in consequence of the refusal, the Sipāhs raided the cattle of Torawarī of Kachai, killed two men, and carried off 138 head. On the next day the Bazotīs fired at the Ūblan towers; and again the day following on a patrol from the Mahamadzai post.

The complication of 1868-69 with the Daolatzāi which followed the above outrages will be found described under the head of Bazotīs. (*Cavagnari, Plowden.*)

DAOLATZĀI—

A division of Amazaī-Ūsmānzai-Yūsafzāis, and hence one of the sub-divisions of the Amazaī division of Yūsafzāi in the Pēshāwar district.

Daolatzāi is enclosed on three sides by hills, and is called the Sūdhūm valley. The Daolatzāis are sub-divided into Bazīd Khēl and Hasan Khēl.

The Daolatzāi villages are—

| | | |
|---|---|---|
| Osai. | Hamzakot. | Bālāghari. |
| Jungra. | Bākhshālī. | Shāhbāzghari. |
| Kot Daolatzāi. | Chanderī. | Baikhān. |
| Ghari Daolatzāi. | Gariāla. | Prānghar. |
| Barīkab. | Gūjarāt. | Paloderai. |
| Spīrsai. | Barōch. | Rūstam. |
| Alī. | Chīna. | Kotarpān. |
| | Katakat. | |

The chief who ruled in the Sūdhūm valley at annexation was Mir Bābū, of the Pīr Khēl division of the Bazīd Khēl section of the Daolatzāis; he was a shrewd and ambitious man, and by setting one party against another became powerful. When the Sikhs took the country he engaged for the government tribute, which so added to the power he had already acquired that he became master of the whole Tapa of Amazāi. Sher Sing when at Pēshāwar put him in prison, but he was released at annexation,

and recovered all lands he had formerly acquired. He had eleven sons by five wives, as follows:—

Azīz Khān by 1st wife, Habīb Khān by a 2nd, Ajab Khān by a 3rd, Afzal, Sadīk, Khadi, Akber, Karīm, Nasīm, and Ūmar by a 4th, and Pir Mahamad by a 5th.

After his death disputes commenced amongst the brothers, and Azīz Khān and Ajab Khān took leading parts in the politics of the border and became enemies, the other members of the family ranging themselves on either side. Both Ajab and Azīz did good service in the Ambēla campaign. Azīz Khān, besides a hereditary allowance of Rs. 1,280 per year, was granted the villages of Paloderi and Baroch in 'jagir.' Ajab Khān got an allowance of Rs. 600 per year in cash, and the village of Chārgholai in 'jagir.' Azīz Khān died in 1869, and was succeeded by his son Ibrahim Khān, who lives in Hamzakot.

The old enmity of the brothers is still kept up by their descendants. Ajab Khān is still alive; he fled to the hills in January 1872, being suspected of murdering his nephew, Mahmūd Khān of Barikāb; he then wandered in Būnēr, and several times visited the Akhūn; but his reception was a cold one. He came back to British territory in August 1872, and is now living at Chārgolai. As a punishment for his misconduct, the incomes of his service 'jagirs' which had accrued during his absence were confiscated. (*Beckett, Macgregor.*)

DAOLATZĀI—

A section of the Malizai-Yūsafzāis, who inhabit a portion of the valley of Būnēr on both banks of the Barandoh river between Shālbānda and Bājkata, and also a portion of the Topdara glen and the hills around it. It consists of three divisions: (1) Mandizai, whose chief villages are Bājkata and Matwānai; (2) Barkazai, whose villages are Kalpanai, Kulerai, and Budhal; (3) Ishmailzai, whose villages are Shālbānda and Amnawar. The Barkazai and Ishmailzai sections have probably redistributed their land since the date of Dr. Bellew's report, as Captain Lockwood makes the Barkazai villages the same as Bellew's Ishmailzai, and *vice versâ.* Collectively, the Malizais, of which the other sections are Chagharzaī and Nūrizai, can muster between 3,500 and 4,000 matchlockmen.

The Daolatzāi have also the following 'bāndas' inhabited by Gūjars: Budāl 20 houses, Agra 20, Murdara 20, Korga 10, Shinpai 10, and Ali Kulibar by Mians. (*Bellew, Lumsden, Lockwood.*)

DAOTĀNĪS—

A tribe of Povindāhs, divided into the following sections:—

1. Madū Khēl.
2. Ibrahim Khēl.
3. Badin Khēl.
4. Sado Khēl.
5. Hasan Khēl.
6. Rana Khēl.
7. Ūsmanzai.
8. Sankizai.
9. Nuso Khēl.

They live at Wāna, and come down in three 'Kiris' after the Karotis. This is one of the richest Povindāh tribes; they chiefly bring silk, 'pashm,' carpets, and 'charas.' (*Carr.*)

DARA—

A village of 90 houses in Yūsafzāi, Pēshāwar, situated in the open plain at the north foot of the Panjpir hill, 1½ mile south of Swābi. It is supplied with water from the Badra ravine, which passes Zeda, and is distant from

Zeda about 4½ miles. It has ten wells attached to its lands. It is inhabited by Umar Khēls, and can turn out 80 fighting men. (*Khash Alee, Lumsden.*)

DARA—

A district of the Tīri Khatak country, Kohāt district, which extends upwards in the valley of the Tīri Toi from Tīri to Dalan. Its villages are Isak, Khumari, Berai, Talkah, Unwar, Mardan Khēl, Landukai, Mardara, Melikala, Sharkai, Kundi, Darshi, Amānkot, Gurguri, Miaji Khēl, Gandera, Dalan, and Kharboza. The inhabitants of Dara are Taraki, Khataks. (*Macgregor.*)

DARA BAIN—Lat. 32° 29′ 45″; Long. 70° 36′ 6″; Elev. 2,124 feet.

A pass through the Bātani hills, between Maorat and Tānk. It commences about 1 mile south of Pahār Khēl, and winds through bare and very steep hills for 6½ miles, when it emerges into the plains 4 miles north of Ama Khēl. The road is good and practicable for guns.

There is a post in this pass consisting of a mud fort, situated on commanding ground at its south exit. The garrison is 6 horse and 28 foot militia, and the fort is provisioned for 12 days. (*Edwardes, Taylor, Thorburn, Macgregor.*)

DARA-I-BĀRAK—

Mentioned by Agha Abbās. It is the same as Bārak, in the district of Kohāt. It is said that coal has been found here in the bed of the ravine. (*Agha Abbās.*)

DARAKA—

A village in the Laki division of the Banū district, 6 miles from Ahmadzai. It contains 180 houses, of which 19 are Hindū shops. The inhabitants are of the Sulimān Khēl section of Bahram-Maorats. The village is on the left bank of the Ūrmuli 'nala.' Supplies and water are abundant. It is about 5 miles from the foot of the hills, and in a perfect labyrinth of ravines. Since the annexation the inhabitants have given us no trouble, but during the Sikh rule Daraka was a hornets' nest. The village is strongly posted in the midst of deep impracticable ravines, with a background of stiff, rugged hills, and is a position which even in these days would be difficult to attack.

There is a police 'thana' here, consisting of a strong loopholed tower in the middle of the village; the garrison is one 'duffadar' and six sepoys.

Most of the iron exported from the Vazīrī country finds a ready market in Daraka; it comes down by the Shaktu road, and is taken in large quantities by the merchants of Īsa Khēl and Kālābāgh; the price varies from Rs. 10 to 12 per camel load of four maunds. (*Norman, Macgregor.*)

DARAKĪ—

A village in the Tānk district, Dera Ishmāīl Khān. It has 262 houses and a population of 1,308 souls, of whom 600 are men, Hindūs and Musalmāns. It owns 8,709 acres of land, of which 7,009 are cultivated. The produce is wheat, barley, gram, &c., and all its land is 'lalmi.' Supplies are procurable, and water is brought from wells in the ravine near the village. There are 22 shops and 6 mosques. The headmen are Bahāwal, Ahmad, &c. (*Macaulay.*)

DARAN—

A pass leading from the Yūsafzāi plain into the Khūdū Khēl valley. The path starts from Parmuli, in the plain of Yūsafzāi, and, leading east over an open plain traversed by ravines, reaches the mouth of the pass in 7

miles; thence it goes through a narrow defile, and then by Bāgh and Swāwāi to Chinglāi 10 miles. This is a short pass, and practicable for laden cattle. The ascent is only about 1 mile, and there is little or no descent on the other side.

Sir Sydney Cotton says it is not formidable to disciplined troops, because the heights on either side have only to be crowned to cover the safe passage of the force, and tho length of the defile is so limited that, even if stoutly contested, it could not resist more than a couple of hours.

It was used by Sir Sydney Cotton's force on the 26th April 1858 to reach Chinglāi, and in 1863 was threatened by a force under Sir A. Wilde, as a feint to draw attention off the real line of advance of General Chamberlain's force by the Ambēla pass. (*Edwardes, Bellew, Cotton, Allgood, Lockwood.*)

DARAPHAR—

A village in Shikārpūr district, 20 miles east of Shikārpūr; the principal place of the tribe of Jatuis.

DARAZ—

A valley on the Rājanpūr border, about 7 miles south-west of the Mārī mountain; it is oval in shape, the outlets being north and south, and about 2½ miles long by ½ mile wide. It is shut in by low hills of a gentle slope. Its surface is grassy, and after the rains it is an excellent grazing ground. It contains no water-supply, except what little drains towards th centre of the basin after a rainfall. (*Davidson.*)

DAReBAND—

A village on the left bank of the Indus, about 2 miles above Kirpliān, in the Hazāra district. There are the ruins of an old fort here. It is a small place, but its position is one of considerable strategic importance.

During the Ambēla campaign, a force consisting of half F. Battery, Royal Artillery, a wing of the 51st Light Infantry, a wing of the 24th Panjāb Infantry, and 1 troop of the 13th Bengal Cavalry, under Colonel Bright, was encamped here. The spot selected for the camp was above the sandy bank of the Indus north of the village.

Before General Wilde's force advanced up the Black Mountain in 1868, it was also thought desirable to place a small force at Darband. The position at Darband, at the extreme north-west corner of the Hazāra district, protects the town of Amb and the Trans-Indus territory; it also threatens the southern Hasanzais, Mada Khēls, and Amazais.

In 1868 the Mada Khēls and Amazais took advantage of the absence at Agror of the Nawāb of Amb and his levies to attack two of his Trans-Indus villages, and a detachment, consisting of 7 companies 38th Foot, 31st Panjāb Infantry, 1 squadron 16th Bengal Cavalry, under Colonel Willis, was consequently moved to Darband. The measure was in every way successful. The Mada Khēls altered their tone on the arrival of the troops, and the civil officer, Lieutenant Wace, who accompanied the column, was able to report in a few days that these tribes were apparently willing to settle reasonably their dispute with the Amb Chief. (*Macgregor, Coxe, Wilde.*)

DARBAND—

A valley in the hills of the Rābia Khēl Orakzāis, about 3½ miles west of Hangū. Coke being dissatisfied with the Rābia Khēl in 1852, employed some Bangi Khēl Khataks to raid their country, and Darband was one of the villages treated in this way. (*Coke.*)

DARGAI—

A large village in Rānizaī, 28 miles from Hotī Mardān, on the road to the Malakand pass (from the foot of which it is 4½ miles), situated at the foot of a low spur, between which and the main range the road runs up the pass. Supplies are procurable here, and also water from a large tank on the north side of the village. The country is hilly, broken, and raviny. The village contains 300 to 400 houses, and is surrounded by a mud wall 40 feet high and 3 feet thick; it is occupied by a set of unscrupulous bandits, and robberies and murders are common. There is an encamping ground between this and Kharkai sufficient for a force invading Swāt. (*Lumsden, Mackeson.*)

DARGAI—

A village in Yūsafzāi, near the road from Mardān to Tūrangzai.

DARGAI NARAI—

A pass on a road that goes from Tānk through Shahūr Kot, in the Vazīrī hills, to Kot Kai on the Gomal river. It is the third of the five marches. The road passes over the watershed of the Vazīrī hills, between the Shahūr Zām and the Gomal.

This pass is used a good deal by the Vazīrīs, who come by it into the Gomal, emerging by some of the lateral passes to the south. It might also be used in attacking the Vazīrīs of Shahūr Kot, and if they were threatened by the Zām, it is nearly certain that a force could be taken over the Dargai Narai before it was found out. (*Macgregor.*)

DARIR—

A village in Rānizāi, Swāt, 2 kos north of Kharkāi, and said to contain 400 houses. (*Aleemoola.*)

DĀRPA KHĒL—

One of the chief villages in the upper Dāwar valley, on the left bank of the Tochi stream, and about 5 miles from the western end of the Tograi pass. It contains about 1,000 inhabitants, who are of the Malia sub-division of Dāwaris. There are 30 Hindū shops in the village; grain, meat, and water are plentiful; the town is walled with flanking towers at irregular intervals. (*Norman.*)

DARSANG—

A rocky hill in the Ūtmān Nāma division, Yūsafzāi, separating Bām Khēl Totālai, in the Khūdū Khēl country, from Salim Khān, a village on the British border. It is 1½ mile in length from north-west to south-east, and terminates in the north-west in the Jahāngirdara pass, and south-east at the Ajmir hill. The British boundary runs along the pass. (*Lockwood.*)

DARSAMAND—

A village in Miranzai, Kohāt district, 31 miles west-south-west of Hangū, 10 miles north-east of Thal. It is situated at the foot of a low spur from the higher ridges running down from the Sanghar mountain, which are very steep and difficult of access. It is one of the largest and strongest villages in Miranzai, consisting of three separate stone wall enclosures about 12 feet high, flanked by towers; it has 460 houses. There are six quarters, all walled, but three of them are without gates. The bāzār connects two of these by a street closed at each end by a gateway.

The village is commanded by low spurs to the north, within matchlock range. It has numerous springs, one on the north and one on the south, from which flow streams not only sufficient for the use of the in-

habitants, but also for the irrigation of their fields. There are also two large tanks in the village, which would serve the inhabitants with water if that from the streams were cut off. There are several very fine clumps of plane and walnut trees between the village and the foot of the hills. The bāzār contains 30 or 40 shops. Captains Sladen and Bruce, of the Artillery, are adduced as authorities doubting whether a 9-pounder could make a sufficient breach in the walls, but Edwardes thinks they would not stand an hour's battering. I am inclined to agree with Captain Sladen, and think the walls would stand a great deal of battering, being very thick and built of large stones, firmly embedded in mud. The inhabitants are Bangash, and, according to Coke, are the best disposed people in Miranzai. There is a great deal of cultivation here, about 500 'kulbars,' one-half unirrigated, one-half irrigated. The productions are wheat and rice; supplies are procurable here for a considerable number of men. The springs dry up in the hot weather, when the inhabitants get water from the Shakali, 2 kos off. The village pays Rs. 1,900 revenue. It is at feud with the Zaimūkht, and can muster 700 horse and foot.

The Darsamandwāls are divided into four main sections, *viz.*, Tapi, Abizi, Lehni, Madi Khēl. Tapi has three divisions, Alazai, Abzai, Tapi Khud. The village is divided into three main divisions; the upper one is Regi, and is inhabited by the Madi Khēl; the centre is called Pathān, and is occupied by the Lehni; and the lower village is called Bazār, and is owned by the Tapi. The inhabitants are Gār; they were formerly Sāmal, but changed 30 years ago in order to get the aid of the Tūris against the Zaimūkht. There is a road, called Latari, direct from here to Kūram, and another bad one to Ghilzai Bānda.

This village, notwithstanding Coke's encomium, refused in 1854 to pay its revenue, but on the advance of a force under General Chamberlain it did so, together with a fine of Rs. 1,000.

While General Chamberlain's force was encamped here on the 29th April 1855, a party of 4,000 Ghazis of the Zaemūkht and Orakzais assembled on the hills above, and getting bolder on the 30th, they descended to a low detached spur at the back of the village. General Chamberlain went out to reconnoitre them, and on his return about 1,000 followed him and became engaged with a picket of the 4th Panjāb Cavalry. The reserve then turned out under Coke and drove them off the hill. Some 16 or 18 were killed. (*Lumsden, Coke, Edwardes, Chamberlain, Macgregor.*)

DĀR TAPI—

A village of Khwaram, in the Malgin valley, Kohāt district, situated about a mile from Malgin, under the Pitao range. It has about 40 houses; its water-supply is drawn from two tanks, the water of which is good, but discolored by red mud. When the tanks become dry, water is brought from the bed of the Kak, ¼ mile off.

The camel traders who come from Makhad and Kālābāgh make for this village. From Dar Tapi they branch to Kohāt, Pēshāwār, or Khushal Garh. To Dar Tapi they come from the south by the Laghari, Karnogha, and the Haki Nāki route. (*Ross.*)

DARVESH KHĒL—

A village in the Shamizai division of the Swāt valley, Yāghistān, on the right bank of the river. It is situated on the banks of a rivulet, shaded by fine trees, and is said to contain from 1,000 to 1,500 houses. It is near the head of the valley, where the road to Ghorband goes east. Pia

is the highest village in Upper Swāt of the Swātīs, and, according to Raverty, Darvesh Khēl is 8 miles below it, on the right bank. There is a mosque and a 'hōjra,' and many come here to study. It is a picturesque and pleasant place. There are two villages of this name, Bala and Pain. Woollen scarfs, called 'shalakar,' are manufactured at both places. (*Lumsden, Miller, Raverty.*)

DARVESH KHEL—(*See* Vaziris.)

DARVESHTA SIR— Elev. 4,500 feet.

A peak in the hills of the Hasan Khēl Vazīrīs, bearing 125½° west from Banū fort. It was visited by a party of officers during General Chamberlain's Kābal Khēl expedition. The encampments of the Vazīrīs, who consider it one of their most unassailable strongholds, are snugly located among the spurs of the great massive hill, and would be difficult to take if defended by a brave and determined enemy. From the top there is an extensive view of Banū, also of the valleys of Khōst and Dāwar. It is a very steep, inaccessible-looking hill. (*James.*)

DARVĪ KHĒL—

A village in Sāmalzai, Kohāt. It has a population of 113 souls, of whom 41 are adult males, and 4 Hindūs. The area of its lands is 496 'jaribs,' which are irrigated from the Alizai spring. The Kahi ravine, when in flood, is very dangerous to its lands. Its revenue is Rs. 832. During the Bārakzai rule it was deserted, but by the influence of Major Coke it was re-occupied in 1852. (*Plowden.*)

DARWĀZGAI—

A road leading to Kūram from Mīranzai, Kohāt district.

DARWĀZGAI—

A village in the Mohāmand hills, Yāghistān, about 2 miles north of Michnī. It consists of two houses inhabited by Tarakzais. There is a road from this which goes over the hill north of Michnī, and joins the Gandao route above Rangmena. (*Macgregor.*)

DARWĀZGAI—

A village on the right bank of the Indus, 5 miles below Atak, inhabited by Khataks.

DARWĀZGAI—

A route leading from Ganderi, Hashtnagr, Pēshāwār district, into the Totai valley. It crosses the Jindi Nala immediately under Gandēri (here very deep and broad, but perfectly practicable for guns), and then, passing over a plain for 3½ miles, and crossing a ravine called Mula Kandar, enters a ravine called Palosi. Here the spurs from the hills right and left come down, but not to within range of the ravine, which is followed for about 1½ mile, when a low neck, which connects the two abovementioned spurs, has to be crossed at a point called Darwāzgai. This is the only place where baggage would have any difficulty; it is fully commanded on both sides, but the ascent and descent are easy. The road then goes east for 2 miles through hills which command it, and then, entering the Totai valley, crosses the Jindi Nala and reaches Kot. This is the road used by all peaceable travellers, and by the wood merchants, who bring timber from the Hazarnao and Khanora mountains, and it is universally allowed to be the only one by which a force with baggage could enter Totai. It might easily be made practicable for guns, for the bullocks of the timber merchants traverse it constantly, dragging after them large logs of wood. (*Turner.*)

DARWĀZĪ—

A pass on the Dera Ishmāīl frontier, situated between the Shekh Hidar and Drāband Zām passes, west of the outpost of Drāband.

A road by this pass leads through the first range of hills, and then, branching to the right and left, joins the Sawan and Drāband Zam streams. This pass is greatly used by Vazīrī thieves.

The Drāband post is responsible for this pass, but from October to April, Amrote Khān and Kamal Khān, chiefs of the Nasar tribe, are held responsible. (*Carr, Macgregor.*)

DASHT GORĀN—

A plain in the Būgti hills, on the road to Dera Būgti, and situated between Sūī Kūmb and Kajūrī Kūmb. It is quite waterless. (*Bell.*)

DAŪD KHĒL—

A village in the Kohāt district, situated 12 miles south of Kohāt, on the right bank of the Toi. It contains 83 houses, with a population of 157 souls, of whom 46 are adult males; it was founded by Nīāzīs, who settled here under Daolat Khān's protection, and latterly, during Bārakzai rule, a Nawāb from Hangū came here as a 'hamsayah.' It has three sections, Ishmāīl Khēl, Sher Khān Khēl, and Hangu Khēl. Water is obtained from the Toi. Shekh Biland is a 'banda' of Daud Khēl, about 3 miles to the south-west, and was founded in 1845. Its revenue is Rs. 400. Twenty armed men can be turned out from this village. (*Plowden.*)

DAŪD SHĀH BĀNDA—

A village post, and encamping ground, Kohāt district, 32 miles from Kohāt and 52 miles from Banū. Supplies must be collected from Tiri, 4½ miles north-west. Water is plentiful, but brackish. Daūd Shāh Bānda stands on the left band of the Tirī Toi, which is crossed as you leave for Banū. Tirī lies up the Toi valley. The range overhanging the village is called "Makora," from a village at its north foot.

Daūd Shāh Bānda is an Akori (Mandān Barāks) hamlet of ten or twelve houses, which are behind the walled serai, whose gate faces the Mākōra range. There are officers' quarters in the serai (two rooms and two bath-rooms) over the gate way; crockery for two or three travellers is kept in the quarters.

The contractor for the serai pays Government Rs. 25 a year. He charges 3 pies for a horse or mule, and 1½ pie for a man.

An escort party of one Dafadar and four Sāwars from the Kohāt garrison is quartered in the Serai. (*Macgregor, Ross.*)

DAŪDZĀI—

A division of the Pēshāwar district, situated between the Khalil and Khalsa divisions and the Kābal river. It is named after the tribe who chiefly inhabit it, and is a very rich division, being most copiously irrigated from the Kābal river.

The population in the Dāudzāi division in 1868 was 37·671, or 424 to the square mile; of these 11·084 were adult males. According to religion, 36·756 were Mahamadans and 915 Hindūs. According to race, there were 1,381 Syads, 126 Mugals, 14,937 Daūdzāis, 242 Gūjars, 267 Khojas, 273 Kashmīrīs, 19,419 miscellaneous Mahamadans, 578 Khatris, and 281 Aroras.

There are 120 villages in this division.

The area of Daūdzāi is 88·73 square miles, of which 47·14 are cultivated.

The number of enclosures is 6,133, of houses 8,464, giving 6 souls to an enclosure and 4 to a house.

*The following statistics of the villages in the Dāudzaī division of the Pēshāwar District are furnished by Captain Hastings.*

| No. | Names. | Population. Number of souls. | Population. Adult males. | Number of houses. | Ploughs. | Names of headmen. | Stock. Horses. | Stock. Cattle. | Stock. Sheep. | Stock. Camels. | Stock. Others. | Produce. | Water-supply. | Sections. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Tarkha ... | 326 | ... | 52 | 54 | Halībūla, Sher Md. | ... | 114 | ... | ... | 83 | Barley, jowar, rice. | 8 wells 10 feet. | Amākhēl Mūshtarīka. |
| | Chokī Dāb ... | 287 | ... | 86 | 52 | Gul Mīr, Sadat. | 1 | 143 | ... | 3 | 114 | Do. | 9 wells 9 feet. | Tājak ,, |
| | Dhērī ... | 209 | ... | 64 | 40 | Ahmdgūl, | 1 | 90 | 7 | ... | 88 | Do. | 10 wells 5 ft. | Awān Sālim Deh. |
| | Alī Shāp ... | 184 | ... | 50 | 29 | Nawab Mīr Alam. | 1 | 60 | ... | ... | 36 | Do. | 19 wells 12 ft. | Awān Nāzīr Bahāūldin. |
| | Kōrdī ... | 548 | ... | 111 | 36 | Madat and Wahab. | 2 | 73 | 60 | ... | 202 | Do. | 17 wells 10 ft. | Katar Hindkian Kāzi Khel. |
| | Adīpūra ... | 335 | ... | 80 | 28 | Pīr Md. ... | 3 | 66 | 25 | ... | 109 | Barley, wheat, jowar, rice, cotton. | 0 wells. | Khān K. S. D.* |
| | Machkī ... | 893 | ... | 220 | 80 | Ashur and Mansūr. | 3 | 208 | 164 | ... | 191 | Do. | Do. | Khān K. S. D. |
| | Chōbī ... | 621 | ... | 161 | 78 | Ahmdgūl & Sher Dil. | 9 | 176 | 70 | ... | 341 | Do. | Do. | Malik K-B. and P.* |
| | Dāg ... | 255 | ... | 76 | 31 | Ashraf and Ahmad. | 2 | 71 | 114 | ... | 175 | Do. | Do. | Mūka K-M. and S. D. |
| | Deh Fakīr ... | 245 | ... | 53 | 21 | Khawas ... | 1 | 78 | ... | ... | 57 | Do. | Do. | Khan K. S. D. |
| | Shāhabād B. ... | 212 | ... | 75 | 22 | Mūsa and Azad. | 3 | 62 | 8 | ... | 136 | Do. | Do. | Tīraī M. S. D. |
| | Shāhabād P. ... | 416 | ... | 157 | 31 | Ahmad Shah & Ahmad. | 5 | 112 | ... | ... | 124 | Do. | Do. | Tīraī ,, |
| | Shakī Hindiān ... | 398 | ... | 152 | 37 | Azīz and Majīd. | 2 | 96 | 17 | ... | ... | Do. | Do. | Arāhī M, Hindūs. |
| | Isakhēltmān ... | 159 | ... | 50 | 20 | Sher Ali ... | 1 | 44 | 30 | ... | 43 | Do. | Do. | Moghal S. D. |
| | Kōkar ... | 304 | ... | 77 | 31 | Ata Md. Fakīr Md. | 3 | 74 | 28 | ... | 69 | Do. | Do. | Awān S. D. M. |
| | Bālozaī ... | 394 | ... | 87 | 43 | Baeram and Sadat. | 5 | 117 | 62 | ... | 256 | Do. | Do. | Pathāns S. D. |
| | Barbar ... | 444 | ... | 173 | 46 | Khalīl and Ghafar. | 6 | 178 | 86 | ... | 198 | Do. | Do. | Opāzaī Barbar Cpazae, Bahadur, K, Anū K. |
| | Pūshtī Sag ... | 289 | ... | 103 | 34 | Sādat and Haidar. | 1 | 119 | 8 | ... | 125 | Barley, wheat, jowar, rice, cotton. | Do. | Ghīlzai, M. |
| | Tūkhtabād ... | 328 | ... | 78 | 43 | Hamid ... | 1 | 99 | ... | ... | 252 | Do. | Do. | Manokarī S. D. |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Taoda | ... | 304 | ... | 102 | 28 | Md. Jān and Mūsa. | 6 | 64 | 37 | ... | 40 | Do. | Do. | Bazīd K. B. & P. |
| Jati Bālā | ... | 250 | ... | 80 | 36 | Hāmīd and Hakīm. | ... | 81 | 20 | ... | 176 | Do. | Do. | Mandkarī S. D. |
| Jati Pain | ... | 249 | ... | 50 | 42 | Rahīm and Nūr Md. | 3 | 82 | 4 | ... | 139 | Do. | Do. | Mandkarī C. D. |
| Chār Parīza | ... | 358 | ... | 90 | 48 | Faizūla ... | 14 | 88 | 45 | ... | 94 | Do. | Do. | Barūzai S. D. |
| Jafri Matī | ... | 1,633 | ... | 274 | 94 | Bahadūr and Samaud. | 12 | 249 | 47 | ... | 163 | Do. | Do. | Alakozaī, M. |
| Chār Gūla | ... | 257 | ... | 62 | 28 | Sh. Dad Md. Sh. Md. Hasen. | 5 | 104 | 51 | ... | 129 | Do. | Do. | Salazaī, Makhoza, M. |
| Hasnabad | ... | 215 | ... | 53 | 25 | Sar Biland Umr Khān. | 2 | 59 | ... | 2 | 133 | Do. | Do. | Bazīd Khel, M. |
| Khazāna | ... | 557 | ... | 155 | 36 | Shūjā ... | 16 | 190 | 214 | ... | 242 | Do. | Do. | Bazīd K. M. |
| Rāmkishn | ... | 201 | ... | 58 | 23 | Sūltan and Fīrōz. | 6 | 84 | 94 | ... | 99 | Do. | Do. | Awān, M. |
| Sahibān | ... | 208 | ... | 66 | 31 | Sīkandar & Mahmud. | 1 | 130 | 112 | ... | 157 | Do. | Do. | Bazīd K. M. |
| Shāh Alam | ... | 455 | ... | 117 | 23 | Bairam and Sādat. | 4 | 102 | 92 | ... | 239 | Do. | Do. | Mandkarī, M. |
| Alizaī | .. | 303 | ... | 67 | 37 | Kārim and Afzal. | 3 | 88 | ... | ... | 74 | Do. | Do. | Alīzaī Shahwās, Paenda, Afzal, Karim. |
| Kala | ... | 196 | ... | 67 | 24 | Ghazī and Alī Ahmad. | 1 | 70 | 32 | ... | 63 | Do. | Do. | Opazaī M. |
| Ramkōla | ... | 444 | ... | 182 | 44 | Ata Md. and Salim. | 10 | 207 | 32 | ... | 198 | Do. | Do | Bazīd K. S. D. |
| Karanga B. | ... | 245 | ... | 75 | 21 | Izat and Ahmad. | ... | 70 | 70 | ... | 78 | Do. | Do. | Mandkarī K. M. |
| Karī | ... | 220 | ... | 66 | 18 | Baīram Azād. | ... | 27 | 130 | ... | 167 | Do. | Do. | Bazīd, K. |
| Shakhsī | ... | 388 | ... | 67 | 43 | Khawās and Fīrōz. | 2 | 138 | 100 | ... | 151 | Do. | Do. | Opāzaī, M. |
| Hariāna B. | ... | 288 | ... | 76 | 41 | Sherzamān | 3 | 128 | 61 | ... | 160 | Do. | Do. | Syad K. S. D. |
| Hariāna P. | ... | 342 | ... | 97 | 45 | Samundar and Hakīm. | 10 | 128 | 16 | ... | 140 | Do. | Do. | Syad, K. M. |
| Būdtī | ... | 1,095 | ... | 434 | 118 | Fatūla and Dost Md. | 8 | 251 | 133 | ... | 332 | Wheat, barley, cotton. | Do. | Salarzai Khazai Salazaī. |
| Damān Hindkī | ... | 450 | ... | 104 | 33 | Sher Ahmad & Gulfarāz. | ... | 175 | 41 | ... | 191 | Do. | Do. | Awān, M. S. D. |
| Dalāzāk | ... | 309 | ... | 90 | 39 | Amīr & Hajī Md. | 6 | 105 | ... | ... | 112 | Do. | Do. | Dalazak, Yūsaf K. |
| Sahibī | ... | 296 | ... | 75 | 22 | Pīr Md. ... | 8 | 48 | ... | ... | 113 | Do. | Do. | Dulazak S. D. |
| Kalōzāī | ... | 502 | ... | 102 | 39 | Ghāzo Akram. | 1 | 93 | ... | ... | 130 | Do. | Do. | Kalozaī, Mirakzaī Kalozai. |
| Mahamad Zaī | ... | 624 | ... | 153 | 73 | Akram and Adam. | 6 | 170 | 84 | ... | 229 | Do. | Do. | Mahamadzaī, M. S. D. Daūd, K. B. & P. |
| Bela Mohmandā | ... | 340 | ... | 88 | 57 | Shākh Maz | ... | 114 | 116 | ... | 174 | Do. | Do. | Katō K. |

* S. D. means Salim Deh. M. means Mushtarika. B. & P. Bala and Pain. K. Khēl.

*Statistics of the villages in the Dāudzaī division of the Pēshawār District*—(continued).

| No. | Names. | Population. Number of souls | Population. Adult males. | Number of houses. | Plosugh | Names of headmen. | Stock. Horses. | Stock. Cattle. | Stock. Sheep. | Stock. Camels. | Stock. Others. | Produce. | Water-supply. | Sections. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Baghālī P. ... | 173 | ... | 56 | 34 | Māz Mūsa | 1 | 76 | 178 | ... | 178 | Wheat, barley, cotton. | 0 wells | Maza K. S. D. |
| | Nīlābī ... | 361 | ... | 74 | 65 | Fīrōz ... | 1 | 144 | .. | ... | 222 | Do. | Do. | Mūrkha K. S. D. |
| | Vazīr ... | 101 | ... | 66 | 32 | Mūshkī and Zaīdeh. | 4 | 84 | 3 | ... | 110 | Do. | Do. | Asafk, Dad S. D. |
| | Bēla Bar Ahmad Khēl | 325 | ... | 69 | 64 | Anwar and Wahāb. | 6 | 140 | 29 | ... | 73 | Do. | Do. | Bar Ahmad K. B. & P. |
| | Bādīn ... | 229 | ... | 52 | 26 | Madat and Shāh Pasand. | 2 | 117 | 4 | 1 | 249 | Do. | Do. | Utmanzai S. D. & M. |
| | Jālabēla ... | 234 | ... | 55 | 31 | Madat and Fazl Rahīm. | ... | 72 | ... | ... | 86 | Do. | Do. | Sahibzada, Amanzai P. D. |
| | Kochī ... | 319 | ... | 80 | 56 | Madat and Ghazan. | ... | 158 | 24 | ... | 169 | Do. | Do. | Abanīzai, M. |
| | Karīrī ... | 269 | ... | 58 | 36 | Madat and Ghazan. | 2 | 105 | 9 | 3 | 176 | Do. | Do. | Abanīzaī, M. |
| | Kalēla ... | 414 | ... | 93 | 34 | Do. | 9 | 164 | 10 | 2 | 214 | Do. | Do. | Abanīzai, M. |
| | Bānda Shekh Ishmail | 533 | ... | 129 | 78 | Arbab Majīd and Syad. | 7 | 196 | ... | ... | 203 | Do. | Do. | Mita K. M. |
| | Bānda Mohīb ... | 705 | ... | 203 | 117 | Ibrahim and Kadīr. | 3 | 271 | 72 | .. | 193 | Do. | 1 well | Mandar, K. S. D. M. |
| | Habā ... | 475 | ... | 117 | 80 | Jūma and Fazl Ahmad. | ... | 199 | 22 | ... | 180 | Do. | 19 wells 6 ft. | Tīraī, M. |
| | Zakhī ... | 717 | ... | 127 | 114 | Zamān and Amīr. | 3 | 255 | 1 | ... | 147 | Do. | 27 wells 6 ft. | Swatīs {Zakhī. Charbagh. |
| | Damān Afshānī ... | 569 | ... | 126 | 90 | Sūlīmān and Faizūla. | ... | 187 | 96 | ... | 273 | Do. | Do. | Bhūsa, K. M. |
| | Shakrpūra ... | 447 | ... | 88 | 58 | Mahamadī Fateh. | 2 | 158 | 66 | ... | 224 | Do. | Do. | Amanzai, M. |
| | Garī Mohmīn ... | 263 | ... | 62 | 36 | Mīr Bāz ... | 1 | 74 | 60 | ... | 64 | Do. | Do. | Dalazak, S. D. |
| | Gūjarān ... | 589 | ... | 225 | 64 | Md. Jan Md. Hasn. | 1 | 136 | 50 | ... | 119 | Do. | Do. | Amanzaī, M. |
| | Akbarpūra ... | 2,479 | ... | 637 | 740 | Mia Hamīd Ula & Ghulam Rasūl. | 25 | 424 | 449 | ... | 318 | Do. | 48 wells 13 ft. | Akhun K. M. |
| | Amankot ... | 525 | ... | 240 | 124 | Zul Sik ar Dost Md. | 9 | 307 | 81 | ... | 266 | Do. | 45 wells 11 ft. | Awan, M. |

**DAŪDZĀIS—**

A tribe of the Pēshāwar valley, who, with the Khalīls and Mohmands, form the Ghorīa Khēl, which came from the banks of the Tarnak river in Afghānistān and settled in Pēshāwar in the reign of Kamrān, son of Bābar, driving out the Dilazaks. The census of 1868 showed that there were 16,843 of this tribe in Pēshāwar.

Mahamad Hyāt gives the following list of the Daūdzāi sections :—

| | | |
|---|---|---|
| Daūdzai ... ... | Mandakī ... ... | Babūzai. |
| | | Hūsenzai. |
| | | Nekozai. |
| | Mamūr ... ... | Tajū Khēl. |
| | | Mahamad Khēl. |
| | | Syad Khēl. |
| | | Yunas Khēl. |
| | | Bazīd Khēl. |
| | | Alīzaī. |
| | | Bibīzai. |
| | | Bahagulzai. |
| | Yusaf ... ... | Mandar. |
| | | Wafa Khēl. |
| | | Safazai. |

The Daūdzāi are said by Mahamad Hyāt to number about 10,000 families, but this is much exaggerated. He gives some details of the first members of the tribe, but no information of any interest. (*Mahamad Hyāt.*)

**DAWAR**—Lat. 33° 7′ to 32° 57′; Long. 69° to 70° 30′.

A valley of Afghānistān, called by the inhabitants "Rōdh." It is bounded on the east by the uninhabited hills which skirt British territory in that direction. The Vazīrī settlers on the British border and the Banūchis are its nearest neighbours; on the north by the land of the Mahmīt Khēl section of the Utmanzaī Vazīrīs, by Gurbaz and Khōst; on the west by the Khadr Khēl branch of the Hāsan Khēl, Utmanzaī, Vazīrīs, by Jadrāns and Mangals; on the south by the Tori Khēl and Mahsūd Vazīrīs. It is entirely surrounded by mountains, and its communications with the neighbouring tribes are by the usual mountain tracks of the Sūlimān range.

The country is divided into two valleys, upper and lower Dawar, by a narrow 'tangi' or pass called the Tōgrāi Tāngi, the total length of which is about 40 miles; they are both fertile, dotted with wealthy walled villages, and every field is defended by a tower.

The tribal divisions are two, namely, Tāpizāi and Mālāi, and these are again sub-divided as under :—

| Tribe. | Clan. | Villages. | Population. | Hindū shops. |
|---|---|---|---|---|
| Tāpizāi ... | Haīdar Khēl | Haīdar Khēl ... | 3,000 | 50 |
| | | Tapāi ... | 2,000 | 37 |
| | | Aēpī ... | 1,000 | 2 |
| | | Barū Khēl ... | 80 | ... |
| | | Isohri ... | 150 | 5 |
| | | Palāli ... | 60 | ... |
| | Idak ... | Idak ... | 3,000 | 120 |
| | | Taroti ... | ... | ... |
| | | Bāwar Khēl ... | ... | ... |
| | | Khādar ... | 200 | ... |
| | | Tarazāi ... | 300 | 8 |
| | | Mirānshah ... | 700 | 30 |

| Tribe. | Clan. | Villages. | | Population. | Hindu shops. |
|---|---|---|---|---|---|
| Mālāī ... | Darpa Khēl .. | Darpa Khēl | ... | 1,000 | 30 |
| | Amzāni ... | Dhān Khēl | ... | 400 | ... |
| | | Krāe Kila | ... | 300 | ... |
| | | Kāti Kila | ... | 500 | ... |
| | Sō-o-Khēl ... | Sō-o-Khēl | ... | 2,000 | 120 |
| | | Khadi | ... | 1,300 | ... |
| | | Musakī | ... | 500 | ... |
| | | Urmaz | ... | 400 | ... |
| | | Dalpiari | ... | 300 | 12 |
| | | Zārāki | ... | 150 | 3 |
| | | Hākim ke Shēre | ... | 200 | 20 |
| | Niālakh ... | Malakh | ... | 1,000 | ... |
| | | Lārh | ... | 700 | ... |
| | | Mahamad Khēl | ... | 500 | ... |
| | | Dagaūna Killa | ... | 500 | ... |
| | | Tandhi | ... | ... | ... |
| | | Idal Khēl | ... | ... | ... |
| | | Urghūnd | ... | 60 | ... |

The Tāpizāi clan, with the exception of the Mīranshāh section, dwell in the lower valley. In the same way the Mālāis, with the exception of the Sō-o-Khēl branch, live in upper Dawar.

All the villages are walled, but their flanking defences, which consist of towers at irregular intervals, are weak, and the hearts of the Dawarians so much weaker, that no fear need be entertained of any stand being made inside them by the proper inhabitants of the valley, although they are well armed with matchlock, sword, and shield.

The only river in the valley is the Tochi (the Gambila of Banū); it is supposed to have its source in the Sarwanda Sir, a lofty mountain to the west of the Mangal country, and flowing the entire length of the Dawar valley, which it almost bisects, debouches into the plains at the Tochi outposts, and joins the Kūram below Laki. Numerous small streams flow from the Vazīrī and Gurbaz hills, and after watering the higher plateaux of the valley lose themselves in the marshy ground on the banks of the Tochi. The waters of the Tochi are sweet, and it may always be depended on for a plentiful supply. Nowhere does the valley stream present any military difficulties; the bottom is hard and stony, and though liable to sudden rises, it never remains impassable, even for footmen, for more than a few hours.

The climate of the valley is good, but fever is somewhat prevalent in lower Dawar, owing to the swampy nature of the ground. Goitre also is a common disease.

Snow scarcely ever falls in the valley, but the surrounding hills are completely covered for three months in the year, and communication with Gurbaz and the Mahsūd Vazīrīs is very often entirely interrupted.

During the hot months the nights are always cool, but the people suffer from swarms of mosquitoes; they all own, however, that the valley of upper Dawar is infinitely preferable to the lower valley, and that the lower is far preferable to Banū; the soil is a rich loam, and is cultivated to a high degree. Considerable portions of it, however, are left for grazing purposes,

as the Dawarians possess large herds of cattle, goats, and sheep, with which they trade in British territory. Rice, wheat, barley, Indian corn, and sugar-cane are the chief products of the valley. The value of the annual harvest is roughly estimated at Rs. 50,000.

The Dawaris export grain to the Mahsūd Vazīrīs in exchange for iron, with which they trade to Banū, and in return for the tobacco, ghī, and honey of Khost, exchange rough cloth of their own or British manufacture. The valley, on the whole, is perhaps the richest adjacent to the Derajāt border, and is capable of maintaining a large force for months. Forage, firewood, grain, meat, and water are abundant.

The population is estimated at about 25,000 souls, and, with the exception of the few Hindū settlers in every town, are all Mahamadans of the Sunī sect. Their character stands very low even in the estimation of the Banūchīs, who are themselves vicious to a degree.

Styling themselves Dums (or Marasis), they are content to be despised by all their Pathān neighbours, so long as they are not checked in vice and their unnatural licentiousness.

Blind faith in the doctrines of their Mulas (who are wholly subservient to a 'Morid' of the Akhūn of Swāt now settled in Khost) is the one principle which exists in the valley; yet it requires the fiercest exhortations on the part of these men to induce the Dawarians to cope with the Vazīrīs; who so constantly harass them. Cowardly themselves, they tyrannise over the Hindū settlers to a terrible degree. Should a 'bania' have a good-looking daughter or wife, she is at once appropriated by any Dawari who may fancy her. The headman of each section in which Hindūs have land receives one-tenth of the produce, another tenth going to the Mulas of the village. A tax of four annas is levied on every camel that comes into the valley consigned to a Hindū. Forty rupees are levied on the marriage of every Hindū girl, and three on that of each male. In spite of these drawbacks, it is an open question as to whether the Hindū has not the whiphand of his Mahamadan oppressor, who is generally very much in his debt.

The Dawaris are said by Edwardes to be great blackguards, perhaps the most vicious and degraded tribe of the Afghān nation, and to resemble in character the Banūchīs, whose state, 25 years ago, is still existent among them. The account of the revels of the Dawaris given by Agha Abbās proves them to be addicted to the most unnatural of crimes.

They are, however, said to be peaceful and industrious, not nomadic in their habits, but cultivating largely. Most of the Banū trade is carried on by them. The Dawaris have, some of them, a peculiar custom of shaving one eyebrow, one moustache, and half the beard, and applying antimony with the finger above and below the eye, so as perfectly to disfigure their faces. The reason of this custom is not known.

The best known approach to the Dawar country is by the Tōchi river, which after running the entire length of both valleys, leaves lower Dawar at the south-east corner, and winding through the hills enters British territory at Dre Gūndi (the three hills), a spot 1½ mile north-west of the Tōchi outpost.

The road which skirts the river, crossing and re-crossing it no less than seventeen times, is practicable for field artillery, but the path over the Shinkī Kōtal requires widening, and the gradient is so heavy that the guns would have to be dragged up by the troops; a couple of hundred pioneers,

however, would smooth over that difficulty in an hour. The Shinkī Kōtal is about 9 miles from the entrance to the hills, and a mile on this side is a narrow 'tāngi,' the hills on either side of which command the road; but, as is usual, the Kōtal can easily be turned, especially on the northern side. On the west side of the Kōtal is a small semi-circular valley about half a mile in diameter; the road leaving this at the north-west corner (where the river enters it), bends sharp round to the west for a mile, when the hills open out, and the lovely little valley comes into view; a slight ascent from the bed of the Tōchi brings the road on to the Kirtā or plateau of lower Dawar, with the village of Hāēdār Khēl, about three-quarters of a mile to the west.

The Bārān road, about which little reliable information can be obtained, enters the hills by the Bārān pass opposite the outpost of that name; it is longer and steeper than the Tōchi, and there seems great doubt whether it is practicable for field artillery, there being many stiff, tortuous ascents in its course. The camels of traders, however, follow it, so it must be feasible for mountain guns. It enters the Dawar valley north of the small village of Isohri.

Another road to Dawar from British territory is by the Khasōra pass; this enters the hills about 6 miles south of the Tōchi post, and following the course of the Khasōra nala, in which there are a few hamlets of Nārmi Khēl and Khān Khēl Vāzīrīs, enters the Dawar valley a little to the west of the village of Bārū-Khēl. There is water on this road, which, from the entrance of the hills to the debouchment into Dawar, is about 15 miles. It is not practicable for field artillery, though tolerably easy for camels; a path runs off from the furthest Nārmi Khēl village to the Shinkī Kōtal.

The Tōchi road, with which many British officers are well acquainted, is, there seems no doubt, the easiest, and is for many reasons to be preferred.

There is a steady trade between Dawar and Khōst. The road, which is practicable for camels, leads from Dārpā Khēl in the upper valley, passing Drāgi, the chief village of the Tāwi section of Gūrbaz. The first march is 13 miles long, and comprises a stiff ascent over the Māsha Narāi. Eight miles further, the village of Sigāi, the residence of the Khōst Sahibzāda, is reached; water is procurable, but the road is reported to be perfectly impracticable for field guns. Traders, mostly Hindūs, take their merchandise on camels, and arrange with the Bālī and Thōl Khēl Vāzīrīs for an escort as far as Tāwi, whence the chief men of Gūrbaz undertake their safe arrival at Sigāi; the charge for an escort is one rupee for each footman, two rupees for each horseman, eight rupees for each camel load of cloth or tobacco, and three rupees per load of ghī or grain.

The trade with Vāzīrīstān consists of grain, in return for which iron is brought from Mākīn. The road, the local name of which is Niria-va-Lōh, runs from the village of Lāndh, crosses the Rāzmāk Sīr at 18 miles; the only difficult part is at the Nārāi Bhōnā, 12 miles from Lāndh. On crossing the Sīr, the road joins that followed by our army in 1860, and is well known. Water is plentiful, but the ascents are stiff, and it is doubtful whether field artillery could be taken over the Sīr.

The price of iron at the Māmāh Rāgzhā mines is Rs. 8 per camel load; the Dawaris retail it in Banū at Rs. 14.

The only pass in the valley is the Tōgrāi Tangi, which divides the upper from the lower valley; it is said to resemble the Tangi, east of the Shinkī Kōtal; the hills on either side are easy for skirmishers, and the bed of the

Tōchi stream is perfectly practicable for guns; the length of the pass is about 3 miles, and the height of the flanking hills from 200 to 400 feet.

Both ends of the pass are held by the Bōrā Khēl-Utmānzāī-Vazīrīs, from whose villages a path joins the Lānd Makin road. These villages offer a contrast to the remainder of the Dawar towns; they are not walled, nor defended in any way, and yet the Vāzīrīs hold their own in a country peculiarly hostile to them.

With the exception of the Tōgrāi pass and the range of hills separating the two valleys, the country of Dawar is an open fertile plain much intersected by broad, deep water-courses, and the numerous marshes present great difficulties to the operations of cavalry, an arm for which, to judge from the first *coup d'œil* of the country, the ground might be supposed to be peculiarly adapted. The water-supply is practically unlimited, and the quality excellent. The large flocks of sheep and goats, and herds of cattle, together with the surplus grain which forms the principal articles of trade at the Banū fair, would preclude the necessity for provisions being carried up by a force which contemplated the subjugation of the upper valley. When Hāidar Khēl was taken in 1872, the shops, between fifty and sixty in number, were found well stored with grain, ghī, &c., and scarcely a house was entered which had not cattle tied up in the courtyard. The grazing for horse and camels is excellent, both as regards quality and quantity; the valley is fairly wooded, and the neighbouring hills are covered with brushwood, so that firewood could easily be collected.

The villages are all walled with flanking towers at irregular intervals, and every field has a lofty tower in it for its separate protection; but, in spite of the natural and artificial defences of the valley, in spite of the exhortations of their own Mulas, and the denunciations of the 'Mōrid' of the Akhūn, the Dawaris never attempt to cope with the bodies of Vazīrī marauders who constantly harass them. If too far distant to reach their own villages on the approach of Mahsūd robbers, the Dawaris fly to the small towers erected in every field, and try to drive the Vazīrīs off by musket shots. When the crops are ripe, these towers are manned night and day, as the Dawarians have found by long experience that the Mahsūds prefer having their corn grown for them, and their bullocks bred by their faint-hearted neighbours, rather than take the trouble of growing it themselves, or to being put to the expense of buying it at their own rates.

Although priest-ridden, the Dawaris are slack in the performances of their religious duties, and do not by any means adhere strictly to the tenets of the Mahamadan religion. Many even do not undergo the rite of circumcision; they are extremely depraved and vicious; their women, though kept in strict seclusion, are treated with the greatest rigour, and, in consequence of the debasing and unnatural conduct of the men, lead miserable lives. One peculiar characteristic of the Dawaris is the habit of staining their faces, more especially the eyebrows and eyelids, red and blue; this is supposed to give them a fierce expression, and is intended to terrify their enemies; the majority of the killed and prisoners in the late incursion under General Keyes were hideously disfigured in this way. Priest-ridden and depraved, the Dawaris are essentially a non-fighting race; their country is rich, fertile, and open, and would be of immense assistance as a line of communication. did we wish to coerce the northern sections of the Mahsūd Vazīrīs, the Khōstwāls, or Darwēsh Khel Vazīrīs. The easiest and safest

route to Makīn would be along the open Dawar valley, and over the Rāzmak Sīr. In the event of another Mahsūd Vazīrī expedition becoming necessary, a full and accurate description of the valley would be of great use, and a detailed account of the Nirīa-vā-lōh road invaluable.

The Dawaris are unfortunate in being surrounded by the Vazīrīs. These on their return from the plains at the commencement of the hot weather generally plunder the Dawar villages and crops which lie near their line of march. The result will probably be that the Vazīrīs will occupy their country, and indeed they have openly stated their intention of doing so, and have invited the aid of the Dūrānī chiefs.

The history of the valley must be taken *cum grano salis;* the following is compiled from the tales of the graybeards of Dāwar, Banū, Macrat, Tāk, and Isā Khēl, and may possess some germs of truth. Although speaking Pakhtū, the Dawarwāls, do not lay claim to the proud title of Pathān; they are popularly supposed to be the descendants of Shāh Husen, who reigned in Ghor at the commencement of the 8th century, by his second wife Bibi Mamāi, or Mahail, daughter of one Kāgh, a Dūm or Marasi in the employ of Shāh Husen's father-in-law Batān. By this marriage the king had two sons, the elder named Sarwān, from whom have sprung the present Mahamadan rulers of Maler Kotlā; the younger Dāwar Khān, from whom have descended the Dūms of the Dawar valley, who settled there, it is believed, about the commencement of the 13th century, when the elder branch of the family of Shāh Hūsen ruled the kingdom of Delhi, and the younger divided amongst themselves the plains of the Derajāt, the valleys of Spīn, Zārlamānā, and Wanha in Vazīrīstān, besides other territories in the province of Lahor. On the fall of the Ghoride dynasty, about 50 years later, these districts became subject to the Ghalzāi monarchs, but revenue was seldom collected on account of the great difficulty in exacting it.

Bahadar Shah, son of Aurangzēb, is supposed to have visited the valley about the year 1675 A. D., when he assessed its revenues at about twelve thousand rupees per annum, and exacted enormous sums as arrears from its even then wealthy inhabitants. The distance of the valley, however, from Hindūstān, and the difficulties of reaching it, were so great that, in common with all the Derajāt provinces, it gradually fell away from the Mōgal yoke, but its richness proved a tempting bait to the Dūrāni rulers, who annexed it, and the revenues were collected by the armies which periodically visited Khōst, and the other eastern possessions of the Kābal empire, for this purpose. But dissensions at home, and invasions from abroad, compelled the Dūrānis to neglect their new acquisition, and in 1825 the Sikhs ravaged and annexed the adjacent valley of Banū.

In 1840 the Sikhs first invaded Dawar when Diwān Tāra Chand, smarting from the effects of his losses at the storming of Dilasa Khan's stronghold near Banū, determined to follow the Mālik into Dawar, whither he had fled for safety, and also to endeavour to incite the Vazīrīs, Dawarians, and Khōstwals to aid the Banūchis in driving out the army of the Khalsa. Fearing the consequences of a general rising of the hill tribes, Tāra Chand made a dash on the valley. He left the main portion of his forces encamped in the Dāūd Shāh Tāpa, and marched in the evening *viā* the Tōchi river for Dawar. The force that accompanied him consisted of 500 cavalry, 3 regiments of infantry, 4 field guns, and 30 Zambūraks. They reached the foot of the Shīnkī Kōtal at

dawn, but the difficulties encountered there proving too much for the Sikh artillerymen, the field guns, with 200 cavalry and some infantry, were left behind on the small plateau to the east of the Kōtal, while the main force pushed on to the valley. Tāra Chand reached it to find it entirely deserted, so contenting himself with burning the three nearest villages of Haidar Khel, Mulagaon, and Aipi, after the troops had thoroughly looted them, he mārched back and succeeded in getting clear of the hills ere dark.

Some four years later, in order to punish the Dawariāns for continued raids into the Banū valley Diwan Rātān Chāndārī, the commander of the Sikh forces, sent Rām Sing Chāpīwāla (afterwards well known as the insurgent leader in Fort Dhalīpgūrh) to lay waste the valley. Rām Sing, taking with him 1,000 horsemen and 40 Zambūraks, and pushing up the Tōchi pass at night, reached the Kirtal or eastern plateau of the lower Dawar valley at sunrise. Again the advent of the army, though secretly planned, was well known to the Dawariāns, who had deserted their villages. Rām Sing repeated the former lesson, and marching back by another route (the Barān pass, it is supposed) rejoined the main army before nightfall. In neither of these incursions did the Sikhs lose any men, and it seems probable that the invasions of Dawar by the Sikhs never really occurred. The Banuachis and the Dawarians both deny the fact, and all the border tribes agree in affirming that no such invasion ever took place. Captain Norman, on the other hand, mentions having met Sikh Native Officers whose word was to be relied on, and who declared most emphatically that they themselves accompanied Tāra Chand and Rām Sing on both occasions.

The first connection of the British Government with the valley was in 1847, when the threatening conduct of the inhabitants was a source of much anxiety to Major Edwardes, then employed in the Sikh settlement of the Banū district.

Dilasa Khan, chief of the Daūd Shāh Tāpa, for some fancied grievance fled into Dawar, and his son (the old man being then upwards of 70 years of age) tried to invite the neighbouring tribes to attack and expel the Sikh army from Banū. The Mahsūd Vazīrīs, Tōri Khēls, and Khōstwals all promised to join, but the internal dissension of the Mahsūds, coupled with dissatisfaction at the amount of subsidy promised by the Dawaris, caused the alliance to fall through. For many months Major Edwardes was compelled to keep a watchful eye on the valley, but the inhabitants finding that the British officers were doing all in their power to pacify the Banū district, and who had no idea of molesting any one who did not molest them, gradually quieted down.

In 1848, when the fort of Dhālīpgarh fell into the hands of the Sikh rebels, Mīr Alam Khan, Banūchi, who had thrown in his lot with the troops of the Khalsa, and had been left in command of the fort by Rām Sing, Chapiwala, was besieged in his turn by Vazīrīs and Dawarians, who, finding the defenceless villages of Banū (the walls of which had been razed by Edwardes' order) an easy prey, ravaged the whole valley. Mīr Alam was subjected to a very slight siege, for such a fort, armed as it was, was too formidable an obstacle for the hill tribes, and hearing from all sides that the British Government were gaining the best of the fight, he wrote to Lieutenant Taylor, at Isa Khēl, that he was holding the place for him against the Vazīrīs and combined hill tribes, an act of duplicity which

saved him his life. Finding the fort impregnable, the hillmen having satisfied themselves with plunder obtained from the smaller villages, returned to their own houses.

The Dawaris have not troubled us much, since, in April 1851, when a party, conjointly with the Ūmarzai Vazīrīs, attacked a police guard in charge of the camels attached to the Latamar outpost, they were driven off, however, with heavy loss, but not before they had killed two and wounded three of the small party who opposed them.

Dawar, though nominally subject to the Kābal authorities, is practically independent, for it is so remote and hedged in by independent tribes as to render it almost inaccessible to Dūrāni collectors, who consequently never attempt to visit it. The people of Dawar have more than once expressed a wish to come under British jurisdiction, but their offer has never been entertained. During the treaty negotiations of 1855, the Amīr's envoy urged that the valley once formed an integral part of the Dūrāni empire; and that it was now wished to take it, provided the British Government did not claim any title. The Government replied (in letter No. 206, dated 22nd May 1855, from the Foreign Secretary)—"The "Governor General has no wish for the valley of Dawar, no claim for it, "and there is no reason, His Lordship thinks, to the exercise of British "sovereignty over the valley. Besides the statement explicitly made in "1847 by Major Edwardes, that we relinquished all claim to Dawar on the "part of the Sikhs, is a complete bar to now setting up any claim ourselves "as the possessors of the Sikh dominions."

The above decision did not, however, accord with the opinion of the local authorities, and Major Nicholson ventured to submit a report setting forth the disadvantages of so near an approach of the Dūrānis. However, notwithstanding the opinion of Major Nicholson, no disadvantage has as yet accrued from the permission given to the Dūrānis; but this is probably because they have never yet felt strong enough to enter the valley.

In 1858 the Dawaris sent a deputation to ask the aid of the British Government against the Vazīrīs, but it was refused.

The Deputy Governor of Kūram, who accompanied General Chamberlain's force in the Kābal Khēl Vāzīrī campaign in 1859, was extremely anxious to induce that General to follow the Vazīrīs into Dawar, in order that he might take advantage of the opportunity to collect arrears of revenue he held to be due; and there is little doubt that he could have entered that country with little difficulty, as there is a broad pass into it by the bed of the Tōchi.

In 1870 the Dawaris made themselves conspicuous by giving shelter and assistance to the Mahamad Khēl Vazīrīs, who were in open rebellion against the British State. It is now well known that the tribe on leaving British territory proceeded to Dawar; that the council at which hostile measures were determined on was held at the village of Haidar Khēl on the 10th June 1870; and that the measures then adopted were strongly advocated by the Dawari chiefs, some of whom indeed took part in the cowardly attack on the guard of the 4th Sikh Regiment on the following day. Throughout the defection of the tribe the Dawaris behaved in an underhand way; for while, in order to stand fair with the British Government, they constantly brought intelligence of the movements of the recusant tribe to the civil authorities, yet, to remain in the good graces of their Vazīrī neighbours, they gave them shelter, and even

land, distributing the families of the Mahamad Khēl tribe amongst the various villages of the valley. When the Vazīrīs submitted to the Government, it was determined to fine all the tribes who had assisted them, and accordingly a fine of Rs. 3,000 was imposed on the two valleys of upper and lower Dawar. The upper Dawaris paid, as did all the neighbouring tribes, but the inhabitants of the lower valley refused to do so, insulted and beat our messengers, expelled them from their villages, and otherwise behaved in a most insolent and outrageous manner.

To submit tamely to such an insult would have been to endanger our prestige with all the tribes along the border; and orders were accordingly issued on the evening of the 5th March 1872 for the march on the following morning of all the available troops in garrison to the neighbourhood of the Tōchi pass. Leaving 600 riflemen and two guns for the protection of the Edwardesabad fort and cantonment, a force was still available of about 1,300 infantry, two 24-pounder howitzers, and 350 sabres, who marched to Tōchi on the 6th under the command of Brigadier-General Keyes, C. B. An encamping ground was soon found, with an abundant supply of water, and the General and Commissioner, attended by some other officers and a small escort of cavalry, rode off to reconnoitre the ground over which the force would have to march the next day, and the pass which leads into the valleys of the Dawarias. This pass had been occupied early in the day by Mahamad Hyāt Khān, Extra Assistant Commissioner, with a mass of Vazīrī levies, supposed to have been converted for the nonce from bitter foes into friendly allies. As the small cavalcade advanced up the stony and winding bed of the Tōchi nala, they were met by messages from the Extra Assistant Commissioner, stating his ability to hold his own, as no enemy was to be seen. But his letters waxed less sanguine as the day advanced, and when only a few miles from the position, the Commissioner received a note from Mahamad Hyāt Khān reporting that he could not hold out without some assistance from the rear. The Dawaris were said to be showing in large numbers in the plain below, and to be advancing on his position; his own men were fast losing heart, and many had in fact already deserted him. The reconnoitring party pushed on as rapidly as the nature of the ground would admit, and in two hours from the time of their leaving the camp at Tōchi gained the foot of the Kōtal, on which was posted Mahamad Hyāt Khān and his untrustworthy allies. The crest was soon gained, and from it could be descried the valley of Dawar. A few of the inhabitants were visible on the plain, brandishing their scimitars, but apparently with no present intention of attacking, and with no means of firing at Hyāt Khān's party. But a panic, real or assumed, had seized the Vazīrīs, and it was with difficulty that they could be stayed. The evening was advancing, and as the reconnoitring party turned their horses to descend the pass, the Vazīrīs fled, leaving the crest to the still distant Dawaris. It then became a question whether to advance the force in the morning by this route with the chance of finding the pass occupied in strength, or to enter the valley by the easier but much longer route terminating in the Khasor pass. The great distance of this latter route, the difficulty of finding reliable guides to show the way, and the possibility of embroiling the Government with some of the Vazīrīs, whose encampments the road would skirt, decided the General

to adhere to the original plan and route, even on the chance of having to fight his way over the Shīnki Kōtal.

The troops accordingly fell in at 4 A. M. on the morning of the 7th. The camp was left standing under the charge of a British officer with 150 sabres of the 1st Panjāb Cavalry and 120 rifles, thus reducing the attacking force to some 1,200 rifles, 200 sabres, and two howitzers. One hundred rounds per gun, and the same number per man, a day's rations in haversacks, and a hospital establishment accompanied the column. With an occasional halt to clear the road of some of the larger boulders, and render it passable for the field-guns, the force neared the pass about 8 A. M. The usual precautions had been taken to clear the heights which command the bed of the Tōchi, but it was soon ascertained that the crest of the pass was quite unoccupied. Subsequent inquiries led to the belief that the Dawaris did not expect that the troops would again try the Shīnki Kōtal; they had therefore retired to their villages, there to await our approach. The column halted, and a road practicable for guns was made over the pass by the fifty coolies attached to the column, assisted by a fatigue party of the 4th Sikh Infantry, under the superintendence of Captain Sim, R. E. About 11 A. M. the road was reported ready, but it proved too steep even for the horses of a frontier battery, and the guns had to be dragged up the greater part of the ascent by the men of the battery and 4th Sikh Infantry. The descent on the Dawar side was comparatively easy.

The Brigadier-General and Commissioner now pushed on with the cavalry, and after an hour's ride over the rocky bed of the river, ascending a slight rise, found themselves at the end of a broad plateau with the three refractory villages of Haidar Khel, Sokhel, and Aipi little more than a mile to their front. Some influential Banūchis, who had been sent ahead by the Commissioner to again offer peace and reconciliation if our terms were acceded to, here returned to say that the Dawaris repented them of their sins, would pay the fines imposed, and would even submit to our burning the towers of their three villages. The cavalry had by this time (1 P. M.) advanced nearer to Haidar Khel, the village on the extreme left, and a large body of the enemy were seen defiantly waving their *tulwars*, and apparently inciting to an attack. A quarter of an hour's delay was granted to the villagers in which to collect the fine money, the cavalry remaining halted on the plain. On the infantry and artillery arriving, the assurances of obedience and submission were repeated, and the force advanced on the villages, partly to receive the fine imposed, partly to carry out the terms of the treaty on which peace was to be restored, *viz.*, the burning of the village towers. In strange contrast, however, with the submissive tone of the emissaries was the attitude of the great mass of the enemy, who, far from dispersing, still maintained their position in front of the village. The authorities were, however, so confident of the honesty of the Dawaris that the force marched (covered by skirmishers from the 1st Sikh Infantry) within musket range of the enemy without firing a shot, but only to receive a volley from the treacherous villagers. The guns were now quickly brought into action on the village, while the 1st Sikh Infantry made a spirited advance on the enemy, who retired into their houses, firing as they went. While the 4th Sikh Infantry (of whom a wing had been left to

hold the Shīnki Kōtal) were sent round to the left flank of the village, and the cavalry to its right and rear, the 1st Sikhs stormed its closed gates and effected an entry, driving the inhabitants to the north corner of the village, where for some time they made a stand behind some high-walled houses. The 1st and 4th Sikh Regiments having now got undisputed possession of the left portion of the village, set it on fire. The 1st Panjāb Infantry was now brought up and sent to the right flank of the village to aid the cavalry in cutting off the retreat of the villagers. But the fire and determined bearing of the two Sikh regiments was too much for them; and, abandoning their position, they fled towards the plain, only to find themselves surrounded by the cavalry on their left, the dark coats of the 1st Panjāb Infantry in their front, the guns on their right, and behind them the deadly Enfields of the two Sikh regiments. The cavalry were speedily down upon them, when, seeing that all was lost, they made a rush for the head-quarters, throwing down their *tulwars* and matchlocks as they ran. Attention was now directed to the adjacent village of Aipi; but profiting by the severe lesson inflicted on Haidar Khel, security was at once given for the amount of the fine imposed, and the village was spared. It was considered that sufficient retribution had been exacted, and that no further punishment was necessary. The more distant village of Sokhel was also spared, and it may be added that the Commissioner, while returning to camp, received the representatives of that village also, who had followed to surrender, and who yielded unconditionally to all demands. At about 4 P. M. the force commenced its return march towards Tōchi, and the Kōtal was cleared before dusk. No opposition of any sort was encountered *en route*.

Our loss was 6 sepoys wounded (2 severely) and 7 horses. The loss inflicted on the enemy, according to the most authentic accounts, was 43 killed, wounded unknown, and 30 prisoners. The results of the day were satisfactory in a political as well as military sense; for a hitherto independent tribe had been compelled to recognise that even their secluded valleys did not protect them from just punishment. (*Edwardes, Nicholson, Norman, Pioneer.*)

DEDAI—

A village in Bajāwar (?), 3 kos west of Kunatēr, having 160 houses. (*Aleemoola.*)

DEKHĀ—

One of the highest hills in the Khetrān country; it is a spur from the Bāghāo Gali, with which it is connected by a low water-shed (running down about south-east), dividing the drainage of the Churi from that of the Badhi.

It is situated about the centre of the west border of the Rākni valley, and is distant (its base) 3¼ miles from Rothar fort.

The ascent is difficult, the surface being covered with rocks, and the incline stiff. A few Khetrān herders may be seen grazing their cattle here; otherwise it is deserted, there being no water on its slopes to allow of habitations. The ascent from the east would occupy a good walker nearly an hour. The view obtained from its summit on a clear day commands the greater part of the Khetrān lands, and it is the best spot in the country from which to see the Khetrān valley.

The drainage of Dekhā goes to the Rākni water-course, a small stream, the perennial water of which springs up a few hundred yards from its base, joining the Rākni at a short distance below Jām Kōt. (*Davidson.*)

DERA BIBRĀK OR DERA BŪGTI—

The capital of the Būgtis, situated 64 miles west from Rojhān, and from Bārkhān about 65 miles south by west. It is in the Siāf valley, the finest of the Būgti possessions, and is one of the only, if not the only, town or village possessed by this tribe, whose habits are essentially nomadic. It is the residence of the chief, Ghūlām Murtaza.

It formerly contained a garrison of 70 or 80 sowars, furnished by the Khān of Kālat, which, however, has been withdrawn for many years.

It is situated 1½ mile south-west of the Dāhār or Siāf pass, about 9 miles west of Hingur (the east boundary of the plain), and is rather picturesquely situated on the banks of the Siāf water-course, commanding a good view of the Siāf valley.

The village is small, consisting of only a few irregularly-placed mud houses, very little attempt being made to preserve the regularity of streets. The fort, according to Lance, is square, built of mud, with sides of 400 feet, and circular bastions at the angles; the walls are 15 feet in height. It is said to contain 250 fighting men, of whom 30 or 40 are sowars, and 50 matchlockmen, the rest being armed with swords and shields only.

North-east of the village is a large cultivated tract, of some hundred acres in extent, lying between it and the Siāf or Dāhār pass.

Davidson says—"Its water-supply is dependent on the Dāhār or Gārmāf "stream; there are no wells in the city. There is, however, a pool (it looks "like a cess-pool, and is filthily dirty) close to the town, east of it, on "which the inhabitants would be dependent for water in the event of the "Māris or other enemies besieging Dera." Lance, on the other hand, states a stream of good water runs under the walls.

Derā Bibrāk contains about 220 houses, of which 20 belong to Hindū residents; there are 10 shopkeepers, chiefly grain or cloth merchants.

This place was captured in 1839 by the force under Major Billamore, and in 1845 by General Simpson's column of Sir Charles Napier's army. Many British officers have since paid friendly visits to it. (*Davidson, Lance, Napier, Jacob, Billamore.*)

DERA DĪN PĀNĀ—

A village in the Sānghar division of the Ghāzī district, 2 miles from the right bank of the Indus, 8 miles east of Tāōsa, and 44 miles north of Ghāzī.

The shrine of Dīn Pānā is erected on the left bank of the river, over the remains of one Abdul Wahāb, better known as Shāh Dīn Pānā, who was a resident of Uch in Bahawalpūr, and son of Syad Shah Jalāl Sahib Bokhāri. He came here and stayed with one Bakū, who became his disciple. He remained here for 70 years, and died about 300 years ago. The shrine was built by the Nutakānis. There is a story that the saint, by reason of his faith and sanctity, used to travel about on dry land in a boat, and this boat is said to be now in the village of Bāgrā Sharki. There is no day set apart for visiting this shrine, but people come at all seasons, especially in March, when on Fridays a fair is generally held. (*Macgregor.*)

DERA FATEH KHĀN—Lat. 31° 7′ 9″; Long. 70° 46′ 39″; Elev. 532.

A town in the district of Dera Ishmāīl Khān, on the right bank of the Indus, and 53 miles south of the capital of the district. It is a small place of 316 houses, is clean, and has a good and well-supplied bazaar of 30 shops. There is a good encamping ground, a police station, and a travellers' bungalow. The cultivation around consists of some sugarcane and

fields of poppies, in addition to the usual crops. The population is 1,591 souls, of whom 543 are adult males; of the first 129 are Balōch, 838 Jats, and 494 Hindūs. In Dera Fateh there are 20 buffaloes, 4 horses, 20 donkeys, 100 bullocks, and 40 camels. Supplies are procurable in abundance, and water is taken from the river. The chief man of the village is Ghūlam Haidar.

The original town is said to have been of great size, and stood far east of the present one. It was swept away by the Indus, and a second built more inland. This shared the same fate, and consequently the third and present colony is inferior in size and wealth to either of its predecessors. The greater part of it also was washed away in 1871.

The district round Dera Fateh Khān was, in the Sikh time, known as Girāng, and was bounded west by the Ushtarāna hills, including Daolatwāli and Gōrwāli, north by Dera Ishmāīl Khān, east by the Indus, and south by Sāngārh, the border village in this direction being Mōr Janghi.

The land is of that nature that the people never know whether they are to have a harvest or not. The strip which lies along the Indus bank is irrigated by Persian wheels, and a few villages on the Sāngārh border obtain partial irrigation from overflowing branches of the Vihōwa Rud, which they take great pains to retain by means of dams; and one village on the north, Shēkh Vada, is occasionally reached by the remains of the Lūni river from Kōlāchi. The rest of the cultivation of Dera Fateh is entirely dependent on rain. If rain falls in ever so small a quantity, it is caught in a network of traps which cover the country, and are called "luts," when the harvest is secure and plentiful.

There were 96,657 'gumaos' (acres) of land under cultivation when Edwardes visited this district, of which 91,659 were entirely dependent on rain, 3,930 irrigated by the river, and 4,068 by wells. Besides this there were 48,431 capable of cultivation, and 42,197 waste; 197 wells and 1,147 ploughs. At present there are 4,824 beegahs, of which 1,703 are cultivated. The produce is *bajra, jowar*, wheat, tobacco, barley, cotton.

The following account of the raid of the Kasrānis on Dera Fateh Khān is taken from a letter by Major Nicholson:—"Manak Mal, a Hindū in "Government employ, who had been set to watch the cotton crop of a certain "Yūsaf, Kasrāni, suddenly disappeared, and Yūsaf was suspected of having "made away with him. The 'Thānādar' of Garang was ordered to seize "him, but not being able to find him, he seized and imprisoned his brother "Mahamad instead. Mahamad in attempting to escape from the jail met "with injuries which resulted in his death. Yūsaf buried the body, and "repaired to his tribe in the hills with the view of raising them against "Government. On the 17th March 1852, 300 Kasrāni foot and 40 horse "appeared before Dera Fateh Khān, and, meeting with little opposition, "they plundered the place and retreated. They were pursued by the "Thānādar, Khuda Bakhsh, with about 60 foot and 80 horse. When the "two parties met, the 4th Panjāb Cavalry charged the Kasrānis, but were "repulsed with the loss of a Jamadar and three men killed and six "wounded, and the Kasrānis continued their retreat to the hills without "further hindrance. In order to punish them for this raid, an expedition "was sent against them in 1853." (*Nicholson, Macaulay, &c.*)

DERA GHAZĪ KHĀN—

A district of the Panjāb, situated between Lat. 69° 20′ to 71°, and Long. 28° 20′ to Long. 31° 10′.

On the north it is bounded by the district of Dera Ishmāīl Khān, on the east by the river Indus, on the south by a line drawn from the Siria watering place in the Sori ravine to Mithri on the Indus.

On the west the boundary is buried in an obscurity which no authority I have consulted seems able to clear up. Johnstone's map puts the boundary at the foot of the hills as far south as the Kaha river. From this he takes it up that ravine, and thence over the crest of the Māri hill. From this the boundary runs to the crest of the Giandari mountain, and thence in a straight line to the Sori and Siria. The fact is, no boundary has been sanctioned, and moreover the Secretary to the Panjāb Government declares it to be inconvenient to settle it. Sir John Lawrence was in favor of regularly laying down the boundary, and considered that the foot of the hills to the west was the best that could be adopted.

The length of the district from north to south is 192 miles, and its breadth varies from 13 miles at Kālā to about 44 miles at Hārand.

The area of the district given by Captain Johnstone is 6,530 square miles, *i. e.*, to go more into detail—

| | Acres. | Square miles. | |
|---|---|---|---|
| I.—Sanghar ... | ... 445233 | 695 | |
| II.—Dera Ghāzī | ... 857601 | 1340 | |
| III.—Jampūr ... | ... 691113 | 1079175 | square miles in the hills. |
| IV.—Mithankot | ... 1722596 | 2692836 | " " |
| V.—River Indus | ... 463398 | 724724 | " in river. |
| TOTAL | ... 4179941 | 65301735 | not in the boundaries above described |

The areas given in the census tables of the district for 1868, however, differ considerably from this:—

| | Acres. | Square miles. |
|---|---|---|
| I.—Sanghar ... ... ... ... | 273121 | 42675 |
| II.—Dera Ghāzī ... ... ... ... | 306609 | 47902 |
| III.—Jampūr ... ... ... ... | 364485 | 56950 |
| IV.—Mithankot ... ... ... ... | 540117 | 113147 |
| TOTAL ... | 1484332 | 260679 |

Captain Barron says the census tables are wrong, and furnishes the following tables:—

| | Square miles. |
|---|---|
| Sanghar ... ... ... ... ... ... | 680 |
| Dera Ghāzī ... ... ... ... ... ... | 1,367 |
| Jampūr ... ... ... ... ... ... | 895 |
| Mithankot ... ... ... ... ... ... | 1,753 |
| Indus ... ... ... ... ... ... | 580 |
| Total ... | 5,275 |
| Add for hills ... ... ... ... ... ... | 1,011 |
| " a part made over to Sind ... ... ... ... | 263 |
| GRAND TOTAL ... | 5,256 |

The divisions of Dera Ghāzī are:—

I.—SANGHAR. II.—DERA GHĀZĪ. III.—JAMPŪR. IV.—MITHANKOT.

These are sub-divided thus:—

I. *Sanghar.*—1, Taosa. 2, Mangrota. 3, Jhang Naoshahra. 4, Dūrābi.

II. *Dera Ghāzī.*—1, Batil. 2, Gadai. 3, Janūbi Shimāli. 4, Doda Sheru. 5, Ālam Khan. 6, Kot Daūd. 7, Kot Chuta. 8, Mamūri. 9, Nūrpūr. 10, Vidōr.

III. *Jampūr.*—1, Jampūr. 2, Hājipūr. 3, Dājal. 4, Kotla Mogalān. 5, Harand.

IV. *Mithankot.*—1, Mithankot. 2, Bāghsar. 3, Rājanpūr. 4, Rojhān. 5, Shahwali. 6, Naoshahra. 7, Mirpūr.

The district may also be divided according to tribes, *viz.*, Kasrānis, Nūtkānis, Lunds, Kosahs, Lagāris, Gorchānis, Drishaks, and Mazāris; as, however, these tribes do not really occupy the largest portion of the district, this division is rather ethnographical than political.

There is another remarkable division of this district which will be more fully, noticed hereafter. (1) The *Sind* lands, or those along the bank of the river, which are generally well cultivated, and have many villages and some trees. (2) *Pachad* lands, or those within the influence of the hill streams. (3) The strip between these two, which is a waste of sand, without water, inhabitants, or cultivation.

The general aspect of this district is not prepossessing, but not less so perhaps than that of many other districts of the Panjāb. It consists chiefly of a hot, arid wilderness, stretching as far as the eye can reach, unrelieved by water, trees, or even villages. One may go for miles and not see a sign of a living being, and though the *mirage*, which is for ever playing over the plain, deludes, it also in a measure relieves the eye. This is not so much the case to the east, nor to the north, as it is to the south, where in Rājanpūr we have a sample of the extent to which aridity and desolation can go. I don't suppose there is another tract that can beat this, unless it be the Jacobabad frontier.

To the west the district is bounded by a long chain of mountains known to the natives as the Kala or Siah Roh, and called by Johnstone the Sūlimān range. Regarding these hills I propose to say a few words. North of the Sanghar, and south of the Kaha, the hills which seem to form one unbroken range between these points are not really one range, but owe their origin to a watershed much further to the west than the great range which has been called the Sūlimān. All the hills to the west of the Derajāt districts spring from the great watershed between the Indus drainage and that of the Helmand, and it is therefore quite wrong to call the apparent range which seems to run north and south from the Takht-i-Sūlimān to the deserts of Sind one range, for it is broken into three distinct parts by the Vihōwa, Lūni, and Kaha rivers. The hills on the north-western frontier of the Ghāzī district, as far as the Sanghar river, belong to the northern or Takht-i-Sūlimān group; those to the west, from the Sanghar to the Kaha, are a distinct group, and may be called the Ek Bhai group, beginning on the north at the Jhandri peak, and ending on the south at that of Dragal. Again south of the Kaha, to the Sori, there is another group, which I will call the Māri group.

It will be noticed that all the main drainage of the hills between the limits I have named above runs east and west; consequently the main spurs of the great range between the Indus and the Helmand

also follows this direction. But there is one very noticeable fact in the lie of these spurs: that they throw out high and rugged spurs to the north and south, which are of a much more impracticable nature than their parent spurs, for whereas in the hilly country to the west of Dera Ghāzī it is almost everywhere possible to cross the main spurs from north to south, it is scarcely anywhere possible to cross their higher and more difficult offshoots from the east to the west except by certain low passes. These natural roadways from the north to the south are called by the Baloches 'Tokhs,' and form a feature peculiar, I believe, to these hills, to those north of Sind, and perhaps also to the Hala range to the west of Sind; but of the last I am not sure. Looking at the hills from the plains, they seem to comprise generally three or four distinct ranges, rising in progressive magnitude till they reach the Kala Roh; but a study of them will show that while they are intersected at numerous points by the drainage coming from the west, they are also connected by distinct watersheds with the higher hills to their west. Consequently, it is not right to talk of these hills as three or more distinct ranges running north and south, and parallel to each other, but rather as many distinct spurs running east and west, parallel to each other.

Though these hills may appear beautiful when on a bright clear day the sun throws their rugged sides into picturesque relief, yet such is not the usual aspect of the ranges. For in reality nothing can be conceived more desolate than their bare knife-like edges, and the absence of trees on their slopes is as much their characteristic as is the total want of water in the ravines below.

Once inside the outer spurs, the only level ground to be met with is in the beds of the ravines, or the small 'kachis' or plots of cultivation on their sides; consequently the sensation is not so much of being in a valley surrounded by hills, as in a pit surrounded by perpendicular walls.

The principal peaks to the west of this district are:—

| | Latitude. | Longitude. | Elevation. |
|---|---|---|---|
| Tiār ... ... ... | 31 1 51 | 70 8 0 | 7,640 |
| Būj ... ... ... | 30 52 45 | 70 6 4 | 7,620 |
| Behū ... ... ... | 30 46 19 | 70 2 47 | |
| Jhāndī ... ... ... | 30 43 23 | 70 7 16 | |
| Lūndī ... ... ... | 30 35 9 | 70 7 26 | 7,008 |
| Mārī ... ... ... | 30 44 59 | 70 6 37 | 7,973 |
| Sūrōh ... ... ... | 30 21 39 | 70 10 40 | 7,637 |
| Mōbārākī ... ... | | | |
| Ek Bhāī ... ... | 30 10 17 | 70 8 54 | 7,462 |
| Bindār ... ... ... | 30 30 43 | 70 32 7 | 2,858 |
| Ahiwāikī ... ... | 30 14 50 | 70 9 24 | |
| Lūki ... ... ... | | | |
| Gōrāndāni ... ... | | | |
| Drāgāl ... ... ... | 29 38 32 | 69 58 13 | 5,386 |
| Mārī ... ... ... | 29 32 57 | 69 55 20 | |
| Bihishtō ... ... | 29 22 4 | 69 54 52 | |
| Gīāndārī ... ... | 29 5 44 | 69 45 35 | |

There are no perennial rivers in the district, except the Indus, which forms the eastern boundary (*vide* Indus). This river is, I believe, not any-

where fordable within the limits of the Ghāzī district, but it is crossed by ferries at the following points:—

| | | Boats. | | | |
|---|---|---|---|---|---|
| 1 | Derā Fāteh Khān ... | | Opposite Derā Fāteh Khān. | | |
| | Tibī ... ... | | 7 | miles below | Tibī. |
| | Jhūkār ... ... | 2 | 5 | ditto | Mātā. |
| | Goliwālā (Morjāngi, Rs. 680) ... | 4 | 11 | ditto | Derā Ashraf. |
| 5 | Derā Dīn Pānāh ... | 2 | 6 | ditto | Derā Dīn Pānāh. |
| | Pīrwāli ... ... | 2 | 11 | ditto | Māhoī. |
| | Savaī Wālā ... | 2 | 5 | ditto | Kānd Kōt. |
| | Anū Khar ... | 4 | 12 | ditto | Sādrūldīn. |
| | Gūjerāt... ... | 3 | 4 | ditto | Pīr Adil. |
| 10 | Kōreshī... | paddle ferry | 6 | ditto | Derā Ghāzī. |
| | Kīnjar ... ... | 2 | 10 | ditto | from Derā Ghāzī to Kīnjār. |
| | Dharīwālā (Sherū) ... | 3 | 20 | ditto | Sherū. |
| | Rata Lāghāri (Lūndī) | 3 | 9 | ditto | Lūndī. |
| | Lar Mīānī Bāgh Shahivāla or Rekh ... | 3 | 16 | ditto | opposite Hājīpūr. |
| 15 | Mehriwālā (Kōtla Andarūn) ... | | 11 | ditto | ditto Fāzalpūr. |
| | Nāōshāhrā ... | 3 | 5 | ditto | ditto Nāōshāhrā. |
| | Nūrpūr or Dhākā ... | | 5 | ditto | ditto Rājānpūr. |
| | Wang ... ... | 4 | 9 | ditto | ditto Kotla Nasir. |
| | Mithankōt ... | 4 | 4 | ditto | ditto Mithankōt. |
| 20 | Bāngālā ... | 2 | 9 | ditto | ditto Bāngāla. |
| | Brāgsā or Bhai Dera ... ... | 2 | 4 | ditto | ditto Bāghsar. |
| | Abādpūr ... | 2 | 8 | ditto | ditto Bādli. |
| | Mad Mahoi or Mīānkā ... | 1 | 6 | ditto | ditto Mīrānpūr. |
| | Rōjhān ... | 4 | 9 | ditto | ditto Rōjhān. |
| 25 | Kīn ... ... | 4 | 8 | ditto | ditto Kin. |
| 26 | Shāhwāli ... | 1 | 16 | ditto | ditto Shāhwāli. |

The other rivers of the district may be classed; 1st, those which have water in them at their debouchure into the plains for the greater part of the year, *viz.*, the Vihōwa, Sanghar, and Kaha. These rivers serve to irrigate the cultivation from 5 to 10 miles from the hills, beyond which they do not reach, except in flood; 2nd, those which, rising in the main range, occasionally have water in them at their debouchure, *viz.*, the Sori, Vidōr, Dālānā, Mithāwan, and Chāchār; 3rd, those which rise in the outer spurs, and never have water in them, except after rain. These are very numerous, the principal being Mithwān, Litrā, Bāti, Khaōna, Mahōi, Sōri, Mōkham, Nangar, Chōtı, Kura, Kumbi, Kōsrāh, Bāgāri, Chedgi, Pitōk, Shōri, Zāngi, Jābāri, and Sōri.

Although there are no lakes in this district, the Indus, when in flood, forms temporary inundations, which are full of fish, the fisheries being sold by Government for a large amount every year.

I am indebted for the following information regarding the canals in this district to the Executive Engineer, Irrigation Department, of this district:—

"They are all supplied from the Indus; they are 13 in number, as "follows: Mānkā, Kōt Daūd, Shōria, Kāsturi, Dhingānā, Chībrī, Sāhibā, "Gāmūwālā, Sōhān, Nūr, Dhūndi, Kūtāb, and Kādrā, with their branches; "their total length is 577 miles, their widths from 45 feet to 6 feet, and "depths from 12 feet to 3 feet.

"The Mānkā, the northernmost canal, takes off at the village of Kala; the "Kādrā, the southernmost at Naoshara; all the other canals at points between

"these two more or less, as follows: the Shōriā and Kōt Daūd opposite "the villages of Sāndilā and Kāmi-ki-Basti, terminating the one at Pir Adil, "the other at Dalūra, a village near the Jāmpur and Dājal road; the Kāsturi "takes off to the south of Moza Shimbeh, and terminates to the south of "Sāminā-ki-Basti. The Dhingānā and Chībrī have their rise in the "vicinity of Jea Pitāfi-ki-Bāsti, and the first tails into a branch of the "Sōhān, the Hāsham, near the village of Dhingānā. The Chībrī terminates "at the village of Jhōk, on the Dera Ghāzī Khān and Sherū road.

"The Sāhibā has its head near Bāsti Mūsa, and ends at Jampūr; the "Gāmūwālā, Sōhān, and Nūr take off from a creek near the village of "Shāh Jamal; the first terminates at Jampūr, the Sōhān about six miles to the "north of Mahāmadpūr, while the Nūr falls into the Dhūndi canal, about "four miles above the Hamūwālā Choki, on the Dera Ghāzī Khān and "Rājanpūr road. The Dhūndi takes off above the village of Dhūndi, and "terminates at Asni; the Kūtāb opposite the village of Būliwālā, terminating "to the south of Rājanpūr.

"The Mānkā and the Kādrā terminate, the one near Dājal, the latter "to the south of Ūmrkōt. The lengths of the canals and their respective "branches, with the high supply discharge of each at its head, shown in cubic "feet per second, is given in the following table:—

| | Lengths. | Discharge. |
|---|---|---|
| Mānkā | 97 | 800 |
| Kōt Daūd | 9 | 79 |
| Shōria | 46 | 263 |
| Kāstūri | 23 | 271 |
| Dhingānā | 60 | 534 |
| Chībrī | 28 | 217 |
| Sāhibā | 48 | 470 |
| Gāmūwālā | 14 | 149 |
| Sōhān | 24 | 345 |
| Nūr | 60 | 420 |
| Dhūndī | 67 | 491 |
| Kūtāb | 41 | 258 |
| Kādrā | 60 | 600 |
| | 577 | 4,897 |

"The gradient varies very much, being from $\frac{1}{12000}$ to $\frac{1}{4000}$; in some "places even greater extremes are attained; their alignment is generally "bad, and they are very tortuous, owing, most probably, to the unwillingness "of the landowners to let their lands be divided by a channel, and then "preferring to have it run along the boundary of two contiguous farms. "The canals are excavated sufficiently deep at the head to allow the water "to run in when the river rises towards the end of April, and they generally "run dry in the beginning of October.

"The irrigation thus lasts five months, which is sufficient to raise and "ripen most of the *kharif* crops, consisting of *jowar*, *bajra*, cotton, rice, "indigo, and tobacco. The preliminary waterings for the *rabi* or cold "weather crops are also taken from the canals, and a very much larger area "is irrigated than would be possible were dependence placed on the wells "alone.

"The areas under cultivation of the hot and cold weather crops are "105,000 and 40,000 acres respectively, making a total of 145,000 acres of "irrigated land.

"The Dhingānā has four masonry bridges,—one on the Dera Ghāzī Khān "and Sherū road, two on the Dera Ghāzi Khān and Rājanpūr road, "and two on the same roads, for its branch the Samudri.

"The Sāhibā has two on the same roads.

"The Gamūwālā has one on the Dera Ghāzī Khān and Rājanpūr road.

"The Sōhān and its branch, the Hāshām, have three, one on the Jampūr "and Kōtla Moghlan road, and one for each canal on the Dera Ghāzī "Khān and Rājanpūr road.

"The Nūr is also provided with a regulator in the Shāh Jamāl Bund.

"The Dhūndi has three bridges,—one on the Dera Ghāzī Khān and "Rājanpūr road; two on the Rājanpūr and Hājipūr road; three on the "Rājanpūr and Mahamadpūr road. The Kūtāb has three bridges,—one on "the Dera Ghāzi Khān and Rājanpūr road, another on the Rājanpūr and "Mithānkōt road, and a third on the Rājanpūr and Murgai road. The "Kādrā has four,—one on the Rājanpūr and Mithankot road; the others "over its branches, the Ghūti Pahar and Hamid, where they cross the "trunk road to Sind.

"The bridges vary from 8 to 18 feet in width; most of them were built "before our rule, and, like all native structures of the kind, are massive

"The banks of these canals vary in height and width very considerably. "The cause of this is the declivity of the bed, the canals being cleared out "every year. Where the fall in the bed is small, or the course of the canal "tortuous, a larger quantity of silt will deposit; where the fall is greater, "the velocity of the stream will be greater, and the silt will all be carried off.

"To give a list of the villages would require a very long statement, but in "a few words the canals water the lands of all the villages lying to the east "of a line drawn from Kālā and *viâ* Bātil, Chōrātā, Gadai, Chōti, Nāwā "Shahr, Hajipur, and Asni." A very complete account of the canals of this district will be found in Captain Sandeman's report, dated 18th March 1869.

I have no information of the meteorology of this district.

Dr. Bennett says of the climate of Dera Ghāzī Khān—"It is dry; rain "falls in the end of December and during January and February, and "sometimes in March; there are often a few showers in July and August, "but during the rest of the year there is generally bright sunshine, and "dust-storms are very frequent. The heat, however, is not so excessive "as it is long continued. In the beginning of April the heat begins to "be disagreeable; May and June are very hot, and so are July and August, "except when there are showers; when rain falls it tends to reduce the "temperature during these months. The cold weather does not set in till "the beginning of November; December and January are quite cold, and "in the early morning the ground is often white with hoar-frost. In "1869 there were more showers than usual during July and August, and "in consequence the temperature never rose above 98°. In the cold weather "there is a hot sun during the day, and the nights are very cold.

"The climate is extreme, both as regards the relative difference of tem-"perature between day and night, and also as regards the yearly range "between the highest temperature in hot months and the lowest in the "winter months. Mean temperature of the year=76° 4' F.; hottest month, "May=105° F.; coldest month, December=40° F.; amplitude of the "yearly fluctuation=65° F. The rainfall in 1869 was unusually heavy

"compared with that of former years, amounting to 13·816 inches, giving "an increase of about 9 inches over that of the preceding year. The number "of rainy days during the year was 22. Winds, chiefly from southerly "and northerly directions,—the former are exceedingly dry and hot during "summer, the latter colder and more moist,—were not unfrequently accom-"panied with electrical disturbances of the atmosphere, such as sand and "thunder-forms, followed by heavy rain."

The medical report for 1870 also gives the following information: "The climate, like that of most of the country on this side of the Indus, "is very dry, and in the winter bracing, bearing a strong resemblance to "the climate of Egypt in the former respect.

"*The rainfall* during the year only came to 4·5 inches, which was less "than that of 1869 by 9·316 inches. Rain fell on 11 days out of 365.

"The highest temperature in the shade during the year was 106°, the "lowest being 41°. The greatest average daily range was also in November, "and amounted to 23·20°; the lowest, 9·70°, was in July; 76·84° was "mean temperature of the year.

"The wind blows from the north for 7½ months (the cold season) of the "year; in the remaining months from the south.

"The drinking water is obtained from wells, and is tolerably good and "abundant; it contains more lime than is usual in good water.

"During the year 1870 there was nothing peculiar in the climate at "Dera Ghāzī Khān; it was not a particularly hot year. In private "houses the thermometer never rose above 95°, and after the 4th or 5th "of August, when there were two or three mild showers, there was no more "severe heat. The rainfall during the year was small, having been between "four and five inches. The cold in November and December was not ex-"cessive."

Among the mineral productions of the district, it may mentioned that coal described by the Geological Surveyor to be "as good in quality as any in India" is found at the head of the Chūmālang valley, on the west of the Khetrān country. But it is a great deal too far from civilization to be of the slightest use, being 12 marches from the river, one of which is over a very difficult hill at present barely practicable for bullocks. The country around, too, is in a chronic stall of disorder. So that, even supposing it would pay to work this mine, nothing short of occupation would ever ensure the safety of the miners.

The Giandāri mountain abounds in marine deposits. The fossils are called 'Sangcha' by the natives, and are used in various diseases, and sold at 32 seers per rupee. They have no other virtue than what they derive from being carbonate of lime. Antimony is found in the lower hills to the west.

The lower hills are formed of sandstone strata, supported by thin layers of soft sand, mixed with pebbles and conglomerate.

The plains of this district, especially between Rājanpūr and Shahwali, are covered with a saline efflorescence, which is called 'Kalar' by the natives, from which they make saltpetre. There are 248 saltpetre-makers in the district, and the number of pans at work in 1858 was 166. In 1854 Major Pollock reported that the amount of saltpetre produced was 8,000 maunds. No salt or nitre is found in the Dera division; some 'Kalar'

salt is brought from the Rājanpūr division, but all the rock salt used is brought from Kohat; some nitre also comes from Harand.

Fuller's-earth is found in various parts of the hills, notably opposite Yaru and Belab, and is taken to Ghāzi, Multān and Mozafargarh for sale. It is eaten by women during pregnancy. It sells at the rate of 1 maund for 6 annas. Sulphur is found in the higher hills to the west of the district.

"Geru," a hard red laminated earth, is found in the lower hills of this district. It is sometimes used in dyeing, and also by schoolmasters, who grind it, mix it up with water, and teach the children to write with it on wooden slabs. It is also sometimes used in native medicine. A dark-red, smooth ochreous marl is also found in the lower hills.

Selenite has been found near Yāru, and a fibrous crystalline gypsum called 'jarah' in the Sangarh division. Lime comes from Chābri Bālā and Dāwar to this district. It sells at the rate of 5½ maunds for the rupee; in the cold weather it is a little cheaper.

Plaster of Paris (*gach*) is found in the lower hills. It is usually sold in the bazars in round cakes, the calcined gypsum having been mixed with water, and the thick substance thus obtained dropped down in circular cakes and left to dry.

Alum and sulphur are also found in the Giandāri hills. Limestone is found in the hills near Choti Bala.

It is said that in the Mārī hills there is a petroleum spring, but where my authority does not say. Specimens have been sent to the Chemical Examiner, Lahore.

There is a small bush called 'lāni,' which grows on the barren plains near the hills from which washing soda is manufactured. This bush is also a favourite food for camels.

The animal productions of this district must be illustrated by the annual stock returns, as I have no other information regarding them. In 1871-72 the stock was returned as follows:—Cows and bullocks 115,046; horses 6,475; ponies 510; donkeys 8,577; sheep and goats 170-977; camels 14,364. Total live stock 315,949. Carts 13; ploughs 31,227; boats 148.

Of the order Carnivora (class Mamaliā) there are indigenous to the district,—of the feline genus, the tiger, wild cat, and the hyena; of the genus Putorius, the otter, which is found in the banks of the Indus; of the canine genus, besides the pariah dog, there are, the wolf, jackal, and the grey and brown fox; of the order Rodentia, the hare; of the order Pachydermata, there are the wild boar and the wild ass; of the order Ruminants, the ox, sheep, goat; Gond (or Barasinga of the plains), ravine-deer, hog-deer, and the camel; of the class birds, the principal are the partridge (black and grey), the Obārā, a species of bustard, different varieties of wild duck. Teal, quail and snipe, snakes and lizards, such as are found in other parts of India, are also met with.

In 1854 the annual produce of ghī was estimated at 200 maunds.

In 1854 about 800 to 1,000 maunds of wool were produced in this district.

Ravghan-i-pin, or Pelican's oil, is made from this bird, which is found in considerable numbers on the Indus. The oil sells at 8 oz. per rupee, and it is made from the fat of the bird. Each bird yields about ½lb.

Scorpions' oil is also made by steeping scorpions in oil. It is used in medicine, and as a cure for scorpion-bite. The price is 4½ tolahs per rupee.

The extent of the population of the Dera Ghāzī district in the census of 1868 was 308,840 souls. In 1853, when Captain Pollock made his report on the district, he returned it at 238,000 souls. There had thus been an increase of 70,840 souls in 8 years, or 8,855 per annum, or at the rate of about 4 per cent. on the population per annum.

The number of adults was 185,108; of these 99,554 were males, and 85,554 females.

The total number of children under 12 is 109,070; boys between 12 and 18, 70,698, and girls 53,034.

The total of males is 170,252, and of females 138,588.

The percentages of the above on the total population are 55·13 males, 44·87 females, 64·09 adults, 35·31 children; and of adults 54·65 are males, and 45·35 females; of children 56·01 are boys and 43·99 girls.

Divided according to tribes, the population of this district is as follows:—

54 Europeans, 10 Eurasians, 2 Native Christians, 5,324 Syads, 171 Mogals, 98 Saduzais, 73 Alizais, 110 Popalzais, 2,750 miscellaneous Pathān tribes, 11,311 Lagāris, 1,241 Bozdārs, 5,422 Mazāris, 7,523 Lūnds, 13,348 Kosahs, 3,757 Drishaks, 2,938 Kasrānīs, 47,050 miscellaneous Biloch, 142 Bhatis (Mahamadan) 78 Siyls, 21 miscellaneous Mahamadan Rajpūts, 162,519 Jats, 36 Gūjars, 635 Khojahs, 1,483 Brahmins, 2,038 Khatris, 121 Hill Rajpūts, 92 Banias, 33,024, Aroras, 410 Bhatias, 6 Kayats, 551 Sudhs, 1,464 Labānas, 600 Jats, 15 Ahirs, 727 miscellaneous Hindūs, 80 Bhotis, 4,576 miscellaneous tribes.

The Europeans and Eurasians returned in this list are composed of the officers and their assistants in the employ of Government.

The Saduzais, Popalzais, and Alizais are the descendants of the Pathān conquerors and Nawābs of Dera. They are a very useful, intelligent, and well affected race, and are employed in positions of trust and emolument. They live at Dera Ghāzī principally, but also at Rājanpūr and Jampūr.

It will be noticed that in order of amount of population the Baloch tribes of the district come as follows:—Kosahs, Lagāris, Lūnds, Mazāris, Drishaks, Kasrānis, Bozdārs. The Gorchānis āre omitted; 47,050 are returned as miscellaneous Biloch tribes. This is extremely vague, and gives no idea of the relative strength of these tribes. The tribes that have been entirely left out in the above enumeration are, according to Fryer's list of tribes, the Gorchānis, Nūtkānis, Gopang, Jatui Goramānis, Shikhanis, Chandas, Mastuis, Changwānis, Amdānis, Laskānis, Sabjānis, Malkānis, Giskoris, Sanjaranis, Miranis and Lālwānis. All these tribes will be found separately described elsewhere.

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The area occupied by the several Baloch tribes in the Dera Ghāzī Khān District is shown in the following table, furnished by Mr. Fryer, Settlement Officer.

| Number. | Name of Tahsīl. | Number of Villages. | Names of Tomundars. | Area. Cultivated. | Area. Uncultivated. | Area. Total. | Jama. Rs. A. P. | Average value per acre. Rs. A. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | Sangarh ... | 12 | Fāzl Khān Kāsrāni ... | 46,571 | 17,181 | 63,752 | 1,219 0 0 | 27 0 | In some of the villages entered as Baloch, the population is not exclusively Baloch. In most Baloch villages there are Jats and Hindūs intermixed with the Baloches. |
| 2 | Derā Ghāzi Khān ... | 23 | Ghulām Haidar Khān Lūnd | 36,342 | 26,347 | 62,689 | 8,471 10 0 | 22 0 | |
| 3 | Ditto ... | 12 | Sīkandar Khān and Bahadūr Khān Kosā ... | 82,059 | 65,481 | 1,47,540 | 11,300 0 0 | 17 0 | |
| 4 | Ditto ... | 13 | Jamāl Khān Laghārī ... | 1,62,545 | 1,80,309 | 3,42,854 | 12,650 8 0 | 22 4 | |
| 5 | Jāmpūr ... | 6 | Jamāl Khān Laghārī ... | 15,660 | 14,221 | 29,881 | 446 12 0 | 12 0 | |
| 6 | Ditto ... | 6 | Mazār Khān Lūnd ... | 36,196 | 11,018 | 47,214 | 1,749 0 0 | 12 0 | |
| 7 | Ditto ... | 32 | Ghūlām Haidar Khān Gorchāni ... ... | 1,17,695 | 40,043 | 1,57,738 | 7,439 0 0 | 12 0 | |
| 8 | Rājanpūr ... | 7 | Mīrān Khān Drīshak ... | 14,328 | 1,42,469 | 1,56,797 | ...... | 10 0 | |
| 9 | Ditto ... | 22 | Emām Bakhsh Mazārī ... | 51,894 | 3,53,249 | 4,05,143 | 6,359 10 0 | 19 10 | |

By a copy of the population, according to tribes, furnished me by Captain Sandeman, the miscellaneous Baloches returned above are in the several sub-divisions as follows: Bati 2,213, Paiga Gadai 1,347, Janūbi Shimāli 5527, Doda Sheru 1,692, Alam Khan, 1,119, Kot Daūd 3,741, Kot Chūtā 1911, Mamūri 883, Nūrpūr Mahtum 2,075, Vidōr 1,548, Jampūr 1,859, Hājipūr 37, Dājal 887, Kotla Mogalān 3,424, Harand 512, Taosa 4,113, Jhang Naoshara 1,816, Durābi 1,361, Mangrota 2,823, Mithankot 1,002, Bhagsar 1,557, Rajānpūr 372, Rojhan 618, Sohanwala 934, Naoshara 1145, Nūrpūr 496.

The next noticeable item in the population are the 162,519 Jats. These are principally found in the following sub-divisions:—

Janūbī Shimāli 25,672, Dājal 10,530, Rojhān 10,120, Rājanpūr 8,989, Kotla Mogalān 8,869, Jampūr 8,670, Harand 7,704, Naoshara 7,237, Mamuri 6,124, Jhang Naoshara 6,119, &c. A comparison with the total number of souls in each sub-division will show what an important item the Jats are numerically in this district, and a reference to the article on each of these sub-divisions will show what proportion they bear to otherclasses ineach.

The order in which the various items of the population come numerically is—Jats 162,519, Baloches 92,589, Hindūs 39,591, others 14,159. Thus the Jats are something more than one-half, the Biloches a little under one-third, and the Hindūs about one-eighth of the total population.

Classed according to religion, the population of the district is as follows:—60 Christians, 264,527 Mahamadans, 38,467 Hindūs, 1,124 Sikhs, 80 Budhists, 4,576 others.

Of the enumeration according to occupation, the most noticeable items (referring to males only, except where it is evident females are meant) are: Government employés 912, police 598, village watchmen 399, village officers 2,075, soldiers 2,274, priests 1,320, pundits 194, schoolmasters 491, musicians 1,034 males, 897 females, dancing girls 207, servants, male, 12,971, barbers 1,502, washermen 1,880, servants, women, 1,602, merchants 133, shop-keepers 7,206, bankers 670, letters out of conveyances 4,914, boatmen 597; no coolies. Proprietors of land—Hindūs 1,907, Mahamadans 52,501, laborers 6,495, saddlers 29, carpenters 2,823, masons 410, weavers 7,734, dyers 406, tailors 306, shoemakers 4,145, cotton-cleaners 1,362, gram-dealers 4,459, rope-makers 1,427, blacksmiths 710, goldsmiths 917, potters 1,720, saltpetre-makers 248, laborers 11,195, beggars 4,845.

The total of agriculturists is 173,318, and of non-agriculturists 135,522.

Theprincipal towns and villages in the district are—Dera Ghāzī Khān 20,123 (21 on the Panjāb list), Impūr 7,796, Choti 7,300, Dājal 5,653, Rojhān 5,602.

There is only one town in the district with more than 10,000 inhabitants, four with from 5,000 to 10,000, 31 with from 2,000 to 5,000, 57 with from 1,000 to 2,000, 78 with from 500 to 1,000, 94 from 200 to 500, and 115 with less than 115 souls.

There are 13,207 enclosures, 62,139 houses in the district, thus giving an average of 23·38 souls per enclosure, and 4·97 souls per house.

The Hindū men of Dera Ghāzī district wear loose trousers, called *sharai* and sometimes *dohtis*, generally white, but occasionally colored, a long coat reaching down to the knees, an under-shirt, and a wrapper or sheet thrown over the coat. Their turbans are of muslin, and they wear a cap underneath. The Musalmāns wear very much the same dress, and the Baloches wear a loose pair of trousers of endless folds, a long coat, and voluminous

turban, all of white. The Hindū women wear a plaited petticoat, a bodice or stomacher, and a scarf; Musalmān women wear trousers, a bodice, and a scarf; Baloch women wear a long bodice, and no scarf. The shoes generally worn are made of stout rough leather sewn with leather strings or thick cotton thread, ornamented with cloth and silk embroidery.

There is a shoe called 'Bakmāla' made in the Mazāri country, which is of a very similar form, and made of coarse reddish leather sewn with leather strings, and elaborately embroidered all over with silk. Sandals (Chapli) are generally worn in the hills; the commoner sorts are made of palm leafs, but the better are of hide, sewn with cotton string, and fastened by two broad straps.

This district has been so much regarded as a totally Baloch district that it is difficult to find any account of any other race.

The following information regarding the areas of the district is taken from the statistical return in the Panjāb Census Report for 1868, but these figures, according to Captain Barron, are quite wrong.

"The area in square miles is 2606·79; in acres 1,484·332. Of these, "225·105 acres are cultivated, 572·396 are culturable, 275·022 are revenue-"free, 411·809 are barren.

"The demand on account of land revenue for 1866-67 in rupees was "321·701; the rate per acre in total area 3 annas 6 pie. Rate per acre in "total mālgūzāri 6 annas 4 pie. Rate per acre on total cultivation 1 rupee "6 annas 10 pie."

The produce returns of the district furnish the following information as to the agricultural produce of the Dera Ghāzī Khān district in the following years—

| | 1867-68. | 1868-69. | 1869-70. | 1870-71. | 1871-72. |
|---|---|---|---|---|---|
| Rice ... ... | 5,550 | 6,113 | 7,032 | 10,462 | 5,774 |
| Wheat ... ... | 102,096 | 107,531 | 100,670 | 106,246 | 66,829 |
| Other food grains ... | 86,949 | 69,798 | 139,721 | ... | ... |
| Oil seeds ... ... | 9,247 | 21,166 | 2,655 | ... | ... |
| Sugar ... ... | 19 | 11 | 3,295 | 9 | 8 |
| Cotton ... ... | 17,235 | 17,350 | 22,496 | 18,064 | 15,291 |
| Opium ... ... | 365 | 347 | 789 | ... | ... |
| Tobacco ... ... | 641 | 1,477 | 1,054 | 842 | 603 |
| Vegetables ... ... | 531 | 627 | 1,272 | 863 | 1,273 |
| Spices ... ... | 37 | ... | ... | ... | ... |
| Indigo ... ... | 8,827 | 9,895 | 10,440 | 6,490 | 8,679 |
| Miscellaneous ... ... | 12 | 186 | ... | ... | ... |
| Great millet ... ... | ... | ... | ... | 54,618 | 24,539 |
| Spiked do. ... ... | ... | ... | ... | 29,574 | 21,316 |
| Barley ... ... | ... | ... | ... | 4,870 | 10,408 |
| China ... ... | ... | ... | ... | 20 | 24 |
| Gram ... ... | ... | ... | ... | 1,824 | 991 |
| Shascolius Aconitifolius ... | ... | ... | ... | 173 | 5 |
| Peas ... ... | ... | ... | ... | 2,307 | 2,506 |
| Shascolius Radiatus ... | ... | ... | ... | 61 | 100 |
| Do. Mungo ... | ... | ... | ... | 140 | 2 |
| Ervum Lens ... ... | ... | ... | ... | 2,209 | 2,756 |
| Poppy ... ... | ... | ... | ... | 795 | 619 |
| Coriander seed ... | ... | ... | ... | 105 | ... |
| Chillies ... ... | ... | ... | ... | 43 | 16 |
| Other kinds ... ... | ... | ... | ... | 120 | 33 |
| Mustard ... ... | ... | ... | ... | 5,553 | 2,895 |
| Sesamum ... ... | ... | ... | ... | 164 | 267 |
| Sinapis Erma ... ... | ... | ... | ... | 4,755 | 4,151 |

The following table of the produce per acre of the various grains grown in this district is taken from Powell's 'Panjāb Products:'—

| | | |
|---|---|---|
| Wheat ... ... ... | $10\frac{1}{2}$ | maunds. |
| Do. Makewalla ... ... | $5\frac{1}{4}$ | " |
| Do. Pamlan ... ... ... | 7 | " |
| Barley ... ... ... | $8\frac{3}{4}$ | " |
| Black barley ... ... ... | $8\frac{3}{4}$ | " |
| Rice ... ... ... | $12\frac{1}{4}$ | " |
| Bajra ... ... ... | $10\frac{1}{2}$ | " |
| Jowār ... ... ... | $10\frac{1}{2}$ | " |

In 1854 the estimated produce of grain of kinds was 700,000 maunds, of which rice was 500 maunds.

The wheat from Dera Ghāzī Khān was considered by the Committee of the Lahore Exhibition of a remarkably good character.

The best sample of dates exhibited in the Lahore Exhibition in 1863 came from Dera Ghāzī Khān.

Gum is extracted in this district from various species of the Acacia, the *Hyperanthera moringa*. In the Barkhan hills it is also extracted from the tamarisk (T. diocia). It occurs in nodules, highly friable, of a granular texture; the nodules appear opaque or a pale yellow; but the little grains of which the nodule consists are individually transparent and of a red color; its taste is very peculiar, of a bitter combined with sweet, like a mixture of liquorice, aloes, and sugar. It is quite soluble in water.

Gugal, a resin produced from the *Balsomodendson Roxburghii*, is brought into this district to the amount of about 300 maunds a year by the lower passes of the Dera Ishmāīl district and the Sanghar pass. It sells in the district at 4 lbs. for a rupee. The samples are of a somewhat soft and not brittle texture, golden brown, but outside dull and of a darker color. It has a peculiar aromatic earthy taste. It burns readily, with a slight but pleasant smell.

Rope is made from the following substances:—*Crotalaria pincia* (San) and hemp, of which in 1854 it was reported that there were 2,000 maunds produced.

The *Mūng* grass (*Saccharum maya*) found in this district is used for thatching, making chicks, and the pith is eaten by cattle. *Khaskhas* (*anatherium muricatum*) is found on the banks of the Indus.

Cotton is grown, but the sowings are late, as the crops are dependent on the rise of the inundation canals. The following information on this subject is taken from the report of the Committee of the Lahore Exhibition of 1863. The outturn in 1854 was estimated by Pollock at 8,000 maunds.

| | | |
|---|---|---|
| The outturn of cotton fibre in 1861 was ... | 16,146 | maunds. |
| The quantity of cotton gathered without the seed was | 17,130 | " |
| Quantity retained for home use ... ... | 5,000 | " |
| " exported ... ... ... ... | 12,130 | " |
| Average price, Rs. 25 per maund. | | |
| The estimated area for 1865-66 under cotton was ... | 13,512 | acres. |
| " " 1866-67 " ... ... | 11,475 | " |

The only substance used for tanning in the Dera Ghāzī Khān district is the *babal* bush.

The substance used for dyeing is indigo, regarding which, in 1854, Pollock reported that 2,000 maunds were produced, varying in price from Rs. 25 to 60. This was of a very inferior kind, owing to which a former extensive trade in this article with Khorasan died away.

In 1863 the Deputy Commissioner of Dera Ghāzī wrote—"In this district, " at a rough calculation, about 15,000 acres are cultivated with indigo; the " average outturn gives about 12 seers of manufactured indigo to the acre, " so that about 4,500 maunds are manufactured yearly; the average price " is Rs. 40 a maund, giving Rs. 1,80,000 as the average of the indigo grown " and manufactured in this district. The plants of the first season are " called 'rop,' and are the best; the second year are called 'moonds;' " and the third year 'jis moonds,' which is only kept for seed. Madder " is grown in the district, the *Kussumba* or bastard saffron, the flowers " of the dhak tree (*Būtea frondosa*), the rind of the pomegranate, " (*punicagranita*), the galls of *Tamarix furas* and *Indica* or *Jhow*."

The substances from which oil is made are,—sape seed (rarson), mustard seed (rai), Tārāmira (*sinapis eruca*), sesamum (til), linseed (alsi), poppy seed, (khashkash), and a medicinal oil called Narūl ka tel, a dark-coloured, very offensive smelling oil, said to be used as a medicine for the eyes. It is a compound, but is not known elsewhere.

The following is taken from Bruce's report on the district:—

"The soil of the Dera Ghāzī Khān district is generally a tenacious " clay—fertile, if well irrigated, but almost perfectly sterile without water. " The main cultivated area is divided into two classes—the '*pachad*' " or lands irrigated by hill streams; and the '*sind*,' or lands within the " influence of the river.

"The '*pachad*' lands consist of large networks of '*bands*.' The lands are " of first-rate quality, as they are covered with an alluvial deposit brought " down by the hill streams; and if the '*bands*' get filled once at the proper " season of the year, it is sufficient to ripen the crop. As, however, they are " dependent on the rainfall in the adjacent hills, which is most uncertain, " their cultivation is very precarious, and they are consequently very " lightly assessed. The average assessment is less than 8 annas an " acre.

"The '*sind*' lands may be divided into three classes,—*viz.*, canals; " *sylaba*, or river inundations; and wells, whether receiving aid from " canals or from the inundations. For the *kharif* harvest wells are only " used when the canals fail. For the *rabi*, if the ground is first prepared " by the canal or inundation water, the wells can irrigate twice the " quantity of land they could do without such help. Thus, a well by " itself can water only 15 or 29 *bigas*, while with the help of canal or " inundation water it can water 30 or 40. The average assessment on " the '*sind*' lands is about 12 annas an acre; but in addition to this, the " owners of lands watered by canals have to pay water-rate of 4 annas " a *biga* on *kharif* lands watered from natural flow, and 2 annas where " raised artificially; also 2 annas on lands receiving help for the *rabi*. " The cultivation from inundations is very precarious. Where the water " leaves an alluvial deposit, called *mat*, the soil is spendid; but this, " like most other actions of the Indus, is governed by no laws. Where " the water remains too long on the surface, or passes over it for some years " without leaving a deposit, the soil frequently deteriorates. On this

"account the landholders would be very glad to see canals brought into "their estates, and *bands* erected to shut out the inundations.

"There is also a third description of cultivated land which requires "mention; but as its area is very small, I have not included it amongst "the main divisions. These are called *dhunda* wells, so named from the "peculiarly difficult circumstances in which they are placed, being situated "above the influence of the inundations and canals, and below the hill "streams, being a sort of connecting link between the *pachad* and *sind* "lands.

"The following is an approximate estimate of the different classes of "cultivated lands in the district as described, not including the Rājanpūr "jaghir:—

| | | | Acres. |
|---|---|---|---|
| "Cultivated by | hill streams | ... | 126,280 |
| Ditto | *dhunda* wells | ... | 10,968 |
| Ditto | *sylaba* inundations | ... | 70,709 |
| Ditto | wells and canals | ... | 69,660 |
| Ditto | canals alone | ... | 46,254 |

"The first class soils are not known by any particular names, but the "inferior descriptions are distinguished by local names, having reference to "the particularity in which its inferiorty consists. They are as follows:—

"*Shor or kalar*.—This soil is impregnated with salt or saltpetre, "and is utterly useless for cultivation.

*Drummon*.—The inferiority of this class consists in the good being "mixed with layers of sand. If sufficiently watered, it will bear any crop "grown in the district, but is not as productive as first class land. This "soil is peculiarly well adapted for indigo.

"*Kupper*.—This is a hard clay soil, and requires much labor and water "for its cultivation. It will only grow the inferior kinds of crops, such "as jowar, rice, sawuk.

"*Rupper*.—This name is applied to lands the status of which has dete-"riorated from the inundations flowing over them. When strength has "been taken out of them,—and being generally situated far from the river, "no alluvial deposit is left on them,—the clay is hard like kupper, and "dries fast, and therefore the crop which springs up will at first seldom "come to perfection."

The following remarks regarding the land tenures of the district are also taken from Bruce's report:—

"A short description of the different varieties of soil in the district "will help to illustrate the land tenures, and the several laws and customs "relating to them.

"I have already alluded to the classes of land known as the *pachads*, "*sind*, and *dhunda* lands—cultivated by hill streams, by the inundations "of the river, and the line of country lying between the two, which could "only be cultivated by wells. The latter got the name of *dhunda*, the "word being a local Hindee word signifying hard (*sakht*), which they "derived from the clay in that part of the country being very hard, as well "as from their otherwise difficult circumstances. The introduction of "canals about 150 years ago brought a new element into the country, and "changed the character of those *dhunda* wells, which were brought within "their influence, thus dividing them into two classes—*nahari dhunda*, or

"those receiving help from canals, and the original *dhunda* wells, few of "which now remain.

"The *sind* or inundation lands may also be sub-divided into two classes, "namely, those lands situated nearest the river, on which the inundations "leave an alluvial deposit called *matt*, and which do not require any "other irrigation for their cultivation; and secondly, the lands situated "further from the river, and which, in consequence, although subject to "the inundations, do not receive any alluvial deposit, and on which the "harvest will not ripen without receiving aid from wells.

"The proprietary land tenures in the district are chiefly perfect *patīdārī*, "but there are a few *zāmīndārī* estates.

"The different laws and customs existing between the landlords and "tenants differ from one another with reference to the several classes of "land I have described. The *patīdārī* tenures are known by the local name "of *bhyawali chawar*, *i. e.*, copartnership according to wells; that is "to say, that each separate well is a separate property, and, according to "the shares in the proprietary right in it, the proprietors realize the *litch* "or *malikana* (proprietary right), and the *masul* (a local word signify-"ing the Government share of the produce in kind, as taken by former "Governments), and pay their proportionate share in the revenue.

"The custom in the *pachad* lands, with regard to the *bunds*, is the same "as that in the wells in the *sind* lands. Each *bund* is one estate in "itself, being often sub-divided into a number of shares.

"Formerly, strictly speaking, there were no hereditary cultivators in "the district.

"The only cultivators who had a right of occupancy were those who "cleared jungle in the *sind* lands, called *muzara bootimar*, and those who "erected bunds on the *pachad* lands, called *muzara latbanda*. These held "more the position of inferior proprietors (*malikudna*), as their right was "transferable as well as heritable. In the *pachad* lands there are few "tenants with right of occupancy, as most of the *bunds* are erected by the "proprietors themselves.

"To describe the rights of a *bootimar* cultivator, it is necessary to ex-"plain that, according to custom, there are four distinct rights in the "soil:—

"1*st*, *Masul*, which is the Government share of the produce, gene-"rally the same as what was realized in kind by former Governments, "and which is generally $\frac{1}{3}$ or $\frac{1}{4}$ taken first out of the whole produce. This "is considered as the right of Government, and whoever receives it is re-"sponsible for the payment of the Government revenue. With our light "assessments, the profits on the *masul* are sometimes very large, and "much looked after by the people. In numerous instances, this right is "assigned to third parties, either by the proprietors themselves, who receive "litch, or by Government, either subject to a revenue or *maf*. Thus, "for political considerations, the Baloch Chiefs on the frontier receive the "masul of the estates of their clansmen, and are responsible for pay-"ing the revenue assessed on them.

"2*nd*, *Litch, or proprietary right.* This is usually $\frac{1}{16}$ or $\frac{1}{17}$ share of "the produce, after taking out the *masul*, and is under all circumstances "payable to the proprietor. What remains over is called the *rahkam*,

"which means the profits derived from the cultivation (derived from "*rahki*, a local word signifying cultivation).

"*3rd, Anwanda,* which is a share in the profits derived from the "cultivation (*rahkam*), and is $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, and sometimes as little as $\frac{1}{8}$ of "it, varying according to the status of the land.

"*4th, Rahkam.* The remainder of the *rahkam* is divided amongst "the cultivators according to their ploughs or bullocks. The customary "allowances to village servants, weighmen, &c., are paid in kind from "the whole *rahkam*.

"The right that a *bootimar* cultivator acquires in the land is the "third right or *anwand*, or, more correctly speaking, the right of not "having to pay *anwanda* to the proprietor, which he derived from having "cleared the land of jungle with his own labor.

"If the proprietor clears his own land and makes it over to cultiva-"tors, he receives from them *anwanda*, the share, as I said before, varying "according to the status of the land, fixed according to the custom, so "as to leave a sufficiency for the support of the cultivator and his cattle. "The word *anwanda* is a local Hindee word, derived as follows:—*an* "means not, and *wanda* means the working of a plough. The proprie-"tor being entitled to a share in the profits derived from the cultivation "(*rahkam*), without having to work his own ploughs or bullocks, this "share received the name of *anwanda*. The proprietor having cleared "the jungle, and brought them under cultivation at his own cost and "labor, and not through the cultivator, acquires a right in the cultiva-"tion profits. In the same manner, in the *pachad* lands, if a proprietor "erects his own *bunds*, he receives a certain share as *anwanda*; if the "cultivator erects them, he has not to pay this share, which he can sell or "transfer at his pleasure, as he becomes a *latbundi* cultivator, with right "of occupancy.

"If a *bootimar* cultivator leaves his lands uncultivated for two or three "years, he forfeits his right in the soil.

"Proprietors have to supply a share of the seed, proportionate to the "share they receive as *anwanda*. *Bootimar* cultivators are chiefly "confined to that class of lands I have described, on which the inunda-"tions leave an alluvial deposit. The reason of this is manifest. These "lands, until brought under cultivation, are mostly covered with dense "jungle. The cultivator can clear and bring them under cultivation "with the labor of his hands, and they do not require any artificial "means of irrigation. In the other lands, where wells have to be sunk, "water-courses excavated, &c., the cultivator is seldom able to pay the "ready cash, and therefore the proprietor has to make his own arrangements.

"There is, however, a custom very prevalent in the district called "*adhlappee*, which is for a proprietor of waste lands to allow a cultivator "to sink a well in them at his own cost, on which he becomes half proprietor "of the well lands; all the other expenses, such as clearing the land, is "shared equally between them. This custom is extended to building-"ground. A provides the site, B builds the house, which becomes their "joint property.

"The class of tenants who, from continued possession for a certain "number of years, were declared to have right of occupancy, were created

"under our rule, and were not known under Native Governments. The "cultivators on the lands on canals, wells, and hill streams are mostly "tenants-at-will, who pay *litch*, *masul*, and *anwanda* to the landlords. "On the canals the rates are about one-eighth *litch*, one-fourth *masul*, "and one-eighth *anwanda*, on the hill streams (*pachad*) the tenants pay "a consolidated one-third, and sometimes as high as one-half. The "cultivation requires little trouble, and the soil is so fertile that the "*bund*, when once well filled at the proper season, is sufficient to bring "the crops to perfection. On the wells where opium and vegetables "are grown, the proprietors generally cultivate with their own cattle "and paid servants.

"In Sunghur a practice prevails, to some extent of landowners "exchanging their lands, called *vaish*, but it has been discouraged "as much as possible. The proprietors of lands in this district, in "addition to whatever other share they may receive of the produce, are "entitled to what is called *jholee*, which is about one pai in every "*puth* of grain, 20 seers in 32 maunds, or one-sixty-fourth of the whole. "*Jholee* means 'the skirt of the coat,' and the custom was as much grain "as a man could carry in his skirt.

"There is also a custom called *tobra*; it was first introduced by the "Baloches, who paid a share of the produce, varying from one-eighth "to one-sixteenth, to their chief or headman; afterwards it become "recognized as a sort of right of the chief; and about the same "quantity of grain or *jholee* was given to the head or working man of the "village. Since our rule commenced, and the headmen receive their regular "allowance, this custom is dying out, and although it still prevails to some "extent, it is not recognized by Government. It took its name, *tobra*, from "the gram-bag. The mare being with the Beloch a sign of respectability, "the *tobra* allowance was supposed to be for the mare of the chief, "whose *izzut* (honor) as their representative they were bound to support. "When the southern part of the Rājanpūr sub-division was under the rule "of the Amīrs of Sind they allowed the Baloch Chiefs and others con-"cessions in exchange for feudal service, in the shape of a remission from the "Government demand, called *kussoor*. These grants were continued "under the Sikh Government, and subsequently under our rule. The share "was generally half, and when the cash assessments were introduced, the "lands were assessed at half revenue rates. The jagirdars of Rājanpūr, "who are the direct descendants of the Kalora Kings of Sind, also intro-"duced the custom in their *jaghirs*.

"The value of agricultural products in the district on the 1st January 1872 is shown in the following table, taken from the Panjāb Report of 1871-72 :—

| | Seers per rupee. | | Seers per rupee. |
|---|---|---|---|
| Wheat ... ... | 16 | Potatoes ... ... | 8 |
| Flour ... ... | 13 | Cotton ... ... | 2½ |
| Barley ... ... | 25 | Sugar ... ... | 2½ |
| Gram ... ... | 14½ | Ghī ... ... | 1 |
| Jowar ... ... | 26½ | Firewood... ... | 160 |
| Bajra ... ... | 22½ | Tobacco ... ... | 6¼ |
| Rice ... ... | 7 | Salt ... ... | 6¼ |
| Dal ... ... | 9 | | |

"The prices of labor in 1871-72 were—

| | Annas. | | Rs. A. |
|---|---|---|---|
| Skilled, highest ... ... | 8 | Cart per diem ... ... | 2 0 |
| " lowest ... ... | 6 | Camel " ... ... | 0 8 |
| Unskilled, highest ... ... | 3 | Donkeys, per score, diem ... | 1 14 |
| " lowest ... ... | 2½ | Boats, from 1 rupee to ... | 2 8 |

"There are no regular forests in the district, but all along the low lands, "which are covered by the inundations of the river Indus, there are dense tree "jungles. The trees grow to a height of 12 or 15 feet, and are cut down and "used for fuel for the steamers; the most common kinds are the *leih*, *khunda*, "*bhan*, *ibit*, *kurnah* and *jal*. The latter produces a small sweet berry called "*peeloo*, which is a staple food of the poor Baloches, who feed their goats "and sheep with the branches.

"The following list of shrubs and herbaceous plants, arranged according "to their natural orders, and comprising nearly the whole of the wild plants "of the district, has been kindly supplied by Dr. Deane:—

*Apocyanceæ.*

*Rhazya Stricta* (*Gandera*), dried leaves sold in bazar, like tonic, whose limit is 45 miles north of the station of Dera Ghāzī Khān.

*Rutaceæ.*

*Peganum Harmala* (*Harmal*), supposed to be similar in action to the Indian hemp.

*Lygophilleæ.*

*Fagonia Cretica* (*Damya*), *Tribulus terrestris* (*Gokhru*).

*Convolvulaceæ.*

*Convolvula Arvensis* (Veri).
*Ditto Pluricaulis*, (Dodak).
*Cuscuta reflexa*, (nilathari).

*Solanaceæ.*

*Wythania Somnifera* (Ashgund), root used in rheumatism, and as a dressing for ulcers.
*Wythania Coagluans* (Panirakhia), fruit used as medicine; leaves used in dropsy.
*Solanum Nigrum* (Kachmach), used by natives for toothache and asthma.
*Solanum Jacquini* (Kandiari).

*Leguminosæ.*

*Alhagi Maurorum* (fawasa), an exudation from this is sweet like manna.
*Crotalaria Barhia* (Khip).
*Ervum Lens* (fangli matir).
*Astvagalus Hamosus*.
*Eschynomene Connabina* (Jhunjhan).
*Melilotus Parviflora* (Sinji).
*Ditto Nigellum* (Maina).
*Vicia Sativa* (ankura).
*Cytisus Cajan* (Urur).

*Salsolaceæ.*

*Anabasis Multiflora* (Bhakra).
*Atriplex Hortensis* (Jusak).
*Caroxylon Fœtium* (Motilane), used as spinach, and the seeds medically.
*Chenopodium Album* (Bathum).
*Panderia Pilosa* (Kashul-ke-buti, Kanraro).
*Suœda Frutiosa* (Baggilane).

*Amarantaceæ.*

*Achyranthes Aspera* (Chirchitta), a weed used in dropsy.
*Serna Javanica* (Bui).
*Digera Arvensis* (Koundera).

*Nyctaginaceæ.*

*Boerhavia Procumbens* (Itsit).

*Polygonaceæ.*

*Calligonum Polygonoide* (Balanja).
*Polygonum Aviculure* (Machachi).

*Asteraceæ.*

*Taraxacum officinale* (Dudh).
*Cuchalia Sonchifolia* (Buthul Jungli Gobi).
*Eclipta erecta* (Bhungra), has properties like Ipecacuanha.

*Cruciferæ.*

Wild radish.
*Raphanus Sp., Jungli muli.*
*Sisymbrium Irio, Jungli sarson.*

*Orchidaceæ.*

*Zeuxine Sulcata*, found on islands in the Indus.

*Acanthaceæ.*

*Barleria longifolia* (Talmakhanu).

NOTE.—The names in parentheses are the native names.

*Orobanchaceæ.*

*Phelipæa Calotropidis.* This parasite was found growing from roots of *Calligonum* far from *Calotropis.*

*Verbenaecæ.*

*Lippia nodiflora* (Bukān).

*Ranunculaceæ.*

*Ranunculus Aquatitis* (Kussa, Kā).

*Scrophulariaceæ.*

*Veronica agrestis.*

*Asclepiadoæ.*

*Pentatropis spirulis* (Vānveri).
*Calotropis Hamiltonii* (Mudar).
*Periploca Aphylla* (Burrarru).

*Malvaceæ.*

*Abutilon Indicum* (Tikra).
*Urena Sinuata*, Gidharwar.

*Capparideæ.*

*Capparis Aphylla* (Kuril).
*Ditto Spinosa* (Karwil).
*Cleome Pentaphylla* (Hulhul).

*Liliaceæ.*

*Erythronium Indicum* (Bhukal Gujra).

*Fumariaceæ.*

*Fumaria Parviflora* (Popra).

*Filices.*

*Adiantum Capillus Veneris.*

*Boragineæ.*

*Heliotropium brevifolium* (Lulra).

*Illecebraceæ.*

*Spergularia Marina* (Itli, Markund).

*Mesembryaceæ.*

*Glinus totoides* (Porprang).

*Fuphorbiaceæ.*

*Crosophora tinctoria* (Ut Khor).
*Luphorbia Thymifolia* (Dudi).

*Portulaceæ.*

*Trianthema Pentandra* (Pathri).
*Portulaca Oleracea* (Lunak).

*Gramineæ.*

*Arundo Karka* (Nal).
*Saccharum, Munja* (Munj).
*Panicum dactylon* (Dub).
*Ditto Verticellatum* (Lapta).
*Poa Cynosuroides* (Drab).

The trees and semi-arboreous vegetation comprise the following list, with local names :—

*Phœniz Dactylifera* (Khajur).
*Salvadora Persica* (Kaurijal).
*Ditto Oleoides* Mithiran.
*Prosopis Spicigera* (Jandi).
*Melia Sempervireus* (Bakain).
*Ditto Asedarachta* (Nīm).
C. *Tecoma Undulata* (Rohira).
C. *Salix Babylonica* Majnūn).
C. *Ditto Tetrasperma* (Safeda).
*Populus Euphrutica* (Bahun).
*Bauhinia Variegator* (Kuchnar).
*Ficus Religiosa* (Pīpal).
*Ditto Judica* (Bōr).
*Dalbergia Sisoo* (Shīsham).
C. *Morus Indica* (Tūt).
*Acacia Arabica* (Kikar).
*Ditto Sirisa* (Siris).
*Ditto Etata* (Sufed Siris).

*Zizyphus Jujuba* (Ber); fruit eaten.
C. *Ditto, cultivated variety* (Pewandi); fruit edible.
*Tamarix Indica* (Farash), two varieties.)
*Ditto Dioica* (Jhau).
C. *Sizyyium Jambulanurn* (Jaman) — Fruit edible.
C. *Geewia Asiatica* (Phulsa) — Fruit edible.
C. *Mangifera Indica* (Amb) — Fruit edible.
C. *Amygdalus Persica* (Aru) — Fruit edible.
C. Pyrus Malus (Sen) — Fruit edible.
*Cordia Rothii* (Gondu).
*Dalbergia Sissoo* (Tali).
*Cappais Aphylla* (Karit).
*Cassiafistula* (Girduale) used for making Persian wheels.

C. means cultivated.

" The crops and fruits cultivated in this district are : —

" *Rabi*.— Barley and beardless wheat are extensively cultivated. Oats " grow freely; also poppy, safflower, and lucern. English vegetables, in- " cluding potatoes, are common.

" Figs, crab-apples, and the peach produce abundant fruit. The small " black grape is plentiful. Strawberries thrive, and are fruitful after the " second year's shoots have been preserved. Dates, mangoes, jamun, and " phulsa are the summer fruits.

" *Kharif*.—'Bajra,' 'jowar,' 'mukki' (sparingly), 'moth,' cotton, indigo, and " several species of panicum as fodder-grasses, *viz*., 'sanwuk,' 'chena,' 'keria,' " and 'kangni' are largely grown. The oil seeds cultivated are 'sarșon,' " 'usan,' and 'til;' all the varieties of cucubitaceous plants are widely grown.

" The animals used for agriculture are usually bullocks.

" Among the manufactures of the district are carpets of various kinds, " called 'langa,' value Rs. 24; 'galicha' 12; 'garvu' 15, made at Barkhān, " also at Bartī, and woollen carpets locally called 'phalāsī,' value Rs. 4 each, " manufactured at Bartī and Rojhān.

" Woollen saddle bags, 'khorzī,' value from Rs. 5 to 9 each, are made in " every part of the district, and are much used by the Baloches. The prin- " cipal places for their manufacture are Tibi-Lūnd, Barkhān, Bartī and " Rājanpūr. Woollen horse nose-bags are made at the same places, value " Re. 1-2 each. Some coarse pottery is also made from a gutty porous " clay. Matchlocks are made in Rājanpūr.

" I regret that I have not been able to get any later information of the " trade of the district than Pollock's report of 1860. In this he says that " a large quantity of sugar, in the prepared and rough state, in all some 10,000 " maunds, and about 500 maunds of metals are imported from Mūltān " and Bāhāwālpūr. Cloth of various kinds, clubbed together under the name " 'suffedee,' is said to be imported from Bāhāwālpūr to the extent of 6 or " 7,000 rupees' worth. Jhung supplies about 80 maunds of varnish.

" Goods are received as follows from the west, *viá* the lower passes of the " Dera Ishmāīl Khān district and Sānghar :

| | | | | | |
|---|---|---|---|---|---|
| Munjeet, rough estimate | ... | ... | ... | 4,700 | maunds. |
| Dried fruits ... | ... | ... | ... | 500 | " |
| Kussumba (safflower) | ... | ... | ... | 150 | " |
| Chogahs ... | ... | ... | ... | 400 | number. |
| Shot-silk ? (Kunawez) | ... | ... | ... | 1,000 | yards. |
| Raw ditto ... | ... | ... | ... | 2,000 | maunds. |
| Frankincense | ... | ... | ... | 300 | " |

From Kolacee comes a small quantity of Huldī (turmeric.)

" Ten thousand maunds of an earth known as 'Mūltānī miti,' and used " principally by women for cleaning the hair with, is brought from the " interior of the nearer western range. Sulphur (put at 500 maunds) is " brought from near Kalat.

" Salt, red, 500 maunds; black Trans-Indus ditto, 700 maunds; the " latter is brought from the Bahadoor Khail mine, and shipped at Esa Khail: " the red salt is shipped at Kalabagh, whence also alum is imported. The " Murwut ilaqua of the Dera Ishmāīl Khān district furnishes a large sup- " ply of gram, estimated at 20,000 maunds, and from the same place is " supplied iron from the Wuzeeree country (from Kaneegoorun), estimated

"at 2,000 maunds. This is in a very rough state. Some of the Kanee-"goorun iron is re-smelted at Kalaba, and sent down here. Rod and bar "iron are procurable in the town of Dera Ghazī Khān.

"The exports are inconsiderable, as goods passing the district by the "river route cannot be included. Whatever sulphur is imported is said to "be passed on to Bhāwālpūr. From 3 to 4,000 maunds of mujeet are sent "southwards, also some dried fruits and indigo (1,500 maunds); a portion of "the indigo is sent to Kalat and Khorasan; cotton (3,000 maunds) "is sent south. To the north is exported suffedee (3,000 maunds), dates "(2,000 maunds), oil (1,000 maunds), and the remaining articles mentioned "as exports in small quantities are ghī, metals, chogahs, varnish, wool, "and Mūltānī earth.

"The district, as before stated, is a very poor one, and its trade is in a "very backward state. The only person of any known wealth is Chaman "Lal, the principal trader in the town of Dera Ghāzī Khān. The next most "important places are Dajil, Jampūr, Rājanpūr, and Mithaukot. There "are no timber merchants. A brisk trade in bullocks is carried on between "Kalat and this district. Bullocks are brought from Bagh-Nari, in the Kalat "territory, and Dajil is the chief entrēpot; the animals not sold there are "brought into Dera Ghāzī and to Mozāfārgārh, Mūltān, and Leia; the breed "is a valuable one, and commands high prices; the average may be 60 or "70 rupees per pair, the best selling for 150 or more."

Captain Sandeman, in his report No. 265 of 6th August 1868, states that a considerable trade in cattle is carried on between the people of Nari in Kalat and the cattle merchants of the Panjāb. The chief of the Mazaris estimates that in this year no less than 6,000 of the famous Nari breed of cattle passed through Rōjhan *en route* to the Panjāb, these having been purchased by our merchants in Kalat.

Formerly a very extensive trade existed between Kalat and the Panjāb, *viâ* Harand, through the Mārī country, but of late years, owing to the unruly state of the Mārī tribe, this trade has entirely ceased.

There are fairs held in the Dera Ghāzī Khān district, at Sakhi, Sarwar, and Pīr Adil, but these are not strictly fairs for purposes of trade.

The money used is now the usual coinage of British India, but at the time of the annexation there were various coins in circulation.

Lieutenant Wace, Assistant Commissioner, Rājanpūr, gives the following information on the difference between the English measures and those in use in the district:—

DISTRICT MEASURES.

| | | | | | |
|---|---|---|---|---|---|
| 4 Puropees | = 1 Topa. | | | | |
| 16 do. | = 4 Topas | = 1 Paie. | | | |
| 64 do. | = 16 do. | = 4 Paies | = 1 Chohutti. | | |
| 256 do. | = 64 do. | = 16 do. | = 4 do. | = 1 Borah. | |
| 1,024 do. | = 256 do. | = 64 do. | = 16 do. | = 4 do. | = 1 Puth. |

A Puth ranges from 27 to 38 maunds, and taking 32 maunds as an average, as well as giving a convenient figure of comparison, the result gives—

| | |
|---|---|
| 1 Puth ... ... ... ... | = 32 maunds. |
| 1 Borah ... ... ... ... | = 8 do. |
| 1 Chohutti ... ... ... ... | = 2 do. |
| 1 Paie ... ... ... ... | = 20 seers. |
| 1 Topa ... ... ... ... | = 5 do. |
| 1 Puropee ... ... ... ... | = $1\frac{1}{4}$ do. |

But an English gallon of water weighs 10lbs. avoirdupois, or 5 seers, consequently the Topa and gallon are equal, as also the Puropee or quart; Therefore,

| | | | | | |
|---|---|---|---|---|---|
| | half a Puropee or two Toolas | = 1 pint | ... = 10 chittacks. | | |
| | 1 Puropee ... | = 1 quart | ... = 1¼ seers. | | |
| | 1 Topa ... ... | = 1 gallon | ... = 5 do. | | |
| | 1 Paie ... ... | = 2 pecks | ... = 20 do. | | |
| | 1 Chohutti ... | = 2 bushels | ... = 2 maunds. | | |
| Both together, | 1 Borah ... ... | = 1 quarter | ... = 8 do. | 1 load, or 40 maunds. | |
| | 1 Puth ... ... | = 4 do. | ... = 32 do. | | |

The standard of measurement is the Durree, or measure with which the grain is measured at the buttai—2 Topas = 1 Durree. If the Topa is maintained at the same weight as the gallon, *viz.*, 5 seers, it becomes too unwieldy for use, so that the Topa was made 3 seers weight.

The communications of the Ghāzī district are in a very fair state, though, beyond marking out a couple of lines, there is little attempt at road-making. The ground is generally hard, except after rain; where it is soft, attempts are made to ease off some parts of the sandy bits by laying down Jowar stalks, which are of material assistance.

The principal road is the district road, which runs from one end to the other, connecting all the most important places, *viz.*, Dera Fatēh Khān, Taosa, Dera Ghāzī, Jampūr, Rājanpūr, Mithankot, Rojhān and Shahwali.

There is also the frontier road, which is under the care of the officers commanding the outposts, and runs along the whole length of the frontier, connecting the posts with each other.

Besides the above, there are a number of smaller cross-roads in the district, connecting points on the frontier road with others on the district road. These are commencing from the north as follows:—

| | | | |
|---|---|---|---|
| Vihowa | to Dera Fatēh Khān, | Harand | to Dājal and Jampūr, |
| Mangrota | to Taosa and Dera Din Panah, | " | to Hājīpur, |
| Nurpur | to Kālā, | Drigrī | to Rājanpūr, |
| Balil | to Pīr Ādal, | Sabzalkot | to " |
| " | to Dera Ghāzī, | " | to Asnī, |
| Vidor | to " | Tozianī | to Asnī by Lalgoshī, |
| Choti | to " | Banduwala | to " |
| " | to Kot Chuta, | " | to Rōjhan, |
| " | to Jampūr, | Shekhwali | to Kin. |

There is also a road connecting Ghāzī and Jampūr by Mehtam and Sheru, and one from Jampūr to the Indus. From Dājal a road leads to Rājanpūr by Hājīpur; and from Rājanpūr the old road passes by Asni, Murgai, Umrkot, to Mīranpūr.

In addition to these, there are pathways between the villages; in fact the whole district is practicable for all arms except during the rains, when the portions of it near the river are deeply flooded.

A polymetrical table of the distances of the district will be found in Appendix II.

A list of ferries over the Indus has been given above, but the following remarks on the principal one seem to claim a place here. The inconvenience felt from the want of a good ferry over the Indus has been officially reported by Colonel Hughes (June 1864) as follows:—

"The passage of the river depends at present entirely on the wind and "weather. With the wind, which has been blowing here since the 2nd

"instant, boats have taken eight and ten hours to cross, and some have been "unable to make the opposite bank at all, and have been carried away, one "to a ghāt some six miles below the contemplated landing-place, and two "others to a long distance down the river, when they eventually were "brought up on the same side from which they had started.

"The ordinary ferry boat in general use is here altogether inefficient; for, "even if there were sufficient boats to take the necessary number of troops "across in one trip, which would be extremely improbable, if not impossible, "a slightly stronger breeze than that which lately prevailed would render "progress at all simply impossible.

"The river extends at this season of the year for about four miles from "bank to bank, and, with but slight variations, remains so from June to "September; and under the most ordinary circumstances a boat cannot be "brought back to the place of embarkation within eight or ten hours from "the time it started.

"The remedy I would suggest has, I think, but one drawback, namely, "that of expense; but I would submit whether the advantages that would "be gained do not outweigh this objection. A flat-bottomed steamer, "capable of plying in the shallow overflowings of the Indus, and of holding "its own in the river itself, would at once remove every difficulty; and I "would add that, by being stationed at Derā Ghāzī Khān, the steamer would, "from its central position, be available at a very short notice for either Dera "Ghāzī Khān or Rājunpūr, whether for troops crossing to or from the Trans-"Indus territories; and it may not be considered out of place to advert "to what might be perhaps profitable employment for the steamer, namely, "the two or three occasions in each year when immense masses of people "from all parts of India visit the shrine of Sukkee Surwar in this district.

"This remedy I beg to suggest with all diffidence, but the question of the "flaw in the military position of Dera Ghāzī Khān, in having what may be "called an almost impassable river in its rear, the Brigadier General will, I "think, consider worthy of consideration, and although I feel sure the "subject must have been weighed before, perhaps an instance in point may "serve to strengthen previous recommendations for a more efficient ferry."

Nine-tenths of the population of this district are Mahamadans, and the remainder are nearly all Hindūs; of course it is not necessary to say anything here regarding these religions, but it will be interesting to give a list of the principal shrines, &c. The most celebrated shrine is undoubtedly that of Sahik Sarwar, elsewhere fully described; the others are Taosa Sharif at Taosa, Pir-Adil, Mithankot, and Rojhān.

The district forms a portion of the Commissionership of the Derajāt, and is under a Deputy Commissioner, who usually resides at Dera Ghāzī. He has under him an Assistant, and an Extra Assistant Commissioner, who also live at the head-quarter station. There is an Assistant Commissioner at Rājanpūr who has charge of the Mithankot division and the Harand sub-division, and the relations with the hill tribes on the Rājanpūr border. There are Tehsildārs at Rājanpūr, Jampūr, Dera Ghāzī, and Mangrota.

There are post offices at the following places:—Dera Ghāzī Khān, Dajal, Yārū, Jampūr, Kot Choota, Taosa, Rājanpūr, Fazilpūr, Mithankot, Rojhān, Harand, and telegraph offices at Dera Ghāzī and Rājanpūr. The telegraph

runs the whole length of the district, and Dera Ghāzī is in direct communication with Multān and Jacobabād.

There are travellers' bungalows at Dera Fatēh Khān, Taosa, Amdāni, Kala, Dera Ghāzī, Kot Chutā, Jampūr, Mahamadpūr, Fazilpūr, Rājanpūr, Mithankot, Murgai, Rojhān, and there are houses for officers at the posts of Banduwālī, Tozāni, Drigri, Harand, Mahoi, Mangrota and Vihowa.

The Dera Ghāzī Khān district is garrisoned by the following troops:—

| | |
|---|---|
| At Dera Ghāzī Khān ... | 1 regiment cavalry.<br>2 regiments infantry. |
| At Rājanpūr ... ... | 1 regiment cavalry.<br>2 companies infantry. |

The outposts in the district are as follow:—

| | Cavalry. | Infantry. | Mounted militia. | Foot militia. |
|---|---|---|---|---|
| Vihowa ... ... | ... | ... | 8 | 8 |
| Jok Bodhū ... ... | ... | ... | 8 | ... |
| Mangrota ... ... | 18 | 41 | 4 | ... |
| Mahoi ... ... | ... | ... | 14 | 5 |
| Nūrpūr ... ... | ... | ... | 8 | 2 |
| Batil ... ... | ... | ... | 4 | ... |
| Vidor ... ... | ... | ... | 4 | ... |
| Chotī ... ... | ... | ... | 5 | ... |
| Gangīhar ... ... | ... | ... | 5 | ... |
| Total ... | 18 | 41 | 60 | 15 |

The total force of police maintained in this district is—

| | Inspector. | Deputy Inspectors. | Mounted Sergeants. | Foot Sergeants. | Mounted Constables. | Foot Constables. | Total. |
|---|---|---|---|---|---|---|---|
| | 1 | 10 | 6 | 34 | 100 | 269 | 420 |
| Of these, the following are at— | | | | | | | |
| Rājanpūr ... | ... | 1 | ... | 3 | 1 | 29 | 34 |
| Tibi ... | ... | ... | 1 | ... | ... | ... | 1 |
| Taosa ... | ... | 1 | ... | 3 | ... | 9 | 13 |
| Mangrota ... | ... | ... | ... | ... | 2 | 4 | 6 |
| Yārū ... | ... | ... | ... | 1 | 1 | 7 | 9 |
| Kot Chūtā ... | ... | 1 | ... | 4 | ... | 9 | 14 |
| Jampūr ... | ... | 1 | ... | 3 | 2 | 19 | 16 |
| Dāgal ... | ... | ... | 1 | 1 | 2 | 9 | 13 |
| Drigri ... | ... | ... | ... | ... | 1 | ... | 1 |
| Harand ... | ... | 1 | ... | 2 | 2 | 7 | 12 |
| Fāzīlpūr ... | ... | 1 | ... | 2 | 3 | 9 | 15 |
| Rajanpūr ... | ... | ... | 1 | 1 | ... | 10 | 12 |
| Kot Mita ... | ... | 1 | ... | 3 | ... | 11 | 15 |
| Shorawla ... | ... | ... | ... | ... | 3 | ... | 3 |
| Ūmrkot ... | ... | ... | ... | ... | 3 | ... | 3 |
| Shahwala ... | ... | ... | ... | 1 | ... | ... | 1 |
| Fatehpūr ... | ... | ... | ... | 1 | 1 | ... | 1 |
| Rojhān ... | ... | ... | ... | ... | 15 | 9 | 24 |
| Bakrak ... | ... | ... | ... | ... | 10 | ... | 10 |
| Khān ... | ... | ... | ... | ... | 10 | ... | 10 |
| Bruceabād ... | ... | 1 | ... | ... | ... | ... | 1 |

The cholera camping grounds in the district recommended by Colonel Hughes for use, if necessary, are—(1) on direct route to Choti, by Mamion, between Khaki and Paiza; (2) between Dera Ghāzī Khān and Yarū, on the high ground between the Mānka and Shoria canals.

*District Dera Ghāzī Khān.*

| Names of Stations. | Latitude. | | | Longitude. | | | Height above mean sea-level. | Remarks and descriptions of positions. |
|---|---|---|---|---|---|---|---|---|
| | Deg. | Min. | Sec. | Deg. | Min. | Sec. | | |
| Shawali, tower station | 28 | 27 | 24 | 69 | 47 | 04 | 261 | ⅘ of a mile north-north-east of village Shawali, Tehsil Rājanpūr. |
| Shawali canal, benchmark. | 28 | 27 | 38 | 69 | 46 | 06 | 265 | In plains near Shawali. |
| Nazir da Posht, hill station. | 28 | 33 | 59 | 69 | 41 | 45 | 393 | Highest point of a low hill far from any habitation; nearest places Shawali and Kasmor. |
| Miani, tower station ... | 28 | 34 | 15 | 69 | 53 | 14 | 272 | 1½ mile to north-east of village Miani. |
| Kin, benchmark ... | 28 | 37 | 40 | 69 | 55 | 50 | 271 | In wall of ruined enclosure of post at Kin. |
| Riwari, tower station | 28 | 38 | 07 | 70 | 01 | 42 | 275 | ¼ mile east of village Riwari. Rojhān is four miles north-north-east. |
| Madadalari, ditto ... | 28 | 42 | 12 | 69 | 54 | 31 | 277 | On level ground remote from habitation; nearest place Rojhān. Bandowali outpost is four miles north-west. |
| Mirapur, ditto ... | 28 | 45 | 18 | 70 | 03 | 10 | 274 | 300 yards west of Posht, about three miles south-south-east of Mirapur. |
| Chakenrali, ditto ... | 28 | 41 | 04 | 70 | 11 | 29 | 272 | In island of Indus, 3½ miles south-east by east of village Chakenrali. |
| Kaheeri, ditto ... | 28 | 49 | 22 | 70 | 13 | 42 | 292 | 3/10 of a mile south-south-west of village Kaheeri,. Omerkot is about three miles to the west. |
| Lalgoshi, ditto ... | 28 | 52 | 59 | 70 | 05 | 22 | 319 | In the plains. Omerkot is about six miles to the east. |
| Moorghai, benchmark | 28 | 55 | 09 | 70 | 18 | 25 | 294 | In Moorghai. |
| Hamidpur, tower station. | 28 | 57 | 03 | 70 | 14 | 07 | 302 | In forest, 100 yards west of military outpost of Hamidpur; nearest place Moorghai, four miles east; cantonment of Asnī five miles north-north-east. |

*District Dera Ghāzī Khān*—contd.

| Names of Stations. | Latitude. | | | Longitude. | | | Height above mean sea-level. | Remarks and descriptions of positions |
|---|---|---|---|---|---|---|---|---|
| | Deg. | Min. | Sec. | Deg. | Min. | Sec. | | |
| Gola, tower station ... | 28 | 53 | 39 | 70 | 22 | 51 | 295 | Gola is ⅜ths of a mile to south-south-west, Banka one mile north-north-west, and Mithankot three miles north-east. |
| Daggo, ditto ... | 29 | 01 | 45 | 70 | 23 | 36 | 312 | 1½ mile north-east of village Daggo. |
| Goolshera, ditto ... | 29 | 05 | 19 | 70 | 60 | 09 | 314 | Five miles south-west of Rājunpūr. |
| Rajanpūr, benchmark | 29 | 06 | 20 | 70 | 21 | 55 | 305 | Ground before north of gate of town of Rājunpūr, between two large old peepul trees. |
| Ismail, tower station... | 29 | 11 | 16 | 70 | 22 | 27 | 318 | ⅛th of a mile south of village Ishmāīl. |
| Gapola, ditto ... | 29 | 08 | 18 | 70 | 32 | 14 | 313 | ⅗ths of a mile east of village Gapola, four miles south-east of village Shikaipūr. |
| Gaugah, ditto ... | 29 | 17 | 07 | 70 | 30 | 07 | 321 | ¾ths of a mile south-east of Fazulpūr. |
| Hajipūr, ditto ... | 29 | 21 | 17 | 70 | 22 | 06 | 354 | 200 yards south of Hajipūr. |
| Fazulpūr, benchmark | 29 | 17 | 49 | 70 | 29 | 53 | 322 | On east side of road, 374 yards from north gate of town of Fazulpūr. |
| Islampūr, tower station. | 29 | 26 | 02 | 70 | 28 | 55 | 343 | On east side of village of Islampūr. |
| Jalwala, ditto ... | 29 | 24 | 29 | 70 | 37 | 07 | 333 | 1¾ mile west of village Reikh. |
| Mahomedpūr, benchmark. | 29 | 28 | 27 | 70 | 33 | 02 | 338 | West of main road, 330 yards north of the branch from the main road to the encamping ground. |
| Kambar Shah, tower station. | 29 | 32 | 01 | 70 | 35 | 59 | 339 | ⅛th of a mile south-east of village Kambar Shah. |
| Dajēl, ditto ... | 29 | 33 | 22 | 70 | 25 | 21 | 378 | On embankment of tank at Dajēl. |
| Jampūr, benchmark ... | 29 | 28 | 50 | 70 | 38 | 05 | 349 | East side of road, 77 yards north of northernmost pillar of camping ground. |
| Dalura, tower station | 29 | 28 | 42 | 70 | 35 | 42 | 383 | On north-west extremity of large mound, 2½ miles west of city Jampūr. |

*District Dera Ghāzī Khān*—concld.

| Names of Stations. | Latitude. | | | Longitude. | | | Height above mean sea-level. | Remarks and descriptions of positions. |
|---|---|---|---|---|---|---|---|---|
| | Deg. | Min. | Sec. | Deg. | Min. | Sec. | | |
| Dinka Kotta, tower station. | 29 | 37 | 32 | 70 | 45 | 51 | 353 | ¼ mile west of village Dinka Kotta. |
| Jhakar, ditto ... | 29 | 46 | 40 | 70 | 45 | 53 | 368 | 1/10th of a mile south-west of Jhakar, close to the Dera Ghāzī and Sheru road. |
| Tobwala, ditto ... | 29 | 49 | 46 | 70 | 37 | 04 | 375 | Close to well called Tobwala Mana, three miles to east-south-east. |
| Choota Kot, bench-mark. | ...... | | | ...... | | | 373 | East side of Dera Ghāzī road, 440 yards north of village of Choota Kot. |
| Naharwala, tower station. | 29 | 56 | 21 | 70 | 43 | 09 | 380 | Four miles north-east of Choota Kot. |
| Bhuterwala, ditto ... | 29 | 53 | 53 | 70 | 52 | 45 | 386 | 3/10ths of a mile south-east of village Kahirei. |
| Mīan Bara, bench-mark. | ...... | | | ... ... | | | 386 | In graveyard of Mīan Bara, 1¼ mile south of village Guggoo. |
| Ilwala, tower station | 30 | 04 | 06 | 70 | 40 | 58 | 401 | On side of road from Dera Ghāzī to Vuddor, ¼ mile north-west of village Chourutta. |
| Dorutta, ditto ... | 30 | 02 | 33 | 70 | 50 | 20 | 397 | One mile south-east of city Dera Ghāzī Khān. |
| Dera Ghāzī Khān, benchmark. | ...... | | | ...... | | | 395 | Between gate and south-west bastion of treasury. |
| Hotwala, tower station. | 30 | 11 | 29 | 70 | 47 | 01 | 408 | ½ mile north-east of Pīr Adil. |
| Guhman, ditto ... | 30 | 20 | 30 | 70 | 44 | 49 | 423 | Close to village Gahmanwala Kakū. |
| Khandikot, ditto ... | 30 | 27 | 29 | 70 | 43 | 48 | 489 | Close to fort of Khandiwala. |
| Gadi, ditto ... | 30 | 34 | 57 | 70 | 48 | 04 | 456 | Between the villages of Gadi. |
| Towsa, ditto ... | 30 | 41 | 52 | 70 | 41 | 28 | 572 | At south-eastern extremity of the town of Towsa. |
| Langawala, ditto ... | 30 | 51 | 28 | 70 | 45 | 46 | 475 | 200 yards south of village Langawala. |

Except a few vague and fictitious traditions, little information is now available regarding the ancient history of the Dera Ghāzī Khān district.

It is related that, centuries before the first Mahamadan invasion, there were only three towns in the whole district, namely, Harand, Mārī, and Asnī; and, with the exception of a small area of cultivation attached to these, all the rest of the country was waste and jungle.

The town of Harand was founded by one Haran Kishan, Rajā of Mūltān, and took its name from its founder. When he died, he was succeeded by his son, Parlad, whose shrine is still at Mūltān, to which Hindūs from all parts of the country repair on pilgrimage.

It appears that in the year 768 Hijri (A. D. 1351), Ibrahīm, an Afghān of the Lodī tribe, obtained from Fīroz Toghlak Shāh, King of Delhi, the government of Mūltān and Lahor.

Subsequently, in A. D. 1850, Ibrahīm's grandson, Bahlol, took Delhi from Alā-ū-dīn, and became himself King of Hindūstān.

Having before become acquainted with this country on account of his father's having been Governor of Mūltān and Lahor, as soon as he became King, he sent his relation, Islām Khān, Nahar, to take possession of the country and govern it for him.

When Islam Khān arrived in the country, Harand, Asnī, Chotī, Bala, Kin and Sitpūr only were inhabited, all the rest of the country being waste.

When Islām Khān died, he was succeeded by his son, Mahamad.

Mahamad had three sons,—Kāsim, Islām, and Tahar. After their father's death they quarrelled amongst themselves, and agreed to divide the country between them. The division was made as follows:—Kasim Khān received the country from Kasmor to Ūmr Kot (the present Mazārī country); Islam Khān, Sītpūr; and Tahar Khān got the Harand and Dājil country. During the Mugal dynasty the Nahars were continued in power, but they were obliged to pay a certain amount of tribute to the Mugals.

When Hamāyūn advanced from Khorasān against Delhi, numbers of Baloch joined his standard and accompanied him, while at the same time the Mazārīs, Drīshaks, Gorchānīs, Lagārīs, and others made their first appearance in the hills adjoining the frontier.

Full particulars of their arrival, and of their subsequent advance into the plains, have been given in the history of the tribes themselves, so that it is unnecessary to repeat them here.

When Hamāyūn died in A. D. 1554, his son, Akbar, or Mahamad Jalāludin, came to the throne.

In his time one Ghāzī Khān, Merani, of Baloch origin, founded the city of Dera Ghāzī Khān, of which he was created governor, and which was named after him. He excavated the Kustori Dol, Sahiba, Bashārat, and Moha canals, and, to encourage cultivation, the King of Delhi agreed to exact no tribute for that part of the country for a time. Ghāzī Khān was a good and wise ruler, and under his sway cultivation increased and the country prospered. In A. D. 1573 Ghāzī Khān died, and was buried at Chorata, where his tomb still exists.

The government of Dera Ghāzī Khān and its neighbourhood continued in the family of Ghāzi Khān, four of whose successors were named after him, and the others, Haji Khan, and were tributary to Delhi for seven generations, while the southern part of the district continued to be administered by the Nahars.

About the year A. D. 1708, it was found that none of the descendants of Ghāzī Khān were fit to carry on the administration of the country; and Mahmūd Gūjar, who had risen from the post of Mūnshi, was appointed governor.

In A. D. 1713 he excavated the Nur and Yusaf (now Soan) canals; in A. D. 1723 the Bisharat canal, and subsequently the Mahmūd canals, called after himself.

In A. D. 1739 Nādir Shāh, King of Persia, took Khorasan and the whole of the country west of the Indus from Mahamad Shāh, King of Delhi. The Dera Ghāzī Khān district thus became part of the empire of Khorasan. Nadir Shāh, finding Mahmūd Gūjar a good ruler, continued him in power.

About this time the administration of the Nahars commenced to decline; and one Makhdum Shekh Rājan, of Sitpūr, usurped to himself part of their country, including Sitpūr itself. He was an energetic man; and, with the permission of Government, he excavated the Bihishti canal, now known as the Dhundi; from this he afterwards opened the present Kutab branch, and also the Kadra, on which last he founded the town of Rājanpūr, which he called after himself. With the opening of the canals, flourishing towns and villages soon took the place of what had been jungle tracts.

Thus, while the Nahars of Sitpūr generally were coming under the Makhdum, the Nahars on the south underwent a still worse fate.

In A. D. 1733 the Mazaris rebelled, and, under their Tomandār, Mita Khan, turned Nawāb Ibrahīm Khān, Nahar, out of the country, of which they took possession, thus extending their boundary to Ūmrkot and Badli. These Nahars were the descendants of Kasim Khān, and they fled to Sind, where their descendants are still living. All that remained to them was Bhāgsar (where Islam Khān's descendants are at the present day) and part of the Mithankot sub-division. Part of the Nahars of Harand fled to the Khetrāns, of which tribe they still form a part. The headmen of Harand are also of the Nahar caste, and both claim to be the descendants of Tahar Khān, former Nazim of Harand.

Thus, with the exception of the Mazari country (which did not pay allegiance to any sovereign), the whole of the rest of the Dera Ghāzī Khān district was at this time part of the empire of Persia and Khorasan, and was divided into several Nizāmats, each administered by a Nāzim or governor, who acknowledged allegiance and paid a certain amount of tribute to the King. These Nāzims were entrusted by Government with the fullest power in the administration of the country and the execution of the laws,—even powers of life and death being left in their hands.

A praiseworthy spirit of rivalry prevailed amongst them, and their whole aim seemed to have been which of them could best advance the interest of the district under his special charge. In consequence of their exertions agriculture spread, and the country, which was then thoroughly intersected by canals, was in such a prosperous condition as it has never been the case either before or since.

In A. D. 1749 Nadir Shah was murdered, and the kingdom was usurped by Ahmad Shāh Abdāli.

In A. D. 1757, when Ahmad Shāh went against the Mahratas, he was joined by Nasir Khān Brahūi, Khān of Kalāt, the acknowledged head of all the Baloches; after the Mahratas were subdued he bestowed on him

the Harand and Dājal division from Gangihar on the north to Fatehpūr on the south, which became from that time part of the Kalāt territory, and is still known by the name of Nasir Khān.

When Mahmud Gūjar died, he was succeeded by his son Barkhoda, who was afterwards killed in a family quarrel. On his death Ghāzi Khān, a descendant of the first Ghāzī Khān, was selected as governor.

After a while Ghāzī Khān rebelled and refused to pay his revenue, when Ahmad Shāh sent a message to Miān Ghōlām Shāh, Sarai Kalora, Amīr of Haidarabād, in Sind (grandfather of the present Jagirdar of Rājanpūr), to collect the revenue. He sent an army under Gidu Rām, who took possession of the town of Dera Ghāzī Khān and collected the revenue.

Afterwards Gidu Rām was murdered by a sepoy, and Miān Ghōlām Shāh came himself to Dera Ghāzī Khān and arrested Ghāzi Khān, Masu Khān, Nutkani Chief, Shafi Khan, Yār Shah, and Gāmi Khan, and carried them off prisoners to Sind, leaving Sarbiland Khān as Nāzim at Dera Ghāzī Khān.

Ghāzī Khan died in Sind in A. D. 1773 without heirs, and was buried at Haidarabād.

In A. D. 1774 Ahmad Shāh was succeeded by his son, Timūr Shāh. During his time there were several Nāzims at Dera Ghāzī Khān for short periods.

It was about this period that the wars between the Mazāris, Gorchānis, and Drīshaks first began, and soon commenced to desolate the country, setting on foot a state of anarchy which continued up to the time of annexation. The effect was that the canals were neglected and cultivation given up, towns and villages were deserted, the inhabitants flying for shelter and protection to other provinces, thus throwing back the country into a worse condition than that from which it had begun to emerge, some three centuries before, under the first Ghāzī Khān.

It was also about this time that the Mazāris, under their Tomandar, Himat Khān, subjected themselves and their country to the Amīrs of Sind.

Shāh Māhmūd, after deposing and putting out the eyes of his half-brother Zamān Shāh, and afterwards undergoing several vicissitudes of fortune, at length succeeded in obtaining possession of the throne of his father Timūr Shāh, and appointed Mahamad Zamān Khān, Bārakzai, brother of his well-known Vazīr, Fatēh Khān Bārakzai, Nāzim of Dera Ghāzī Khān.

In A. D. 1819 Nawāb Sādik Mahamad Khān, father of Rokan-ū-Daola Bahāwal Khan, Nawāb of Bahāwalpur, with the aid of Mahārājā Rānjit Sing, took possession of the Dera Ghāzī Khān district.

He held the country for about 11 years, during which time he paid an annual tribute of five lakhs to Rānjit Sing.

In A. D. 1827 Nawāb Bahāwal Khān annexed the Harand and Dājal divisions, which up to that time had continued part of the Kalāt Khānat.

In the year 1831 A. D. Rānjit Sing sent General Ventura with a brigade, who took the country over from Nawāb Bahāwal Khan.

General Ventura remained for two years, and is said to have ruled the country with tact as well as vigour, after which the government of the country was taken over by Sāwan Mal.

Sāwan Mal was a wise and energetic ruler; he governed the country with a strong hand, and did much to rescue it from the state of anarchy which was tearing it asunder.

In A. D. 1838, in order to stop the devastations of the Mazāris, he sent an army amongst them, and annexed their country, which completed the boundary of the Dera Ghāzī Khān district and of the south-west corner of the Panjāb, as it formerly stood, and as it exists at present.

The Gorchāni tribe commenced to give trouble on the Harand border in the time of Sāwan Mal; he took an army against them, and did all he could to bring them into order, but with little success.

When Sāwan Mal was murdered in 1842, his son, Mulrāj, succeeded him.

In A. D. 1848 Mulrāj rebelled against the Sikh Government, and in 1849, after the close of the Mūltān and Panjāb campaign, Dera Ghāzī Khān was, with the rest of the Panjāb, annexed to the British empire.

It was now confided to the charge of General VanCortlandt, who had previously acquired a valuable knowledge of the country and people while employed as Nazim of the Derajāt under the Darbar. At first he was only allowed one Assistant, Lieutenant Young, of the Bengal Engineers, who had taken a prominent part in the tranquilization of the district.

It was soon found necessary to send a second Assistant, who worked for a time at head quarters; but the great length of the district, the predatory habits of the Baloches in the south portion of it, and the proximity of Bahāwalpūr, rendered the presence of a European officer at Mithankot most desirable; and accordingly an Extra Assistant Commissioner, Mr. W. C. Wood, was posted there, one Assistant remaining at Dera. Subsequently, the Extra Assistant Commissioner was replaced by an Assistant Commissioner, and it was ruled by the Chief Commissioner that Mithankot was never to be without an officer. General VanCortlandt remained in charge of the district till the spring of 1854, when he proceeded to England on furlough, and was relieved by Major Pollock. Since then the officers in charge of the district have been Captains Graham, Minchin, Short, and Sandeman. On the outbreak of the mutiny of 1857, the first step of Captain Pollock, who was in charge of the district, was to summon to the protection of Dera Ghāzī Khān Captain Hughes, Commanding 1st Panjāb Cavalry, at Asnī. In a few hours this officer was on his way with 300 sabres, but his services being needed elsewhere, Captain Pollock was directed by the Chief Commissioner to raise a levy of 300 horse and 300 foot from the district to guard the outposts and relieve the regular troops, who were called on for service in the field. The people of the district showed great alacrity in joining these levies; they performed the duties of all but three of the outposts. On them much of the guarding of the jail and treasury devolved, and the very entertainment of the men tended greatly to keep the country quiet. One coalition to make a disturbance was discovered to have been solemnly ratified by two tribes in this district; their leaders were summoned, detained until the end of the year, and then released on security. Individuals among the troops were also punished for using seditious language, &c., but no general breach of the peace occurred; the vigour and energy displayed prevented this. (*Bruce, VanCortlandt, Pollock, Powell, Johnstone, Jones, Sandeman, Mackertich, Deane, Davidson, Macgregor, Barron.*)

DERĀ GHĀZĪ KHĀN—

A sub-division of the Dera Ghāzī Khān district, bounded north by the division of Sangārh; south by that of Jampūr; east by the Indus; west by the hills.

It is divided into the following sub-divisions:—1, Bātil Gangi; 2, Paga Gadai; 3, Janūbi Shimāli; 4 Doda Sheru; 5, Alam Khan; 6, Kot Daud; 7, Kot Chūta; 8, Mamūri; 9, Nūrpūr Mehtam; 10, Vidor Kot Haibat.

In the Dera Ghāzī division there are 164 townships. The total area in square miles is 479·02, and in acres 306·609; of this 85·857 acres are cultivated and assessed; 218·712 acres are culturable and assessed; 2,040 acres are revenue-free.

The population of this division is 136,376 souls. Divided according to tribes there are: 40 Europeans, 10 Eurasians, 2 Native Christians, 2,751 Syads, 77 Mugals, 62 Saduzais, 73 Popalzais, 73 Alizais, 1,328 miscellaneous Pathān tribes, 9,911 Lagāris, 7 Bozdārs, 5,710 Lūnds, 11,298 Kosas, 7 Drishaks, 0 Gorchānis, 0 Kasrānis, 20,256 miscellaneous Baloches, 1 Bhati, 1 Syal, 21 miscellaneous Mahamadans, 63,490 Jāts, 3 Gūjars, 0 Khojas, 829 Brahmins, 1,660 Khatris, 120 Rajpūts, 13 Banias, 15,311 Aroras, 116 Bhatiās, 6 Kayāts, 0 Sūdhs, 186 Labanas, 309 Jāts, 15 Ahirs, 260 miscellaneous Hindus, 78 Bhotias, 2,498 miscellaneous tribes. The order in which the population of this sub-division comes, according to numbers, is--1, Jāts 63,490; 2, Baloches 47,189; Aroras 15,311; others 10,386.

According to religion there are—52 Christians, 485 Sikhs, 18,335 Hindūs, 114,810 Mahamadans, 78 Budhists, &c., 2,606 other religions. For the enumeration according to occupation *vide* the sub-divisions of this division; there are 7,604 enclosures and 26,635 houses, thus giving an average of 19·47 souls per enclosurse, 5·12 to each house.

*The following statistics of villages in the Dera division of the Ghāzī District are furnished by Mr. R. Bruce.*

| No. | Name. | Population. | | Number of houses and material. | Mosques. | Shops. | Name of herdsmen. | Stock. | | | | | Produce. | Water-supply. | Supplies procurable. | Land Revenue. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number of souls. | Males. | | | | | Horses. | Cattle. | Sheep. | Camels. | Donkeys. | | | | |
| | Yārū ... ... | 1,786 | 943 | 562 mud ... | ... | ... | Khan Mahamad. | 100 | 543 | 2,776 | 301 | 200 | 6,754 maunds wheat, jowar, barley, cotton, rice. | ... | Yes. | Rs. 1,220 |
| | Gajanī... ... | 609 | 336 | 100 " ... | 2 | 11 | Ghūlam Haidar. | ... | 142 | 265 | ... | ... | Wheat, turnips, bajra, jowar, barley, cotton, 845 maunds. | 1 well, good, 24 feet. | " | " 400 |
| | Shekhanī ... | 868 | 458 | 363 " ... | 2 | 5 | Hasil Khan. | 4 | ... | ... | ... | 7 | 514 maunds wheat, bajra, cotton. | 1 well, good, 5 feet. | " | " 226 |
| | Darhtma ... | 2,158 | 1,122 | 512 mud, 3 pucca. | 4 | 8 | Syad Ahmad Shah, &c. | 50 | 631 | 1,428 | 5 | 7 | 3,807 maunds rice, wheat, bajra, tobacco, jowar and dhall. | Wells and canals, good, 20 feet. | " | " 3,997 |
| | Paiga ... ... | 2,514 | 1,366 | 12 mud ... | 2 | 17 | Karm Khan | 40 | 885 | 1,874 | 40 | 40 | 9,867 maunds jowar, coton, tobacco, indigo, barley, wheat, bajra, &c. | 466 wells, good, 25 feet. | " | " 4,415 |
| | Kala ... ... | 885 | 471 | 160 " ... | 4 | 20 | Ahmad Alī, &c. | 10 | 216 | 478 | 20 | 15 | 947 maunds tobacco, wheat, bajra, jowar, cotton. | 3 wells, good, 18 feet. | With difficulty. | " 912 |
| | Ranmūn ... | 2,144 | 1,160 | 447 " ... | ... | 19 | Barkhodar and Husēn. | 15 | 459 | 965 | 25 | 15 | 4,841 maunds cotton, wheat, bajra, jowar, indigo, dhall. | 1 well, brackish. | Yes. | " 1,637 |
| | Kot Kandī ... | ... | ... | 52 " ... | 2 | 5 | Ghulam Haedar. | ... | ... | ... | ... | ... | Bajra, jowar ... | None good, more than 3 miles, 2 brackish wells, 5 feet. | " | The land revenue of this village is included in the 1,089 rupees entered below against 'Land' |
| | Amdanī... ... | 347 | 198 | 60 " ... | 1 | 5 | Sanmūn ... | 20 | 53 | 52 | 30 | 10 | 886 maunds barley, bajra, wheat, jowar, cotton. | 2 wells not very good, 14 feet. | " | Rs. 537 |
| | Kūnd ... ... | 2,440 | 1,307 | 99 " ... | 3 | 10 | Ghūlam Haedar. | 100 | 478 | 1,678 | 265 | 50 | 10,955 maunds turnips, wheat, bajra, cotton, usūn. | 3 wells, good, 20 feet. | Yes for men, not for horses. | Land revenue Rs. 1,080. See remark above against Kot Kandi. |
| | Malkanī ... | 285 | 168 | 58 " ... | 5 | 10 | Kadir Bakhsh. | 7 | 95 | 90 | 4 | 13 | 44 maunds cotton wheat, jowar, bajra, rice, indigo. | 35 wells, good, 28 feet. | Yes. | Land revenue. Rs.320 |

*Statistics of villages in the Dera division of the Ghāzī District*—(continued).

| No. | Name. | Population. | | Number of houses and material. | Mosques. | Shops. | Name of headmen. | Stock. | | | | | Produce. | Water-supply. | Supplies procurable. | Land Revenue. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number of souls. | Males. | | | | | Horses. | Cattle. | Sheep. | Camels. | Donkeys. | | | | |
| | Malkanī Kalan ... | 1,128 | 626 | 144 ,, ... | 1 | 14 | Fateh Mahamad. | 10 | 296 | 618 | 10 | 5 | 2,913 maunds rice, jowar, indigo, wheat, tobaco, bajra. | 32 wells, good. | Yes. | Rs. 1,328 |
| | Golahwah ... | 745 | 413 | 172 ,, ... | 4 | 6 | Shah Mahamad. | 20 | 432 | 272 | 7 | 46 | 1,545 maunds cotton, wheat, bajra, jowar, indigo. | 12 wells, good, 12 feet. | ,, | ,, 501 |
| | Manah... ... | 779 | 449 | 94 brick, 269 mud. | 6 | 21 | Hyat. | 45 | 261 | ... | 16 | 58 | 3,866 maunds wheat, jowar, bajra, do. do. | 61 wells, 11 good, rest bad, 28 feet. | ,, | ,, 3,848 |
| | Sanūn ... ... | 2,446 | 1,278 | 201 mud, 2 brick. | 4 | 41 | Mahamad Khān. | 45 | 1,360 | 1,084 | 8 | 60 | 6,905 maunds rice, wheat, jowar, cotton, indigo. | wells, good, 12 feet. | | Rs. 4,860. In this sum is included the revenue of the village named Nagu : see remark below. |
| | Nūrpūr ... ... | 1,314 | 719 | 48 ... | 1 | 10 | Hyatūla Sadūzaī Nūr Md. | 16 | 697 | 1,415 | 8 | 42 | 5,114 maunds cotton, wheat, jowar, bajra, rice, indigo. | 125 wells, good, 15 feet. | ,, | Rs. 2,726 |
| | Mahtmah ... | 1,075 | 557 | 20 brick, 70 mud. | 2 | 23 | Jat ... | 15 | 348 | 355 | 24 | 30 | 2,958 maunds rice, jowar, bajra, barley, wheat. | 30 wells, good, 50 feet. | ,, | ,, 1,624 |
| | Jhōk ... ... | 1,470 | 793 | 5 brick, 100 mud. | 3 | 19 | Mīa Mūsa and Ahmad B. | 15 | 446 | 582 | 24 | 40 | 2,904 maunds cotton, jowar, bajra, barley, indigo, rice. | 30 wells, good, 24 feet. | ,, | ,, 1,539 |
| | Kota Sikānī ... | 755 | 415 | 1 brick, 158 mud. | 2 | 11 | Sirdar Khan. | 10 | 78 | 93 | ... | 5 | 1,053 maunds indigo, jowar, bajra, wheat, cotton. | wells, good, 32 feet. | ,,* | ,, 274 |
| | Gagū ... ... | ... | ... | 28 ... | 1 | 4 | Mahmūd Khan. | ... | ... | ... | ... | ... | Jowra, bajra, wheat, dall. | 14 wells, good. 22 feet. | ,, | * The land revenue of this village is included in that of the village named Sanūn : see remark above. |
| | Chūrata ... ... | 1,400 | 850 | 200 mud ... | 3 | 16 | Mahmūd Khan. | 30 | 702 | 1,500 | 150 | 30 | 11,218 maunds jowar, wheat, barley, cotton. | 140 wells, good, 33 feet. | ,, | Rs. 3,007 |
| | Bātel ... ... | 2,378 | 1,406 | 2,605 mud | 1 | 26 | Sikandar Khan. | 100 | 1,642 | 6,431 | 264 | 30 | 6,346 maunds bajra, wheat, jowar, rice, cotton, indigo. | 288 wells, 3 good, rest bad, 25 feet. | ,, | ,, 3,600 |

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Phābū ... ... | 656 | 360 | 159 mud ... | 1 | 8 | Sikandar Khan. | 22 | 202 | 250 | ... | 20 | 1,658 maunds wheat, cotton, bajra, turnips, rice. | 45 wells, good, 9 feet. | " | " 626 |
| Barhīgara ... | 700 | 350 | 182 mud ... | 2 | 9 | Karm Khan | 22 | 231 | 150 | ... | 20 | ... ... | 64. wells and canals good, 9, feet. | " | No productions and no land revenue. |
| Pīr Adil ... ... | 750 | 450 | 1 brick, 237 mud. | 2 | 4 | Syad Ahmad Shah, &c. | 15 | 200 | 250 | 4 | 25 | 2,732 maunds wheat, turnips, bajra, rice, indigo, cotton. | 16 wells, 6 bad, others good, 18 feet. | " | Rs. 1,448 |
| Kālm ... ... | 500 | 310 | 110 mud ... | 2 | 9 | Alayar Khan. | 20 | 180 | 80 | 10 | 20 | 1,357 maunds wheat, turnips, bajra, cotton, tobacco. | 20 wells and river, good, 18 feet. | Yes. | " 1,124 |
| Sadr-u-dīn ... | 375 | 225 | 120 " ... | 1 | 6 | Syad Dūlan Shah. | 20 | 320 | 500 | ... | 15 | 3,606 maunds wheat, bajra, turnips, cotton. | wells, good, 18 feet. | " | " 836 |
| Batī Matēla ... | 400 | 60 | 50 " ... | 1 | 3 | Hamīd Khan. | 5 | 39 | 70 | 4 | 12 | 590 maunds turnips, wheat, bajra, dall, cotton. | Wells and river; 4 wells are good, 12 feet. | " | " 301 |
| Hūt ... ... | 320 | 200 | 80 " ... | 1 | 7 | Fazl and Hūt. | 20 | 140 | 290 | 1 | 15 | 1,095 maunds wheat, turnips, bajra, cotton. | 35 wells, good, 15 feet. | " | " 263 |
| Chabrī Bala ... | 250 | 150 | 160 " ... | 4 | 5 | Ahmad, etcs. | 10 | 100 | 100 | 100 | 20 | 2,125 maunds wheat, turnips, jowar, bajra, cotton, rice. | 61 wells, 30 good; 31 brackish, 30 feet. | " | " 500 |
| Mulana ... ... | 125 | 80 | 60 " ... | 1 | 10 | Mita. | 12 | 205 | 90 | 5 | 40 | 2,406 maunds jowar, cotton, wheat, indigo. | 18 wells and canals, some bad, 28 feet. | " | " 2,850 |
| Sherū ... ... | 91 | 53 | 102 " ... | 2 | 11 | Makbūl Mahamad. | 17 | 201 | 105 | 5 | 25 | 863 maunds wheat, jowar, cotton, bajra, dall, indigo. | 9 wells, good, 20 feet. | " | " 639 |
| Nūtak Mahmūd ... | 400 | 200 | 50 " ... | 2 | 20 | Bachal. | ... | 80 | 3 | ... | ... | 3,017 maunds wheat, jowar, bajra, indigo, cotton. | Wells, good, 6 feet. | " | " 1,400 |
| Shah Jamal ... | 223 | 126 | 72 " ... | 2 | 10 | Syad Ghūlam Rasūl. | 8 | 98 | 52 | ... | 9 | 1,058 maunds wheat, rice, bajra, cotton. | 2 wells, good, 18 feet. | " | " 878 |
| Hajī Kamand ... | 173 | 95 | 49 " ... | 6 | 5 | Pana, Alī, etc. | 11 | 110 | 200 | 2 | 12 | 2,749 maunds wheat, jowar, bajra, cotton, indigo. | Wells, good, 28 feet. | " | " 1,626 |
| Kot Chhūta ... | ... | ... | ... | ... | ... | Hayat Shah Kabul Shah. | ... | ... | ... | ... | ... | 4,495 maunds wheat, jowar, cotton, tobacco, indigo. | ... | ... | " 4,005 |
| Alī Shah ... | 211 | 111 | 45 " ... | 1 | 5 | Kamīn Shah. | 10 | 50 | 40 | 15 | 10 | 687 maunds jowar, rice, wheat, cotton, indigo. | Wells, good, 20 feet. | " | " 267 |

**DERĀ GHĀZI KHĀN**—Lat. 30° 02′ 33″; Long 70° 50′ 20″; Elev 394.

A town, the capital of the district of the same name; it is situated on a low alluvial tract four miles from the right bank of the Indus, 128 miles from Derā Ishmāīl Khān, 41 miles from Mūltān, 249 miles from Lahor, 78 miles from Rājanpūr, 253 miles from Sakar, 235 miles from Jacobabād, 17 miles from the hills.—

There is a cantonment and civil station here. The former is situated one mile to the west of the town, and is laid out facing the hills to the west, with the regimental lines in front, the cavalry on the flank, and the officers in the rear. The cantonment is an oblong block with sides of about one mile long by half mile wide, the width being nearly equally divided by two roads which run the length of the station. There is a very fine house belonging to the Deputy Commissioner to the north of and beyond the cantonment, and next to it is the 'kacheri,' a fine building shaded by trees, and a small fortified stone enclosure containing the treasury; besides, for officers there is a racquet court, bath and mess house, a post office, telegraph office, and dāk bungalow. The station is very picturesque, being shaded by fine trees, and the palm trees outside it present many beautiful if somewhat monotonous groups. The officers' houses are mostly flat-roofed, temporary erections. The men's lines are flat-roofed, and built of mud. All round the cantonment on the north and west, at a distance of from a mile on the north and west to a few yards on the south, is a large bund erected to keep off the inundations of the river; the former cavalry lines which were situated one mile on the Dera Ishmāīl road having been swept away in 1858, the principal road of the cantonment runs right through it from the Dera Ishmāīl Khān road to that to Jampūr, and is metalled throughout, as also is the circular road which runs down to the city, and then skirting its west side turns back to the cantonment at its south-west corner. This drive is about 3½ miles in length. There is also another road to the river which is metalled for about three miles.

The town of Dera Ghāzī Khān is situated about one mile to the east of the cantonment, on a level plain surrounded by numerous clumps of palm trees, which give it a most picturesque appearance. It was founded about the year 1560 by Ghāzī Khān, Baloch, who afterwards became the governor. It is not walled, and is in shape an irregular pentagon, the sides of which are in length as follows—west 1,320 yards, north 880, north-east 600, south-east 880, south 1,000.

The streets are all irregular. The principal one runs nearly straight from the centre of the west face through the old fort to the longest street in the town, which runs irregularly north and south. In the principal street, which is called Sandeman Ganj, after the energetic Deputy Commissioner of the district, are some fine native houses and the town hall, an imposing building, for these parts. This street, being the principal residence of the dyers, has a most picturesque appearance, caused by the long delicately colored scarves stretching in canopies from house to house, and also by the high and elaborately carved and painted fronts of some of the best houses.

But the long street to the east of this is the most interesting. It is irregular in direction, is covered with a rough roofing of thatch, and is crowded from morning to night with a motley crowd of wild Baloch

chiefs on their mares, stalwart Povindahs with strings of camels, ragged long-haired Kākars with donkeys laden with wood, the more civilised looking Balochi, the swarthy Jat, and the sleek Hindū, while on either hand are shops containing all the commodities of the place; it certainly strikes a stranger as a most amusing and instructive place. All the others streets are small, narrow, dirty, and indescribable lanes.

Dera Ghāzī is divided into 25 quarters, *viz.*, (1) Rangrez; (2) Kohmarān; (3) Mochiān; (4) Pir Shāh; (5) Khatriān; (6) Afghānān, in the south; (7) Kotāna; (8) Ghāzirān; (9) Khetrān; (10) Zerafshān; (11) Prarud; (12) Shāh Gholam Ali; (13) Turkanān; (14) Sher Firoz Shahān; (15) Kamangāran, in the east; and (16) Gosain; (17) Nalbandān; (18) Chakian; (20) Rājanpotra; (21) Babbat; (22) Kasaiān; (23) Lal Kamāl; (24) Halwaian; (25) Khatriān; (26) ditto, Kakar; (27) Mufti, in the north and north-east.

The number of houses in Dera Ghāzī is 2,712, of which 1,524 are of brick and 2,188 of mud. The principal of these are the Government hospital and dispensary, and the school situated at the end of the northern road from the cantonments, and the tehsil, thana, kotwali, and serai, which are situated within the old fort. These are wretched buildings of mud, and the serai is in a very dilapidated state.

The number of shops is 1,165, of brick, and of mud 787,—total 1,953; of these 38 are bankers, 66 are cloth merchants, 83 druggists, 45 traders, 5 jewellers, &c. There are 9,138 males in the town of Ghāzī, and 8,030 females. The stock belonging to this town is returned as follows, 8,632 sheep and goats, 434 camels, 200 horses, 300 donkeys, 1,010 cattle.

The dispensary is built of sun-dried bricks. It contains three compartments, of which one is used as an operating room, another for medicine and instruments, the third as a common ward.

The prevailing diseases during 1871 were ague, hypertrophy of spleen, dropsy, scurvy, and dyspeptic complaints, syphilis, primary and secondary, muscular and chronic rheumatism, bronchitis, pneumonia, dysentery, neuralgia, abscess, ulcer, and skin diseases. The principal causes of mortality were small-pox, pneumonia, dysentery, calculus, ague, and remittent fever.

There are two rather fine tombs in Dera Ghāzī with enamelled domes, one that of Naorang Shāh, close to the Government dispensary, and the other the Roza Lāl Kamāl, near the north-west angle of the town; both are passed on the way in from Mozafargarh.

The principal mosques are the Masjid Gangwali, in the south of the town, and the Masjid Kāzian, close to the south-west face.

On the north of the road between the cantonment and city is the jail.

Dera Ghāzī Khān, in consequence of its advantageous position, commanding, as it does, important routes and the navigation of the Indus, was recommended by Burnes' and others as the best site for a great animal fair, to be held under the protection of the British Government.

The trade of this town is in grain, indigo, cotton, wool, &c. The principal trader is Chuni Lāl. Much silk is manufactured here. The Octroi tax of the town is three pie in the rupee.

Its divisions are:—(1) Dera Ishmāīl Khān; (2) Kolachi, situated generally east and west of a line drawn down the centre of the district; and (3) Tank, situated in the north-west corner of the district.

The only hills within the district are the Khasor range, which is a branch of the Mohar range. This has a length of about 50 miles, and a breadth of 6 miles.

None of the rivers of this district reach the Indus except when in flood, and their water is generally exhausted in irrigation before they have reached a distance of 10 miles from the hills. Their general direction is to the east, with slight inclination south; the only exception to this rule being the north Paniala Nala, which runs north-east to the Kūram river, and the south Paniala Nala, which has a south-west course. Another peculiarity of these ravines is that they all, on leaving the hills, ramify into numerous fan-like branches, which have a tendency to re-unite to the east. But of their eastern course, it is not possible to speak with accuracy, for, as I have said, all trace of water is generally lost 10 miles from the hills.

These ravines must, to be in the least intelligible, be taken in groups. The Takwara group is the most northerly, and includes ravines which come from the Dara Bain, Batani hills, and the west mountains. The endless ramifications of these tend to unite about Takwara, but spread out again on the east. I am not sure that the Tank ravine should not be included in this group, as many of its branches tend towards the ravines of Tajaori; but then others become mingled with drainage of the Batani hills to the south-east, and some join the ravines of the Vaziri hills about the Girni. The most decided and consistent ravine is that of the Gomal or Luni, as it is afterwards called, which runs past Kolachī, Sagu, Nai Bela to the Indus, about 6 miles east of the last place.

The drainage of the Kūram and Shekh Hidar passes, and of the smaller passes between them, strives to reach the Lūnī about Kolachī and Sagū; that of the Draband and Chaodwan passes also takes a similar direction, but with less success. The larger ravines, as the Gajistan, Rimak, and Vihowa Nala, go straight for the Indus, but only the last named actually reaches the river. This completes the river or rather ravine system of Dera Ishmāīl Khān, for the Indus, though bounding it on the east, cannot be called a river of the district.

The canals are all small and intended for purely irrigational purposes. Captain Coxe gives the following information regarding them in a letter dated September 1856:—

"The canals of the Kolachī division, if they can be called so, are "formed by the 'khuds' and ravines through which the waters from the "hills, and especially those of the rivers Lūnī and Gomal, find their way "to the low country near the Indus.

"The water is retained by means of bunds called 'Sud' and 'Gundi,' "of which the principal are Paiwāl, Ūsmānwal, Hyat Khan's, Kīkarwal, "Mādi, and Sirkāri. These 'bunds' are constructed and kept in order by "the 'zemindārs,' under the supervision of the 'thānādār,' and the labour is "adjusted under a local regulation by which each 'zemindār' is obliged to

"furnish pairs of bullocks, according to the amount of land irrigated from "the 'bund.' There are constant quarrels between the holders of land "immediately in the vicinity of the 'bunds' and water-courses, which are "called 'Saroba,' and the cultivators of the remote fields, termed 'Paīna,' for "the fair apportionment of irrigation; the latter, of course, being generally "the sufferers.

"The water-courses in the Tank division are of a similar nature to those "in Kolachī, furnished almost entirely by the hill streams.

"In the Dera division, with the exception of the cutting from the Indus "which takes its rise about 3 miles below Bilot, flows past Paharpūr "and loses itself in the country between Bund and Dera, the water-courses "are the continuation of those noted in Kolachī, most of which debouch "in the Dera district."

There are no lakes in the district, and the only marsh is the large salt swamp situated 3 miles east of Gomal, and called the Drig. This is formed by the Gomal flowing into a natural depression at the foot of the Rati Kamar range, from which there is no outlet. It could easily be drained.

Dr. Costello, Civil Surgeon of the district, has kindly supplied me with the following information regarding its meteorology:—

It appears that the most prevalent wind in the district during the three years 1869, 1870, 1871 was north and north-west.

Do. during winter months of the same period, north-west.

Do. during summer months of the same period, south-east.

Do. mornings (10 A. M.) of the same period, north-west.

Do. evenings (4 P. M.) of the same period, south-east.

The cold weather commences in October and ends in April.

The heat is tolerable up to the middle of May, and is most intense in June and July. Malarious fevers, dysentery, small-pox, measles, chest affections, rheumatism, and ophthalmia are the most prevalent diseases.

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*The average minimum and maximum temperature in each month of the three years* 1869, 1870, *and* 1871 *is shown in the following table :—*

| Year. | January. | | February. | | March. | | April. | | May. | | June. | | July. | | August. | | September. | | October. | | November. | | December. | | Mean. | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | Minimum. | Maximum. | |
| 1869... | 41·06 | 69·29 | 43·75 | 73·39 | 51·70 | 76·20 | 60·53 | 93·80 | 74·70 | 110·06 | 79·10 | 110·36 | 80·77 | 105·35 | 78·87 | 104·45 | 76·46 | 99·10 | 59·58 | 93·67 | 45·56 | 84·43 | 37·25 | 75·06 | 60·78 | 88·26 | |
| 1870... | 36·61 | 74·48 | 43·17 | 82·78 | 55·06 | 87·29 | 63·00 | 99·66 | 70·54 | 109·35 | 80·53 | 108·30 | 83·80 | 109·29 | 79·71 | 102·51 | 74·53 | 102·40 | 61·38 | 97·54 | 39·50 | 84·16 | 38·93 | 73·33 | 60·56 | 91·26 | |
| 1871... | 37·77 | 72·16 | 48·50 | 77·64 | 53·03 | 88·71 | 62·63 | 97·46 | 75·22 | 107·77 | 81·46 | 109·06 | 80·80 | 105·36 | 80·87 | 105·83 | 74·76 | 104·73 | 59·03 | 95·80 | 44·26 | 84·30 | 37·54 | 72·64 | 61·32 | 93·46 | |

Mr. Tolbort's paper on this district, in the Asiatic Society's Journal, furnishes the following information regarding its geology and botany :—

"The geological features of the plains do not call for much comment. "The 'kachhi,' or belt of land along the bank of the Indus, is a friable "and fertile sand, like the alluvial soil of most of our Indian rivers. The "rest of the district has a clayey soil, hard and level in dry weather, but "readily cut into ravines by rain and by the mountain torrents. The hard "unbroken surface, which extends for miles without a tree, is called 'pat.' "The geology of the hills is of course more interesting. Some account of "it, more particularly of the northern ranges, *i. e.*, the Shekhbudin and "Kafar Kot hills, will be found in a series of papers contributed to the Jour- "nal of the Asiatic Society by Dr. Vērchere. To these, under the title 'Geo- "logy of the Western Himalaya and Afghan Mountains,' readers interest- "ed in the subject may be referred, and chiefly to the third chapter, No. I "of the Journal, 1867. The Rottah Roh or Kafar Kot range is described "as mostly composed of carboniferous limestone, resting on a quartzite. "The lower hills of the Shekhbudin range are composed of miocene sandstone, "clay and conglomerate, though the Shekhbudin mountain itself is of lime- "stone. It is believed that the softer rocks which form the rest of the range "were once much higher than they are now, reaching almost to the height of "the Shekhbudin peak itself, but they have been gradually washed lower and "lower, till now the solitary limestone summit remains, with only miserable "hillocks, jagged and unclothed, below it. The Kafar Kot range abounds "in fossils, which have been fully described by Dr. Verchēre.

"Passing from the geology to the botany of the district, I annex a list "of the common and characteristic plants. These have been identified "partly by the aid of Dr. Stewart's 'Panjab Plants,' but chiefly by a friend "in England, Mr. Daniel Hanbury, F. R. S. The botanical names are in "most instances followed by the vernacular.

*Ranunculaceæ.*

Clematis graveolens, Hook., zāmiri. *Shekhbudin.*

*Cruciferæ.*

Moricandia tortuosa, Hook. f. et Th.

*Capparideæ.*

15.*—— Capparis aphylla, L., karil.

*Violarieæ.*

Viola cinerea, Boiss., makhan bhūta.

*Moringaceæ.*

Moringa pterygosperma, soanjna.

*Tiliaceæ.*

27. —— Grewia betulæ folia, Juss. inzar. gangi. *Shekhbudin.*

—— —— opposite folia, Buch., daman pastona.

*Sapindaceæ.*

31. —— Dodonæ a Burmanniana, D'C., shamshād. *Shekhbudin.*

*Meliaceæ.*

33. —— Melia azadarachta, L., drek or bakāin.

*Zygophylleæ.*

Fagonia cretica, L. ispalgzai (dhama or spalaghzai).

37. —— Tribulus (alatus, Del. ?), bhakra or gokhrū.

*Rutaceæ.*

38. —— Peganum Harmala, L. harmal.

*Celastrineæ.*

Celastrus spinosus, Don.

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* The numbers refer to pages in Stewart's 'Panjab Plants.'

*Rhamneæ.*

43 or 44. —— Zizyphus lotus, Lam. ber.
Zizyphus jujuba ber, a good-sized tree.

*Leguminosæ.*

50. —— Acacia Arabica, Wild., kikar.
57. —— Alhagi Maurorum, D'C., jhawān or jawān, yields the Turanjbin manna.
Bauhinia variegata, kachnār.
Cæsalpinia Bonduc, L., karmjūā.
61. —— Cassia (Absus, L. ?), chāksu.
Lespedeza cuneata, Don., mareri. *Shekhbudin.*
73. —— Parkinsonia aculeata, D'C., wilāyati babul.
74. —— Prosopis spicigera, L., jand or jhand.
75. —— Sesbania (ægyptiaca Pers. ?), jhanjhan.
Sophora Griffithii, Stocks., zergul. *Shekhbudin.*

*Tamariscineæ.*

91. —— Tamarix dioica, Roxb., lahi or jhau.
92. ———— orientalis, L., khagal or farāsh.

*Cucurbitaceæ.*

Cucumis colocynthis, L, kurtamma, colocynth.
Memordica charantia, karela, cultivated as a vegetable.

*Portulaceæ.*

Luffa acutangula, kāli tori, cultivated as a vegetable.
Trianthema, sp., wasā.
Portulaca oleracea, lunak.

*Mesembryaceæ.*

Orygia and rianthemoides, makhan bhuta (same name as for *Viola cinerea.*) *Shekhbudin.*

*Rubiaceæ.*

Gardenia tetrasperma, Roxb., chunjawali. *Shekhbudin.*

*Dippsaceæ.*

Scabiosa Olivieri, Coult., sher singh. *Shekhbudin.*

*Compositæ.*

Artemisia elegans, Roxb., duranga. *Shekhbudin.*
120. —— vestita, Wall., tarkhā (Pers.), do.
Carthamus oxyacantha, Bieb., kashbiri, do.
Conyza absinthi folia, D'C., jārzmē or chota zergul.
126. Echirops echinatus, Roxb., joz or karor. *Shekhbudin.*
Eclipta erecta, L., bhangra.
Filago germanica, L., ispigal or isapgal. *Shekhbudin.*
Halocharis sp., khariri.
Microrhyncus nudicaulis, Less., bahtalmāchāla (?)
Platychaete, sp. nov. (?)
Vernonia spathulata, Rochst.

*Bignoniaceæ.*

149. Tecoma undulata, G. Don. reodān or rori, gorgeous orange blossoms. *Shekhbudin.*

*Convolvulaceæ.*

150. Convolvulus arvensis, waneveri or harankuri.

*Boragineæ.*

Cordia myxa, L., lasura.
Heliotropium Europæum, L., mamana, popat būti.

*Solanaceæ.*

161. Solanum Jacquiri, Willd. S., xanthocarpum, Schrad., kandiāri.
160. ——— nigrum, L. Maku, a common weed in English gardens.
161. Withania coagulans, Dunal, panir.
——— somnifera, Dunal, iskand (?). *Shekhbudin.*

*Scrophulariaceæ.*

Leptorhabdos parviflora. (?) hill quinine, *Shekhbudin.*

*Orobanchaceæ.*

Phelipæa calotropidis, Walp., bhumphor.

*Acanthaceæ.*

Dicliptera Roxburghii N. ab. E., zermāsti, *Shekhbudin.*

*Verbenaceæ.*

Lantana alba, Miller, aspangul, bears a pretty flower. *Shekhbudin.*
Lippia nodiflora, Rich, bokan.
166. —— Vitex Negundo, L., samālu or marwande.

*Labiatæ.*

Ballota limbata, Benth., kanspiri, a singular spiny herb or small shrub.
Lallemantia Royleana, Benth., tukhm bilang. *Shekhbudin.*
Nepeta juncea, Benth. (?), mareri or *hill* podina, do.
170. ——— ruderalis, Ham., mastiāra.
Phlomis purpurea, L., or a species near to it, ispira, bears very showy flowers. *Shekhbudin.*
Plectranthus rigosus, Benth., togal, diwāna sārmān.
Salvia Moorcroftiana, Wall., papar. *Shekhbudin.*

*Salvadoraceæ.*

175. Salvadora oleoides Dcne., jāl or pilu.

*Salsolaceæ.*

177. Caroxylon fœtidum, Moq., gora lāna.
Caroxylon Griffithii, khār lāni.
Chenopodium album, L., sārmān or drag. *Shekhbudin.*
179. Panderia pilosa, F. et M. bui (also below).
180. Suæda fruticosa, Moq., lāni phesak lāne.

*Amarantaceæ.*

180. ——— Aerua javanica, Juss., bui.

*Nyctaginaceæ.*

Boerhaavia diffusa, L., kaurā khaira. *Shekhbudin.*

*Polygonaceæ.*

Calligonum polygonoides, L., māchala.

*Euphorbiaceæ.*

193. Crozophora tinctoria, L., nil., buta.
195. Euphorbia hypericifolia, L., dodak.
159. ——— thymifolia, Bur., dodak.

*Liliaceæ.*

Asparagus, sp., kareti.

*Gramineæ.*

261. Saccharum spontaneum, L., kāna khān.
Dactylotenum ægyptiacum, madāna grass.
Panicum colonum, L., sanwak, cultivated as fodder.

*Undetermined.*

*kargun*, or *kharguna.*

"The great feature in the vegetation of the plains is the enormous number of salsolaceæ. They cover the face of the country, and are the more obvious from the absence of all trees, even the most stunted. The vernacular name is 'lāni,' and there are three kinds—'gora lāni,' 'khār lāni,' and 'phesak lāni.' All three serve as fodder for camels, but only 'khar lani' is used for making the 'sajji' or barilla of Indian commerce. The plants are collected in November, a pit is dug, and in it the dried plant is set on fire. The carbonate of soda and other saline matter dissolving, and again solidifying, with the ash, forms a stone-like mass, which is the sajji of commerce. Next in abundance to these is the 'bui' and 'Panderia pilosa,' and then a small thorny herb called 'jawasa,' 'jawahan,' or camel thorn, from which, in default of 'kaskas,' our tatties are made. This also, as its name implies, is a favourite with camels.

"While these are the plants on which the eye rests when one rides across the plains, others, very different in character, will be noticed in a morning walk at Shekhbudin. There, among trees, are the 'phalahi,' one of the prettiest of acacias, the 'kau' or wild olive, some six feet in height, with dark foliage and a hard close-grained wood, the 'pastuwanna' or grewia oppositifolia, and, more showy than all the rest, the 'reodan' or 'rori,' which is covered in the month of June with gorgeous orange blossoms. Interspersed with these, and more characteristic of the scenery than any of them, is the dwarf palm, and the *Chamærops Ritchiana.* This, like the date palm, is of value for the manufacture of matting. Passing from these, all of which except the dwarf palm attain the stature of trees, our imaginary visitor at Sheikhbudin will notice the 'shamshad,' or so-called bog myrtle, which makes such a capital hedgerow to our Indian gardens; the 'panir' or *Withania coagulans,* a shrub with light-coloured leathery leaves, and two other not such well-known shrubs, the 'karguna' and the 'chunjawali.'"

Coal of a very inferior quality, characterised by the reporter 'as a poor hard lignite,' is found in the hills to the west.

Lime is found in the vicinity of Pahārpur.

Naphtha, coal, and alum are found in the hills to the north about Shekhbudin, and also a little yellow ochre and saltpetre.

The animal products are—

Black cattle, sheep and goats, horses and ponies, camels and donkeys.

The stock in the Derā Ishmāil Khān District for the years 1867-68 to 1871-72 was—

| | 1867-68. | 1868-69. | 1871-72. |
|---|---|---|---|
| Cows and bullocks ... ... ... | 39,515 | 149,049 | 1,044,769 |
| Horses ... ... ... ... | 2,561 | 2,849 | 2,818 |
| Ponies ... ... ... ... | 396 | 433 | 429 |
| Donkeys ... ... ... ... | 7,786 | 8,508 | 3,224 |
| Sheep and goats ... ... ... | 335,007 | 384,423 | 3,082,034 |
| Camels ... ... ... ... | 11,984 | 14,154 | 14,569 |
| Total live stock ... | 397,249 | 559,416 | 4,147,843 |
| Carts ... ... ... ... | 21 | 21 | 30 |
| Ploughs ... ... ... ... | 38,996 | 46,612 | 42,454 |
| Boats ... ... ... ... | 222 | 235 | 217 |

The camels available for carriage in this district are about 1,000, of which 200 could be procured in Dera (proper), and 500 in Maorat, on previous

notice being given of from ten days to a month. The ordinary hire per mensem is Rs. 7 a camel, but few owners would willingly hire out their camels for long journeys at that rate, and, when the impressment of camels for the public service is unavoidable, the Deputy Commissioner is of opinion that Rs 8 per camel should be the hire if they are employed on the right bank of the Indus, and Rs. 9 if employed on the left.

The population of the Trans-Indus part of the Derā Ismāil Khān district, according to the census of 1868, was 201,905.

| | | | | |
|---|---|---|---|---|
| Derā Ismāil, | ... Males | ... 55,033 | ... Females | ... 46,889 |
| Kōlachī | ... " | ... 36,518 | ... " | ... 32,616 |
| Tānk | ... " | ... 16,417 | ... " | ... 14,402 |
| Derā Ismāil | ... Adults | ... 62,801 | ... Children | ... 39,121 |
| Kōlachī | ... " | ... 41,940 | ... " | ... 27,194 |
| Tānk | ... " | ... 18,536 | ... " | ... 12,313 |
| Derā Ismāil | ... Adult males | 33,513 | ... Adult females | 29,288 |
| Kōlachī | ... " | ... 21,466 | ... " | 20,474 |
| Tānk | ... " | ... 9,456 | ... " | 9,880 |
| Derā Ismāil | ... Mahamādans | 86,562 | .. Hindus | ... 14,049 |
| Kōlachī | ... " | ... 60,653 | ... " | ... 7,710 |
| Tānk | ... " | ... 29,090 | ... " | ... 1,602 |

According to race, the population is—

| | Dera. | Kōlachi. | Tank. |
|---|---|---|---|
| Europeans ... ... | 161 | 3 | 0 |
| Eurasians ... ... | 31 | ... | ... |
| Native Christians ... | 32 | ... | ... |
| Syads ... ... | 2,368 | 852 | 379 |
| Mogals ... ... | 66 | ... | 8 |
| Sadūzais ... ... | 375 | 5 | ... |
| Alizais ... ... | 163 | 2 | 25 |
| Popalzai ... ... | 9 | 1 | ... |
| Vazirs ... ... | ... | 4 | 213 |
| Miscellaneous Pathāns ... | 20,291 | 9,017 | 15,725 |

Of these, there are in these three divisions 5,945 Gandepūrs, 423 Daolat Khēl, 1,767 Mīan Khēl, 1,635 Bābars, 541 Ūstarānas.

| | | | |
|---|---|---|---|
| Laghārī Baloch ... ... | 669 | 235 | ... |
| Bozdār " ... ... | ... | 147 | ... |
| Kosa " ... ... | ... | 87 | ... |
| Kasrāni " ... ... | ... | 376 | ... |

The male population according to occupation in these divisions, is—

| | Dera. | Kōlāchi. | Tānk. |
|---|---|---|---|
| Government employ ... ... | 2,127 | 120 | ... |
| Police ... ... ... | 115 | 109 | 127 |
| Soldiers ... ... ... | 3,095 | 114 | 195 |
| Priests ... ... ... | 265 | 49 | 25 |
| Schoolmasters ... ... | 310 | 302 | 4 |
| Servants ... ... ... | 1,550 | 341 | 275 |
| Barbers ... ... ... | 382 | 316 | 112 |
| Water-carriers ... ... | 71 | 12 | ... |
| Washermen ... ... | 424 | 456 | 125 |
| Sweepers ... ... ... | 204 | 257 | 40 |
| Merchants ... ... | 7,022 | 2,604 | 1,521 |
| Shop-keepers ... ... | 4,876 | 2,657 | 690 |
| Mahamadan proprietors ... | 17,620 | 1,632 | 225 |
| Graziers ... ... ... | ... | 278 | 15,647 |
| Carpenters ... ... | 599 | 30 | 95 |

| | | | Dera. | Kōlachī. | Tānk. |
|---|---|---|---|---|---|
| Masons ... | ... | ... | 16 | 372 | 35 |
| Weavers ... | ... | ... | 1,807 | 1,648 | 124 |
| Dyers ... | ... | ... | 71 | ... | ... |
| Tailors ... | ... | ... | 139 | 25 | 12 |
| Shoemakers | ... | ... | 1,018 | 922 | 202 |
| Blacksmiths | ... | ... | 257 | 325 | 175 |
| Goldsmiths | ... | ... | 488 | 248 | 49 |
| Potters ... | ... | ... | 454 | 247 | 132 |
| Labourers | ... | ... | 842 | 1,233 | 518 |

The number of villages and houses are—

| | | | | | |
|---|---|---|---|---|---|
| In Derā Ishmāil Khān District, | villages | 226, | houses | 21,878 |
| „ Kōlachī | „ | „ | 104 | „ | 13,939 |
| „ Tānk | „ | „ | 5 | „ | 0 |

And of the villages in both 159 contain less than 200 inhabitants, 95 from 200 to 500, 45 from 500 to 1,000, 19 from 1,000 to 2,000, 8 from 2,000 to 5,000, and above 5,000 there are the following :—

Derā Ismāil Khān, 24,906; Kōlāchī, 9,921; Takwārā, 6,800; Paniala, 5,502.

The chief native in the district is the Nawāb of Derā, and the other leading native gentlemen are the Nawāb of Tānk, Nawāb Faojdār Khān Alizai, and the Raīses of Takwārā, Kōlāchī, Drāband, and Chaodwān.

There is a class in this district known as Multāni Pathāns, the descendants of Afghāns who took service with the old Nawābs of Multān and afterwards settled in various parts of the Derājāt. They have uniformly been loyal, both in word and deed, to the British Government. Of this class are Faojdār Khān, Ghulām Husēn Khān, Hayat Ūlā, Hāfiz Samandar, all of whom came forward and gallantly aided Major Edwardes in his attempt to check the Multān rebellion in 1848, and who also gave great assistance to the local authorities in the rebellion of 1857. The number of Multānis in these divisions is given in the census at 653 souls.

The dress of the people of the Derā Ishmāil Khān district varies a little according to locality and race.

In the summer the Pathāns dress very much like their neighbours further north, and during the cold season the Povindāhs are seen all over the district clothed in the ordinary dresses of Khorasān. The dress of females in the larger towns approximates to that of the women in towns Cis-Indus and in the Lower Derājāt, consisting chiefly of a sheet of any or every color, and of a spotted petticoat in which red largely predominates.

Choghas of puttoo and other stuffs are largely used by the men in the winter months.

The food consists of the usual grains ground and made into bread—wheat, barley and bājra. Flesh meat is only common amongst the better classes, the poorer people being restricted in its use to festive, social, or religious occasions. Generally the people are frugal in habit, and not addicted to excesses either in eating or drinking.

The houses generally are built of mud or baked bricks, masonry houses being confined to a few of the wealthier chiefs, and Hindū traders. Square-built walls and flat roofs characterise most of the houses of the population. They possess little symmetry, and exhibit no architectural excellence.

There is a Mission School at Derā receiving a grant-in-aid of Rs. 200 per mensem. The number of scholars who have received instruction in the

District Schools during the last five years is 7,117; and the monthly expenditure for educational purposes in these amounts to about Rs. 301. The mercantile classes of Derā and its neighbourhood chiefly deal with the Povindāhs, for whom they act in a great measure as bankers and agents, and they are an extremely well-conducted class, well-to-do in the world, but not perceptibly very wealthy.

The cultivators of the soil are chiefly Pathāns and Jats, and are well disposed, fair-dealing and industrious, but they are always ready to join in a row; of the other inhabitants of this district, *viz.*, the Daolat Khēl, Gandāpurs, Miān Khēl, and Bābars, some account will be found under those titles.

The languages spoken by the people of Derā Ismāil Khān are a description of Pashtu in the west portions near the hills, and of Panjābi in the east portion near the Indus, but both are much mixed up with the other and with the Jatki *patois* of the south portions.

The average of various descriptions of skilled and unskilled laborers is—

| Description. | Unskilled. | Skilled. | Number as per Census Statement of 1868. |
|---|---|---|---|
| | Annas. | Annas. | |
| Masons ... ... ... ... | 6 | 8 | 531 |
| Carpenters ... ... ... | 6 | 8 | 1,711 |
| Builders ... ... ... | 4 | 4 | 1,442 |
| Moochees ... ... ... | 4 | 6 | 4,388 |
| Blacksmiths ... ... ... | 6 | 8 | 1,236 |
| Turners ... ... ... | 6 | 8 | 156 |
| Coolies ... ... ... ... | 2 | 3 | 8,772 |

The agricultural products of the district are almost entirely cereals. Tobacco is grown in small quantities for domestic consumption, and date groves exist to some extent along the banks of the Indus and at Tānk, Puniālā, Bilot, and Kirree Khyssore.

The area of the district is 3,777 square miles, or 2,289,238 acres, of which 329,255 acres are cultivated, 1,295,454 are culturable, 61,687 are unassessed, and 694,534 are waste.

The crops cultivated in the Derā Ismāil Khān District in the following years, were—

| | 1867-68. | 1868-69. | 1869-70. | 1870-71. | 1871-72. |
|---|---|---|---|---|---|
| Rice ... ... ... | 1,900 | 1,388 | 628 | 1,113 | 458 |
| Wheat ... ... | 122,411 | 122,918 | 129,150 | 120,149 | 134,600 |
| Other food-grains ... | 86,657 | 70,644 | 95,898 | ... | ... |
| Oil seeds ... ... | 23,870 | 18,780 | 19,528 | ... | ... |
| Sugar... ... ... | 518 | 461 | 456 | 495 | 477 |
| Cotton ... ... | 24,911 | 15,949 | 26,900 | 14,013 | 11,484 |
| Hemp ... ... | ... | ... | ... | 40 | 40 |
| Opium ... ... | 153 | 195 | 195 | ... | ... |
| Fibres ... ... | 57 | 60 | 100 | ... | ... |
| Tobacco ... ... | 2,135 | 2,908 | 2,910 | 2,811 | 3,210 |
| Vegetables ... ... | 3,520 | 6,348 | 7,108 | 4,167 | 4,147 |
| Great millet ... ... | ... | ... | ... | 19,340 | 16,901 |
| Spiked do. ... ... | ... | ... | ... | 42,219 | 40,120 |
| Italian do. ... ... | ... | ... | ... | 30 | 30 |
| Indian corn ... ... | ... | ... | ... | 227 | 181 |
| Barley ... ... | ... | ... | ... | 17,100 | 17,862 |
| China ... ... | ... | ... | ... | 160 | 165 |
| Gram ... ... | ... | ... | ... | 6,809 | 6,406 |
| Phascolus aconitifolus ... | ... | ... | ... | 1,100 | 1,043 |
| Peas ... ... ... | ... | ... | ... | 8,300 | 10,200 |

| | 1867-68. | 1868-69. | 1869-70. | 1870-71. | 1871-72. |
|---|---|---|---|---|---|
| Phascolus radiatus | ... | ... | ... | 1,240 | 1,150 |
| Do. mungo | ... | ... | ... | 1,901 | 1,551 |
| Ervum lens | ... | ... | ... | 1,350 | 1,643 |
| Poppy | ... | ... | ... | 185 | 90 |
| Coriander seed | ... | ... | ... | 45 | 37 |
| Chillies | ... | ... | ... | 85 | 105 |
| Other kinds | ... | ... | ... | 556 | 625 |
| Linseed | ... | ... | ... | 50 | 49 |
| Mustard | ... | ... | ... | 9,824 | 9,634 |
| Sesamum | ... | ... | ... | 2,171 | 2,254 |
| Sinapis eruca | ... | ... | ... | 4,550 | 3,920 |
| Canjanus Indicus | ... | ... | ... | ... | 10 |

The agriculture depends almost entirely on rain, except near the Indus and the debouchure of the mountain streams, and labour is either abundantly repaid or utterly wasted, according as the year is one of flood or drought. The land is irrigated by surrounding fields with high embankments, which stop the rain-water or receive the overflow of the hill streams and mountain torrents. There are some cuts from the Indus for this purpose, and the hill streams are distributed by means of small canals.

The animals employed in ploughing are generally bullocks.

It will be noticed that among the population are entered 278 graziers. These principally take their cattle to graze close under the foot of the hills, being the only place grass is procurable.

There are no forests in this district, but trees are abundant at Tānk, Chaodwān, Derā Ishmāil Khān, and I believe there are some on the islands of the Indus; efforts are also being made to plant them out along the principal lines of road.

The soil of this district consists of the following kinds:—1, Sailāba, well irrigation, and Barani; 2, "Mat," an alluvial poor soil; 3, "Durmur;" 4, "Kuchpuck," land in which sand is much mingled with the soil; 5, "Durr," which has a very slight coating of alluvial deposit.

The irrigation of the district is peculiar; the country is intersected by mountain torrents, and the water which these bring down in their flushes, is arrested and spread over the country by large embankments or 'bands' of earth, built across the beds of the torrents. Chief among these intermittent rivers is the Lūni. It is turned northwards out of its natural course by one set of 'bands,' and then stopped and spread over the country by another series which are broken, one after the other, to be reconstructed when the flushes are over. The sub-division of the water to individual fields is effected in much the same way; indeed, a field is called a 'band', the word 'khet' being almost unknown.

These dams or weirs are prepared by the joint and compulsory labour of the villages benefiting by them, each village contributing its quota of yokes of oxen. The implement employed is a kind of harrow drawn by two oxen, and with this the earth is scraped up and thrown together. The whole organisation of society is modified by this system of irrigation; the respective rights of the 'saroba,' or man higher up the stream, and the 'pain,' or man lower down, are among the most important provisions of the *lex loci;* and the innumerable difficulties which necessarily arise were the cause of endless war under native rule, and are the source of endless disputes now.

The crops of the district are chiefly wheat, Indian corn, bajra, and jowar. Cotton is grown to some extent; but the nature of the soil and its irri-

gation are not suited to gram, sugarcane, or indigo, nor—except in some isolated localities—to rice. Dates, mangoes, oranges, and pomegranate are grown, but the fruit of the country *par excellence* is the musk melon which attains perfection in the plains skirting the Suliman range.

The manufactures of the district are shown in the following table :—

| DESCRIPTION. | Silk. | Cotton. | Wool. | Other Fibres. | Paper. | Wood. | Iron. | Brass and Copper. | Building. | Dyers. | Leather Manufacturers. | Chintz Printing. | | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Number of mills and large manufactories | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Private looms or small works ... ... | ... | 3,259 | 17 | 50 | ... | 495 | 322 | 116 | 159 | 54 | 657 | 176 | ... | 5,305 |
| Number of workmen in small works or independent artizans ... ... | ... | 8,964 | 49 | 73 | ... | 1,235 | 638 | 318 | 747 | 110 | 1,729 | 310 | ... | 14,173 |
| Estimated annual outturn of all works... | ... | 4,36,180 | 3,416 | 5,103 | ... | 2,03,070 | 63,250 | 34,770 | 1,27,310 | 12,110 | 1,13,970 | 25,740 | ... | 10,24,919 |

Lūngis are made at Dera Ishmaīl.

Black blankets are made at Chaodwan, and articles such as bags are also made of camels' hair. Some cloth for home use is made in the villages. The only special manufacture of this district is that of the turned and lacquered wood-work, made at Dera and Pahārpur. The favorite article is a round box with a domed lid. The colors used are red, green, and black, and three coats are applied of each; the pattern being entirely produced by the chisel. The lines produced are often silvered with an amalgam of mercury and tinfoil, and the appearance is very pleasing. The boxes are further ornamented by carved ivory knobs, &c.

A little coarse porous pottery is made. It is only fitted for rough use.

The average value of the imports for the whole district of Derā Ishmāil Khān for 1868-69 was 1,48,531 maunds, value Rs. 5,40,302; and of the exports 87,864 maunds, value Rs. 3,37,687—total, 236,395 maunds, value Rs. 8,77,989.

The imports consist of cotton goods, metals, &c. The exports are corn, ghee and wool,—the last by far the most valuable. It is chiefly produced in the "Thal" and shipped at Sakkar for the Bombay market. Its price averages Rs. 10 a maund.

The most valuable portion of the trade of this district, however, is the transit trade from Afghanistan.

There is a fair held at Derā in September, but it is more a social gathering than for purposes of trade.

Captain Macaulay gives the following information regarding the trade of the district in 1871:—

"The greatest importations by far consisted, as usual, of European and "Indian cotton cloths, the decrease of the latter, as compared with the pre- "vious year, being more than covered by the large increase of goods of Euro- "pean manufacture imported. Indian cotton cloth, to the value of upwards of "three lakhs, chiefly through the marts of Shahpur and Jhang, and to a less "extent from Amritsar, Jhelam, and Mūltān was brought into the district; "whilst European cotton cloth of the estimated value of upwards of 7½ lakhs

"was imported to a very large extent, directly from Multān, and in much "more moderate quantities from Delhi, Jaipur and Amritsar, a small portion, to the value of Rs. 9,000, having been ordered direct from Calcutta; "but of these imports, a very large proportion, probably ⅔rds, is re-exported to Khorasan and other countries of Central Asia. A considerable "importation of hides took place from Shahpur and Jhang for home consumption mainly. The quantity does not vary much from year to year. "The drugs and spices imported are to a great extent re-exported to the "countries beyond the Suliman range. From Multān and Sakar fancy-ware to the value of Rs. 30,000 was imported; none of the other imports "from Indo-British territories call for special notice.

"These chiefly consist of articles in transit to Hindūstan, as fresh and dried "fruits, posteens, drugs, spices, dyes (majit), condiments, &c., the gross value "amounting to a very large sum; comparatively few of these articles are purchased for consumption in the district. These importations for transit comprise most of the Povindāh trade from Khorasan, a trade which may be expected to develop itself more and more as our system of railways becomes "completed, and as greater facilities are afforded by the improvements of "roads and ferries from the passes of the Suliman range to the nearest "railway stations.

"These consist chiefly of wool and grains, also ghee, this last of comparatively inferior quality. The year has been an unfavourable one for wool-growers, owing to the great mortality of sheep in the Thal from successive "droughts. Grain was exported in considerable quantities, notwithstanding "the threatening local scarcity towards Multān, Sakar and Karachi; cotton "is largely grown, but recent droughts have materially affected the produce, "which is worked up into coarse cloths at Derā and the larger Cis-Indus "towns; a good deal is exported to Afghanistan. The exports of raw "cotton towards Sakar and Karachi are resuming a more healthy steadiness, as contrasted with the deleterious activity which prevailed during "the cotton mania at Bombay; with a restoration of confidence, the local "dealers are gradually reverting to the Sind ports for the sale of their "cotton produce as before.

"The indigo, saltpetre, and 'saji' manufactures of the district are not "extensive, and the produce is entirely home consumed. Indigo brought in "large quantities by the Povindāhs passes through on its way to Khorasan.

"These do not require recapitulation. The chief carriers are the Lohani "Povindāhs, whose caravans return through the passes of the Suliman "range in April and May, carrying with them varied products from the "great Indian marts, in return for the articles of Central Asian produce or "manufacture which they bring down in October, for sale in British territory.

"As usual, by far the greatest importations to the district during the past "year consisted of European and Indian cloth goods, the decrease of the "latter, amounting in quantity to 81 loads, and in value to Rs. 81,000, being "far more than counterbalanced by the great increase in the former, amounting to 1080 loads, and in value to Rs. 4,23,830. The chief marts which "have furnished the cotton cloth of Indian manufacture are Shahpur and "Jang, and, to a lesser extent, Amritsar, while Multān alone has supplied, out "of the whole of the cotton cloth imported from Europe, 5½ lakhs worth, "Amritsar, Delhi, and Calcutta supplying the rest. As this district is the "high road taken by the Povindāhs who carry on the principal trade between

"India and Khorasan and the other countries of Central Asia, a great portion "of both Indian and European manufactured cotton cloth brought into the "district passes on to Central Asia; but it should be remarked that while "there has been a noteworthy increase of Indian cotton cloth imported into "the district, there has been as marked a falling off of the export of it to "Kabal and Central Asia, indicating that the total failure of the cotton crop "last year in consequence of the drought experienced during the cotton grow- "ing season is the chief cause of the increased demand for the manufactured "article in the district for home consumption. The result of the cotton crop "failure is also manifest in the increased importation of the raw material "during the past year into the district, amounting in quantity to 752 "maunds, and in value to Rs. 15,694.

"The through trade of sheep's wool has much increased this year owing "to the brisk demand that has existed for it at Sakar. The same, however, "cannot be said of the grain through trade to Sakar and Sind, which has "declined to a great extent, chiefly owing to the indifferent harvest of last "year in the Banū district.

"There are no other imports worthy of special notice; but it is observable "that while there has been a decrease of Rs. 9,821 in value of raw material "imported into the district, there has been an increase of imported manufac- "tured articles to the large extent of more than three lakhs.

"Wool is the principal article exported from the district, and its exportation "has increased during the past year more than two lakhs in value, as com- "pared with the previous year, which was a very unfavorable one. The Sind "ports, Sakar and Ghori Beri, carry off nearly the whole of the raw product. "Kābali "poshtins" to the value of more than half a lakh have been "largely purchased during the past year at Derā Ismāil Khān and then "exported.

"Wheat and bajra exportations from the district have very decidedly "fallen off in consequence of the demand for them at home, the last har- "vest having failed to a considerable extent in this district, while grain in "Sind has been unusually plentiful and cheap.

"The cotton trade may be said to have entirely ceased, as there has "been none exported from the district for the last year, but, on the contrary, "a large quantity has been imported for home consumption. On the whole, "however, the exportations from the district in consequence of the large "quantity of wool exported exceed last year's by nearly two lakhs.

"These principally consist of articles in transit to Hindustan, as fruits, "nuts, drugs, spices, dyes, and condiments, &c., and the trade is carried "on by the Lohāni Povindāhs of Central Asia. The value of the trade "(export and import) amounts to nearly 25 lakhs in the year, and might be "indefinitely increased if the road through the Vaziri hills was rendered "safe. For at present the trade has to struggle against difficulties which "it would long since have succumbed to had it been conducted by any "other merchants save the warlike and intrepid Povindāhs, who every year "fight every inch of their way through the hills of the Vaziri tribe, who "number not less than 20,000 fighting men.

"It is to be hoped that before long the development of this trade may be "taken in hand, as the Gomal Pass by which it enters India is the "highway to Central Asia, and were a few thousand rupees judiciously "laid out yearly in subsidizing the tribes through whose hills it finds its "way to this country, I believe it would repay marvellously in every way "both commercially as well as politically.

"It will be observed that the imports from Central Asia have fallen off "to the amount of nine lakhs, *viz.*, in dyes to the value of more than three lakhs, "in fruits to the value of more than two lakhs, in drugs and chemicals to the "value of two lakhs, and churrus, ghee and silk, to about one lakh more. This "languishing of such an important trade is much to be regretted, especially "as it is to be feared that it is pretty attributable to the increased insecurity "of the Suliman passes, and the exorbitant dues levied from the traders on "their way through Central Asia.

"There has also been a great diminution in the export trade to Khorasān "under the heads 'of country cotton cloth,' (amounting to 4½ lakhs in value, "partly counterbalanced by an increase of three lakhs in the exportation of "European cotton goods) 'boats,' 'indigo,' 'metals' and 'tea.'"

The weights used in this district are Lahori sir=100 tolahs, Government sir=80 tolahs.

Measures.

| | | |
|---|---|---|
| Topas ... | = | 2 to 3 seers in different localities. |
| Pai ... | = | 4 topas. |
| Chaot ... | = | 16 topas. |
| Path ... | of | 16 chaots. |

The ordinary weight a 'path' of wheat would be about 25 Government maunds, but the measure is variable. The local maund and ser are heavier than the Government standard, and Kōlachī weights of the same denomination are heavier than those of Dera.

The main road of the Dera district extends from Dera Fateh Khān on the south to Pezu on the north, and is not metalled.

The other roads are—

1*st.*—One connecting Dera and Tānk direct, 41 miles.

2*nd.*—The frontier road, annually repaired under the orders of the officer commanding the militia and outposts.

3*rdly.*—The various district roads, connecting the different villages which are described under the head of villages.

The measured distances on the frontier road are—

| From | To | Distance. | | Remarks. |
|---|---|---|---|---|
| | | Miles. | Furlongs. | |
| Vihōwa ... ... | Daolatwāli ... ... | 7 | 5 | |
| Daolatwāli ... ... | Gorwāli ... ... | 8 | ... | |
| Gorwāli ... ... | Kot Taga ... ... | 12 | 1 | |
| Kot Taga ... ... | Chaodwān ... ... | 7 | ... | |
| Chaodwān ... ... | Drāband ... ... | 9 | ... | |
| Drāband ... ... | Zarkanī ... ... | 8 | 3½ | |
| Zarkanī ... ... | Lūnī ... ... | 10 | 2 | |
| Lūnī ... ... | Mānjī ... ... | 11 | ... | |
| Mānjī ... ... | Tata ... ... | 6 | ½ | |
| Tata ... ... | Mūrtiza ... ... | 6 | 3 | *Viâ* Goomal. |
| Mortiza ... ... | Girni ... ... | 8 | 4 | |
| Girni ... ... | Kot Kirgi ... ... | 5 | ... | |
| Kot Kirgi ... ... | Tānk Zām ... ... | 6 | ... | } Not measured. |
| Tānk Zām ... ... | Tānk ... ... | 5 | ... | |
| Tānk ... ... | Kot Nasrān ... ... | 7 | 7½ | |
| Kot Nasrān ... ... | Mūlazaī ... ... | 8 | 6½ | |
| Mūlazaī ... ... | Baīn dara ... ... | 6 | ... | |
| Baīn dara ... ... | Ama Khēl ... ... | 4 | 2½ | |

The other roads are—to Tānk by Takwāra; to Kōlāchi, thence to Tānk and Dabra by Rōri; to Drāband direct; to Chaodwan by Sagu; and lastly from Vihōwa to Derā Fateh Khān.

The postal lines are to Lahor by Shāhpur, to Banu by the Pezu Pass, and to Derā Ghazi Khān by Fateh Khān.

The new Derājat road from Derā Ismāil Khān to Derā Ghazi Khān is completed as far as the 20th milestone, and it is contemplated during the present season to finish it as far as Tibi.

The following are the new encampments on it:—

| | |
|---|---|
| Derā Ismāil Khān to Rowrah ... ... ... | 12 miles. |
| Rowrah to Buttasur ... ... ... ... | 13 „ |
| Buttasur to Chownie ... ... ... ... | 12 „ |
| Chownie to Bubbah ... ... ... ... | 12 „ |
| Bubbah to Ratra ... ... ... ... | 13 „ |

In the Derā Ishmāil Khān district, from Vihōwa on the south to Dara Bain on the north, there are 71 passes into the hills, some of them only entering into the first ranges of hills, some into the second, and the only ones passing through the third or highest ranges of hills being—

The Vihōwa, Zao, Gomal, Tank Zam and Sujah Passes.

Behind the first range of hills, from the Vihōwa Pass on the south to the Zarwani on the north, and again from the Sharani on the south to the Bain on the north, there is a very good road, on which cavalry could act, connecting the different passes, called by various terms in different places.

In Balochistān these roads are called "tokhs."

In front of the Gandapūr district, "pastahs."

„ Ūastānas, "tsarunga and raghas."

In front, and from Mānji to the Gomaz, "shuemai."

„ of the Bābars and in the Batani country, "band."

From the Vihōwa Pass on the south to the Rammak Pass on the north, the Chiefs of the Kasrani and Ūastāna tribes are held responsible for any damage done by the hillmen in British territory, and receive various sums in payment for this responsibility.

The Chiefs of the Nāsārs and Marhels are held responsible for all robberies committed from October to April by hillmen using the passes from Torzoī to the Zarwanī. They receive no remuneration for this, but they generally act well up to their engagements, and it is generally after they have departed for their own country that most of the raids through these passes take place.

From the Sharani Pass to Amakhēl, the Nawāb of Tānk is responsible (aided with regular and militia troops), and receives one-third of the Tānk revenues for managing his district, dealing with the hill tribes, etc.

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The following is a return of Ferries and Boats on the Indus in the District of Dera Ishmāil Khān from Bilot on the north to Dera Fateh Khān on the south :—

| Names of Ferries. | Distance from Ferry above. | Number of Boats and Men. | | | | Approximate Average Breadth and Depth of the River. | | | | Number on boats employed for commercial purposes. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Summer. | | Winter. | | Summer. | | Winter. | | | |
| | | Boats. | Men. | Boats. | Men. | Breadth. | Depth. | Breadth. | Depth. | | |
| | Miles. | | | | | Miles. | Feet. | Miles. | Feet. | | |
| Bilot ... ... | | 2 | 16 | 2 | 12 | 9 | 12 | 1 | 9 | ... | |
| Jai ... ... | 6 | 2 | 16 | 2 | 12 | 9 | 10 | 1 | 9 | 1 | |
| Kanjan ... ... | 15 | 1 | 8 | 2 | 12 | 9 | 10 | 1 | 6 | 1 | |
| Dera Ishmaīl Khān ... | 9 | 4 | 32 | 6 | 36 | 12 | 15 | 1 | 9 | 8 | |
| Jamāli ... ... | 8 | 2 | 16 | 2 | 12 | 11 | 12 | 1 | 9 | 2 | A boat or two generally plies somewhere in the neighbourhood of Bakhsha, 10 miles below Jamāli, but there is no regular fixed ferry. |
| Kāhiri ... ... | 22 | 2 | 16 | 4 | 24 | 11 | 12 | 1 | 9 | 6 | |
| Girang ... ... | 15 | 2 | 16 | 2 | 12 | 9 | 10 | 1 | 8 | ... | |
| Fateh Khān ... | 6 | 1 | 8 | 2 | 12 | 9 | 11 | 1 | 8 | 2 | |
| Total ... | 134 | 18 | 118 | 22 | 132 | ... | ... | ... | ... | 25 | |

There is a telegaraph office at Derā, the line going to Ghāzī Khān, and thence to Multān and Sind. There are also the following buildings:—church, post office, travellers' bungalow, 'tehsil,' thānā, kutcherry, jail, dispensary, and serai. At Kolāchī there is another tehsil; and at Pahāpūr, Mīran, Kōlāchī, Jalūwālī, and Chaodwān are thānās.

The revenue for 1868-69 amounted to Rs. 4,15,329. Of this, Rs. 3,05,104 is fixed land revenue; Rs. 70,898 kham tehsil; Rs. 14,938 grazing tax; and Rs. 24,392 miscellaneous, including excise on liquor and drugs. The staff of the district consists of 1 Deputy Commissioner, 4 Assistant Commissioners, 4 Tehsīldārs, 4 Naib Tehsīldārs, 4 Honorary Magistrates, and a city board of Magistrates, consisting of 6 members for the town of Derā.

The establishments number—

| *Civil.* | *Police.* | *Medical.* | *Educational.* |
|---|---|---|---|
| 164 | 935 | 17 | 29 |

In the Dera district the force employed was, on the 1st August 1872—

| | Rank and file. | Horses. | Guns. |
|---|---|---|---|
| 2nd Panjāb Light Field Battery ... | 106 | 94 | 49-prs. |
| 5th " Cavalry ... ... | 491 | 504 | |
| 41st Regiment ... ... | 99 | | |
| 6th Panjāb Infantry ... ... | 752 | | |
| 3rd Sikh Infantry ... ... | 751 | | |

From this men on leave and sick must be deducted.

From this force, the following detachment is on outpost duty on the border:—

257 Cavalry }
232 Infantry } Panjāb Frontier Force.

The whole of the militia are under the command of the officer commanding the cavalry.

3. The outposts garrisoned by regular and militia troops are:—

Daolatwālī, Gorwālī, Kot Taga, Chaodwān, Drāband, Zirkanī, Lūnī, Mānjī, Jata, Murtiza, Girrī, Kot Kirgi, Tānk Zam, Kot Nasran, Mūlazai, Bain Dara. The outposts that have been, or are in course of being abandoned are—

Tānk, Dabra, Tator, Rori, and Gomaz.

The monthly pay of the frontier militia is Rs. 4,848, but the militia are in course of reorganization. At present it consists of 2 Risāldārs, 4 Jemadārs, 5 Dafadārs, 6 Naib Dafadārs, 142 Sowars, 1 Jemadār, 11 Havildārs, and 106 footmen. Vacancies in the militia are filled up by the Deputy Commissioner of the district.

The total strength of the Police of the district is 1 Inspector, 13 Deputy Inspectors, 7 Mounted Sergeants, 44 Foot Sergeants, 114 Mounted Constables, 334 Foot Constables.

These are distributed as follows:—

| | Inspector. | Deputy Inspector. | Mounted Sergeant. | Foot Sergeant. | Mounted Constable. | Foot Constable. |
|---|---|---|---|---|---|---|
| Dera | ... | 1 | ... | 5 | 2 | 28 |
| Pahārpūr | ... | 1 | ... | 3 | ... | 16 |
| Kolāchī | ... | 1 | 1 | 3 | 9 | 16 |
| Chaodwān | ... | 1 | ... | 3 | 8 | 14 |
| Jalūwaī | ... | 1 | ... | 3 | 6 | 14 |

| | Inspector. | Deputy Inspector. | Mounted Sergeant. | Foot Sergeant. | Mounted Constable. | Foot Constable. |
|---|---|---|---|---|---|---|
| Mīran | ... | ... | ... | 2 | 2 | 13 |
| Vihōwa | ... | ... | ... | 1 | 2 | 4 |
| Kot Sūltān | ... | ... | ... | 1 | ... | 6 |
| Yārak | ... | ... | ... | 2 | ... | 3 |
| Chūnd | ... | ... | 1 | 1 | 6 | 2 |
| Shekhbūdīn | ... | 1 | 1 | ... | ... | 15 |
| Zafarkot | ... | 1 | 1 | ... | 6 | ... |
| Lūnī | ... | ... | 1 | ... | 6 | ... |
| Kūndī | ... | ... | ... | ... | 4 | ... |
| Tānk | ... | ... | ... | ... | 3 | ... |
| Hatāla | ... | ... | ... | ... | 2 | ... |

The following Return shows the Hill Passes on the frontier of the Derā Ismāil Khān District, for which certain Tribes or Chiefs are held responsible:—

| DETAIL OF PASSES. | Tribe or Chief responsible. | Orders under which responsibility has been declared. | Cases of enforcement of responsibility and nature and amount of punishment. |
|---|---|---|---|
| | | JALŪWALI SUB-DIVISION. | |
| Vihōwa ... | Chota Khān ... | ... ... | These men have proved themselves useful, and they act well up to the responsibility imposed upon them. |
| Kaora ... | Karīmdād Khān, Kasrānī. | Granted for responsibility of the Pass 72 acres of land of the 'jumma' of Rs. 36, situated in Moza Daolatwāla, by Major J. Nicholson's order of 10th March 1854. | |
| Kūī Bahāra ... | Fateh Khān, Ūstarāna. | Enjoying for responsibility, by Major Nicholson's order, an annual grant of Rs. 167, as follows:— Cash Rs. 50, wheat 8 "chaots" and bajra 8 "chaots," the value of which, at the present rates, is Rs. 117. | The Ooshterana Khāns are always required to recover cattle proved to have been taken by thieves into their own hill territories, and they generally act up to their responsibilities. |
| Kūī Ramzān Khān . | Ramzān Khān, Ūstarāna. | Annual grant of Rs. 456, as follows, by order of Sir H. Edwardes:— Cash Rs. 180, and 2 "puths" (local measures) of corn, which, at current rates, equals Rs. 276. | This Khān was fined Rs. 200 in 1869 for misconduct, in connection with the Baloch tribes in his neighbourhood. |

*Return showing Hill Passes on the frontier of the Derā Ismāil Khān District for which certain Tribes or Chiefs are held responsible.*—Continued.

| Detail of Passes. | Tribe or Chief responsible. | Orders under which responsibility has been declared. | Cases of enforcement of responsibility and nature and amount of punishment. |
|---|---|---|---|
| | | Jalūwali Sub-division.—Contd. | |
| Ramak ... | Timūr Khān and Rahīm Khān. | Enjoying an annual grant of 147 acres of land of the jumma of Rs. 74, situated in Moza Gorwalī, by Major Nicholson's order of 2nd December 1854. | The remarks first entered in this column are applicable here also. |
| | | Chaodwan and Kolachi Sub-division. | |
| Tor Zoi ... | Sarfarāz Khān, Balol Khēl. | A written agreement taken (renewed every year) that they will be responsible to Government for any loss committed by hillmen in British territory through these passes.<br>This guarding of the passes near the mouths of which these Povindāhs graze their cattle, lasts from October to April. During the hot-weather months, the headmen of villages, as Chaodwan, Drāband, Mūsazai, are looked to for securing these outlets, though they do not receive any fixed allowances for performing this duty, as the Baloch Tomandārs do in Derā Ghāzī Khān. | These men generally act well up to their engagements, and no recent cases of enforcement of responsibility, showing a necessity for resort to severe measures, have occurred. |
| Charpawāri ... | Ditto ... | | |
| Zam Chowdwan ... | Ditto ... | | |
| Vulya ... ... | Kākar Khān, Marhel. | | |
| Ghoiba ... | Sadū Khān, son of Pūrdil Khān, Marhel. | | |
| Zām Drāband ... | Lāl Khān, Nāsar. | | |
| Darwāzī ... | Amrot Khān, Kamāl Khēl. | | |
| Shekh Khidar ... | Daur Khān and Mirza Khān, Musazais, and Sarmast Khān & Mehr Khān, Nāsars. | | |
| Rang-zoi ... | Ditto ... | | |
| Kaorī ... | Mīr Alam Khān, Haidar Khān & Mehr Khān, Nāsars. | | |
| Kūram ... | Ditto ... | | |
| Sparikat ... | Ditto ... | | |
| Khojaki ... | Mehr Khān, Nāsar. | | |
| Gidra ... | Changa Khān, Nāsar, and Tori Khān, Nāsar. | | |
| Zarwani ... | Ditto ... | | |

*Return showing Hill Passes on the frontier of the Derā Ismāil Khān District, for which certain Tribes or Chiefs are held responsible.*—Concluded.

| DETAIL OF PASSES. | Tribe or Chief responsible. | Orders under which responsibility has been declared. | Cases of enforcement of responsibility and nature and amount of punishment. |
|---|---|---|---|
| | | TĀNK SUB-DIVISION. | |
| Dara Sharana ... | Post Manjhī ... | For the whole of the Tānk division from Manjhī to Ama Khel, the Nawāb of Tānk is responsible (being aided by outposts of militia and regular troops) under the orders by which he receives one-third of the revenue of Tānk for managing his division, dealing with hill tribes, &c. &c. | This is the most unsatisfactory portion of the border, and the most difficult to manage. The Nawāb's responsibility is deemed to be considerable, but no punishment has as yet been resorted to by way of enforcing it. |
| Girabi... ... | Ditto ... | | |
| Zam Gomal ... | Post Murtaza ... | | |
| Nispa ... ... | Ditto ... | | |
| Ūrmūn ... | Ditto ... | | |
| Tarobī Tān ... | Ditto ... | | |
| Tarobī Khūshk ... | Ditto ... | | |
| Banj Pail ... | Ditto ... | | |
| Samedar ... | Ditto .. | | |
| Girnī Khūrd ... | Ditto ... | | |
| Girnī Kalān ... | Ditto ... | | |
| Sarazoi ... | Ditto ... | | |
| Baska ... ... | Ditto ... | | |
| Sara Khola ... | Post Khirgī ... | | |
| Hisāra ... | Ditto ... | | |
| Dabba ... | Ditto ... | | |
| Zām Tank ... | Ditto ... | | |
| Matkār ... | Post Tator ... | | |
| Pīpal Tanga ... | Post Nasrān ... | | |
| Shūza ... | Ditto ... | | |
| Rewdana ... | Ditto ... | | |
| Pīrān Algad ... | Ditto ... | | |
| Chīnā Khūshk ... | Ditto ... | | |
| Chīnā Jārī ... | Ditto ... | | |

NOTE.—The grants made by Majors Edwardes and Nicholson have never received special Government sanction. The lands have been held Kham Tehsil since annexation.

Little is known of the early history of this district. Tradition tells of two Hindū princes, the builders of the forts of Kāfar Kōt, who were driven out in the early days of Mūsalman invasion. The ruins of these forts still exist on the banks of the Indus near Bilōt. In 1469, Sultān Husēn, Governor of Multān, made over the Indus frontier to a Baloch malik, Sohrāb, who founded the towns of Derā Ishmāil Khān, Derā Fateh Khān, and Derā Ghāzī Khān, naming them after his three sons. Another account states that Derā Ishmāil Khān was founded by Ishmāil Khān himself.

The descendants of Ishmāil Khān, known as the Hot Baloches, ruled at Derā, subject to the Mogal Emperors, till the time of Ahmad Shāh Dūrānī, who in 1748 annexed the Derājāt to the Afghān kingdom, and carried off Nasrat Khān, the last of the Hot Baloches, a prisoner to Kābal. The descendants of this family are still resident in the district, but their position is hardly above that of the ordinary cultivator.

Derā remained under Afghān governors till 1792, when Shāh Zamān made over the districts of Derā and Leia to Mahamad Khān Saduzāī, who succeeded in establishing his rule over most of the present district of

Derā Ishmāīl Khān, except Tānk. He made Mānkera, on the Leia side, his capital. He died in 1815, and was succeeded as Nawāb by his daughter's son, Sher Mahamad Khān. In 1820, Ranjīt Sing, who had already conquered Mūltān, took Mānkhera, and deprived Sher Mahamad Khān of all his Cis-Indus territory. For 15 years after this Sher Mahamad remained semi-independent, till, his revenues having fallen hopelessly into arrears, the Sikhs interfered and took the direct management. In 1836, Nao Nihāl Sing crossed the Indus, and the Nawāb voluntarily yielded up his remaining territory to be annexed by the Sikhs. Derā was now governed by the Diwāns Lakī Mal and Daolat Rai. The rule of the latter was disturbed by a long contest with Fateh Khān, Tawana, over whom he was eventually victorious. Soon after Diwān Daolat Rai was turned out of his government by the Lahor Darbār, at the suggestion of Major Herbert Edwardes, who had proceeded to the Derajāt after his expedition to Banū. During the rebellion of 1848-49, the eastern part of the district was for some time the scene of the conflicts between Lieutenant Herbert Edwardes and the troops of the Diwān Mūlrāj of Mūltān. The siege of Mūltān, in which the troops levied in the district took an important part, was followed by the second Sikh war, at the close of which Dera, with the rest of the Panjāb, became a British province.

At first the Cis-Indus portion of the present Derā Ishmāīl Khān and Banū districts formed a separate district, the head-quarters of which were at Leia. The Trans-Indus portion formed another district, with head-quarters at Banū.

In 1861, this arrangement was altered, and Dera Ishmāīl Khān became the seat of a Commissionership and the head-quarters of a new district, in which were included the tehsīls of Bakr and Leia, Cis-Indus.

At the two stations of Banū and Dera Ishmāīl Khān, in this district, there were located two regiments of Panjāb Infantry, two of Panjāb Cavalry, two Panjāb batteries, one Sikh regiment, one very weak Police battalion, and 180 horse police. Many of these troops were instantly ordered away to Pēshāwar, Jhelam, &c., and for two days, until the arrival of the 3rd Sikh Infantry from Dera Ishmāīl Khān, the station of Banū was guarded only by a Battery of Panjāb Artillery and the 3rd Panjāb Cavalry, and the inhabitants of the country, "an experiment" (says Captain Coxe, Deputy Commissioner) "which it would have been dangerous to prolong." The rapid march of the troops caused a temporary panic among the traders of Banū: Captain Coxe closed the gates, and talked the people out of their fears.

A fresh cause of anxiety was caused by the arrival of the suspected 39th Native Infantry from Jhelum: Captain Coxe felt their presence was a source of imminent danger, until 600 or 700 Mūltānī horse had been raised and collected at Derā Ishmāīl Khān. The 39th were quietly disarmed on the 14th July without the presence of other troops. Three days before this, Captain Renny, commanding the 3rd Sikh Infantry, informed the Deputy Commissioner of a plot among the Hindūstānī of this regiment, 113 in number, to murder all their officers. These 113 were disarmed the same evening, and were subsequently dismissed the service. The plot could not be brought home to them, though there is little doubt it had been laid. Another conspiracy was reported amongst the 39th Native Infantry at Derā Ishmāīl Khān, with the object of securing the fort: timely information saved it.

When the news of the mutiny of a portion of the 9th Irregular Cavalry reached Captain Coxe, he marched to the Indus with a party of Mūltānī Horse, and, travelling 60 miles in 17 hours, raised all the country to act against them if requisite, and sent Mr. Cowan, Extra Assistant Commissioner, to follow them up: his force, co-operating with Captain Hockin's party, was instrumental in effecting their destruction. The frontier tribes were turbulent during this period, as is their wont; but the presence of a moveable column sent by the Chief Commissioner restrained them from ravaging our territory.

The foreign relations of the district consist in the intercourse with the tribes of Batanis, Māhsūd Vazīrīs, Povindāhs, Shīrānis, and Ūstarānās. (*Verchere, Macgregor, Coxe, Costello, Tolbort, Powell, Panjāb Reports, Census Report, Munro, Macaulay.*)

DERA ISHMAĪL KHĀN—Lat. 31° 49' 13"; Long. 70° 57' 1"; Elev. 600. The chief town of the district of the same name, situated 4½ miles from the right bank of the Indus, 200 miles west of Lahōr, 120 miles north-west of Mūltān, 200 miles south-west of Jhelam, 89 miles south-east of Banū, 128 miles north of Derā Ghāzi, about 300 miles south-east of Ghaznī, and 370 due east of Kandahār.

The country about the town is nearly level, with a slight slope towards the river, but not enough for thorough drainage. After rain, pools of water remain for weeks about the town, and many of the streets become impassable.

The old town was swept away by the Indus in 1823. The new town is a large place, surrounded by a thin mud wall about 5 feet high. It is about 3¼ miles in circumference, has a length from east to west of one mile, and a breadth north and south of 1,400 yards. Its area is about 500 acres. There are five gates, one at the centre of each of the four sides, and one between the south-east angle and the south gate. A main street divides the city into two unequal parts, it runs from the Ghūlām Sarwar-ka-Darwāza (north gate), to the Pathānwāla Darwāza (south). It is met in the centre by a street running due east from Serai gate (west), whence it continues in the same direction to the stables of Nawāb Faojdār Khān, when it turns south-east to the Topkhāna Darwāza (east). The whole space within the walls is not taken up by houses, much of it being occupied by large enclosures and gardens belonging to the leading inhabitants. The city contains 4,479 houses, and the population is 24,906 souls. The houses are all of sun-dried mud bricks, and the shops, which are about 12 feet high, are situated on either side of the four main streets, which are paved.

The side streets are about 10 feet wide; they are tortuous and badly ventilated, and form numerous *cul-de-sacs*, especially in the Hindū part of the town.

The houses are mostly small. Some in the Hindū quarter are of tolerable size, and have two or there storys. The roofs are all flat. *Shisham* wood was formerly most used for the rafters, but it is now scarce and expensive. Pine floated down the Indus from Pēshāwar is now very generally used. The wood of the caper tree (*Karil*) is in request for the smaller rafters, as it resists to some extent the attacks of white ants.

The supply of water is entirely from wells, the river water not being used for drinking. The well shaft is always lined with bricks laid without mortar, and not plastered.

Outside the town there is a metalled road which is being planted with trees. There are but few large trees within the walls, none of which are probably more than 40 years old, the present town having then been built to replace the older Dera Ismāīl. The various acacias, chiefly '*siras*' (*Mimosa siris*) and '*kikar*,' grow well, *Mimosa Arabica* flourish best; there are also a few '*pipal*' trees; and '*sisu*' grows to a good size if well taken care of during the first few years after planting. A good many trees have been planted near the town and in the cantonment and civil station, but they are too young to be of much benefit.

There are several sarais in the town, in which, during the cold weather, representatives of almost every Pathān tribe to the west may be seen in their usual filthy clothes, yet of a strikingly handsome appearance.

There is a school situated just outside the west wall of the town, which is maintained by the Derajāt Mission with a grant-in-aid from Government. The average attendance is 200 per day.

The average price of provisions in the Dera bazār was—

| | January 1869. | | | December 1869. | | | |
|---|---|---|---|---|---|---|---|
| | Md. | Srs. | Cks. | Md. | Srs. | Cks. | |
| Wheat, 1st sort ... ... | 0 | 12 | 8 | 0 | 13 | 9½ | Per rupee; seer of 80 tolas. |
| Moong ... ... ... | 0 | 10 | 8¾ | 0 | 9 | 13½ | |
| Ghee ... ... ... | 0 | 1 | 5¼ | 0 | 1 | 10 | |
| Barley ... ... ... | 0 | 21 | 7¾ | 0 | 20 | 4½ | |
| Milk ... ... ... | 0 | 12 | 8 | 0 | 12 | 8 | |
| Gur ... ... ... | 0 | 6 | 2½ | 0 | 5 | 3¾ | |
| Mash ... ... ... | 0 | 10 | 2⅓ | 0 | 10 | 10 | |
| Meat ... ... ... | 0 | 7 | 8 | 0 | 6 | 4 | |
| Sugar ... ... ... | 0 | 2 | 0 | 0 | 2 | 8 | |

The current rates of wages for ordinary laborers (unskilled) is 3 to 3½ annas per diem.

There are no manufactures in Dera, except the inlaid wood-work, which is only made here and at Pahārpur.

A considerable trade in cloth is carried on with Shāhpūr, Amritsar, Mūltān and Sakār.

The following statement of the Dera Ismāīl city trade is taken from the Panjāb Reports:—

| | Imports. | | Exports. | | Total. | |
|---|---|---|---|---|---|---|
| | Mds. | Rs. | Mds. | Rs. | Mds. | Rs. |
| 1868-69 ... | 69,598 | 16,542,053 | 47,426 | 334,251 | 117,024 | 1,876,304 |
| 1869-70 ... | 117,884 | 1,733,623 | 46,978 | 238,337 | 164,862 | 1,971,960 |
| 1870-71 ... | ... | 1,941,596 | ... | 151,124 | ... | 2,092,720 |
| 1871-72 ... | ... | 952,461 | ... | 360,923 | ... | 1,313,384 |

(*Macaulay, Macgregor, Skeen, Costello.*)

DERA ISHMAIL KHAN—

A cantonment in the Derajāt, situated to the east and south-east of the city of the same name. It extends from the city to the bank of the river, and encloses a space of 1½ mile long by 1¼ broad, the whole circuit of the cantonment being 4⅝ miles. It occupies an alluvial plain on the right bank of the Indus, above the level of the highest flood mark. It contains lines for a regiment of native cavalry, two regiments of native infantry, and a battery of artillery, a church, travellers' bungalow, a racket-court, swim-

ming-bath, and a Parsee's shop. Sir Henry Durand, late Lieutenant-Governor of the Panjāb, is buried in the church compound.

The station of Dera is situated one mile from the old bank of the river Indus, but more than four miles from the present channel. The intervening space is overflowed by the river during the annual inundation, but in the cold weather is generally under cultivation, the crops being almost entirely cereal. The soil on which the cantonment is built is alluvial, with a large proportion of sand, and in many parts the surface is covered with a saline efflorescence. Water is found at an average depth of about 15 feet, and is abundant and good. No attempt has been made to drain the place, which is naturally too level to allow the surface water to run off. As, however, the rain-fall is not heavy, no great inconvenience is experienced from this. The prevailing disease is fever, but the station is generally considered healthy, and the European detachments enjoy better health than at most stations in the Panjāb.

The civil station is situated on the south of the city, and consists of a kutcherry, Commissioner's house, jail and police lines, public gardens, and post office.

The fort of Akālgarh, built by the Sikhs and improved by the British, is situated at a distance of half a mile north-west of the north-west angle of the city. (*See Akālgarh*).

There are a number of excellent metalled roads at Dera.

The advisability of moving this cantonment nearer to the border has been lately discussed; it may, therefore, be interesting if I call attention to the fact, that the late General Nicholson's opinion on this subject was expressed very earnestly in favor of the cantonment being moved to the frontier. (*Nicholson, Johnstone, Skeen, Costello, Macgregor, Tolbort.*)

DERAJAT—

A tract of country extending along the west bank of the Indus, about 300 miles from the Kālābāgh range of mountains to the north boundary of Sind, and hemmed in between the Sūlimān Range and the Indus. The name is derived from the three towns of Dera Ghāzī Khān, Dera Fateh Khān, and Dera Ishmāil Khān, the first and last of which, being also now British districts, will be found more fully described under their titles. The Derajāt now forms a British Commissionership, under the Lieutenant-Governor of the Panjāb.

DERI—

A village in Baizai division, Yūsafzāi, situated in the open plain, three miles east of Lūnkhor on the left bank of the Bada ravine, here some 150 yards broad and 50 feet deep. Water is procured from a perennial stream in the ravine. The inhabitants are Khataks, and are divided into two sections,—Kārkar and Sakzāi.

There is a small tank on the north side of the village, which is however supplied with water from the ravine below it for part of the year, and for the rest from the Landai Kanda. The village contains 56 houses and 4 mosques. The headmen are Sādat Khān and Alif Khān. (*Hastings.*)

DERI—

A village in Yusafzāi, Pēshāwar district, situated in the open plain close to Swābī; it has 12 wells. The Totāli ravine runs past about 100 yards from the west side of the village. It contains 27 houses. It is also called Mian Deri. (*Lumsden.*)

DERI AKHUND KHEL—

A village in Amāzāi country, Yāghistān, situated at the end of the spur which divides the Malkā and Kandar valleys. (*R. G. Taylor.*)

DESHI—

A clan of Swātīs, who inhabit that portion of the eastern face of the Black Mountain which lies north of Agror, and the independent glens of Kotwāl and Pariārī; on the east it adjoins Nasdinā and the lands of the Swati Chief, Ghafar Khān of Trūnd; on the west the boundary runs up to the crest of the mountain, and on the north is conterminous with the territory of Takot. A stream, which has its source in the Nandihār and Tikari valleys, and is called the Nandihār Khwar, runs along the foot of the Black Mountain through the Deshī territory, and joins the Indus near Takot. Most of the principal villages are situated along its banks, and rice cultivation is carried on to a considerable extent; the stream is always fordable except after heavy rain. The spurs of the Black Mountain run close down to its left bank, and many of the smaller villages and hamlets of the tribe are situated in the glens lying between them.

The clan is sub-divided into six sections as follows :—

| Section. | Fighting men. | Maliks, Names. |
|---|---|---|
| Khān Khel ... | 120 | Azād Khān, Kamāl Khān. |
| Beror ... ... | 100 | Sadar Alī, Kābūl. |
| Warojai ... ... | 110 | Hazrat Shāh. |
| Kūchelāi ... | 90 | Ahmad Mir Hūsen. |
| Jādor ... ... | 180 | Ambūl Shāhī, Izatūla. |
| Sumla Khel ... | 120 | Idhar Alī, Samand. |
| Total ... | 720 | |

Settlers of other races are also to be found among the Dēshis; the principal of these are—Zizrārīs, Syads, Mūlas, Akhūn Khels, Gūjars, &c., and their total number may be about 250 to 300 men.

This tribe, although Swātīs, bears a good name among its neighbours for fighting qualities, and, although internal dissension prevails among them, they readily unite when differences arise with outsiders. They are able to bring about 700 matchlockmen into the field. They have a standing quarrel with their neighbours, the Syads of Pariārī and Ghafār Khān of Trūnd; and in some fighting which took place in 1871, the Deshīs had decidedly the best of it. They took part with the other tribes, in the invasion of the Agrōr valley, in 1868, and were fined Rs. 1,000 for their share in the disturbances of that time. Since then they have remained quiet, and have refused to join in any incursions on British territory.

The principal crops of the valley are—*rabi*, wheat, barley, mustard, masur and tobacco; *kharif*, maize, rice, mung, til, and a little cotton.

The principal villages in the valley are as follow :—

| Names. | No. of Families. | Remarks. |
|---|---|---|
| Gajbōrī ... | 260 | Jadōr Section. Maliks, Ambāl Shāhī, Izatula, Rājwalī, and Rāhmatūla. Situated on the stream flowing from Tikarī into the Nandihār Khwar. This is the most southern of the large Deshī villages. |

| Names. | No. of Families. | Remarks. |
|---|---|---|
| Shīngala (Bar) ... | 90 | Maliks, Hazrat Shāh, Koram Alī, Zāidīn. About a mile north of Gajbōrī, on the left bank of the same stream; from its situation it is very open to attack. It belongs to the Vārōjāi section. |
| Shīngala (Kūz) ... | 80 | Maliks, Ahmadjī (Akhūnzada), Mīr Hūsen, Kūchelai section. About a mile north of Bar Shīngala on the left bank of same stream. |
| Kōtgala ... | 55 | Bērōr Section, Maliks, Sadar Alī, Kābul, and Dostam. About two miles north of Kūz Shingala, on the left bank of the Nandihār Khwar. |
| Ūtal ... | 110 | Sumlā Khēl Section. Maliks, Idhar Alī and Samand. About a mile north of Kōtgala on left bank of Nandihār Khwar. |
| Pēshaūrai ... | 80 | Khāir Khēl Section. Maliks, Azād Khān and Kamāl Khān. South of Kōtgala, on right bank of Nandihār Khwar. |

The above form the six large villages of the Deshīs. The following are some of the smaller hamlets, *viz*:—

| | | |
|---|---|---|
| Nara ... | 30 | High up on the east face of the Black Mountain and near its northern extremity. A pass known as the "Nara pass" crosses the crest near it. |
| Bartonōi ... | 17 | High up in a glen of the Black Mountain, the stream running from which joins the Nandihār Khwar near Kōtgala. |
| Landāi ... | 12 | In the same glen as the above. |
| Makhranāi ... | 10 | Ditto do. do. |
| Chalār ... | 15 | Ditto do. do. Malik Zafar Shāh. |
| Būtal ... | ... | Headman Valī Khān. About half a mile north of Ūtal, on the right bank of the Nandihār Khwar. |
| Ghāzikōt ... | 33 | Malik Rāhīm Khan. Situated south of Gājbōrī at the junction of the Tikari and Nandihār streams. |

The Deshī territory could be approached by a force moving along the crest of the mountain, or from Agror over the Jālgali pass; by either route entry to their territory would be easy, but the latter would be the best for a force to adopt. Leaving Agror by the village of Dilbōri, and ascending to the pass of Jālgali (which is the lowest point of the ridge connecting the Māna-ka-Dana spur of the Black Mountain with the Kabal range), over which a road was made in 1868, a column would easily descend to the banks of the little stream which drains the northern side of the pass; covering parties would be required on the heights to the right and left of the advance; from this point, as far as Chīrmang, beyond which the valley opens out, the advance on Trūnd (fort of Ghafār Khān, Chief of the Ashlōr section of Swātīs) is easy; from Jālgali to Chīrmang is about three miles, thence to Trūnd about two more. From Trūnd the road passes along the banks of the united Jālgali and Tikari streams for about four miles, when Gājbōrī, the most important of the large Deshī villages, is reached. The road is easy throughout, though it passes through rice cultivation at various points. In the Deshī territory itself, all the large villages and many of the small ones are open to attack. (*Unwin.*)

**DHAMTAOR—**

A village in the Mānsera division of the Hazāra district, five miles from Abbottabād, at the junction of the Dorh and Darkan rivers. It has 848 houses, 40 shops, 11 mosques, and a population of 4,384 souls, which are composed of 1,471 Jadūns, 101 Syads, 20 Mogals, 2,792 others.

The water-supply is from the rivers in the vicinity, and from a tank in the village; the water is very good. There are many fine trees in the village. The crops are rice, 'makai,' wheat, barley, 'dhall,' &c. Supplies are procurable here in large quantities after due notice. The live stock of the village consists of 12 horses, 174 donkeys, 84 mules, 1,660 cattle, 288 sheep, &c.

The village of Dhamtaor is a favourite resort for the English inhabitants of Abbottabād for the sake of its beautiful shade and a pretty sacred tank, in which are many fish. The headmen are Faizūla, Perū, Abdūla, &c. The village formerly belonged to the Tūrks, but was taken from them by the Jadūns after much fighting. Harī Sing, during the Sikh rule, proposed to erect a fort at this place, but when a portion had been finished, the Jadūns attacked the labourers and threw it down; the Sirdār then gave up his intention.

DHAMTAOR, NĀWASHAHR and MĀNGAL—

A tract in the Hazāra district, situated midway between Lower and Upper Hazāra, close to the Abbottabād cantonment. The western portion is a plain called Orash, and averages 4,000 in elevation; the eastern portion consists of the western slopes of the Thandiāni range and is from 5,000 to 6,000 in elevation. The northern portion is drained by the Māngal, a large ravine, an affluent of the Siran. The southern portion is a deep glen running down from the Miān Jānī peak. The proprietors of the plain villages are mostly Hasāzāis and Mansūr Jadūns and of the hill villages, Karāls, Dhūnds, Awāns, Gūjars, &c., &c. The Abbottabād cantonment is situate at the southern end of the tract.

The area according to the settlement Survey is—

| | Cultivated. Areas. | Uncultivated. Areas. | Total Area. Areas. |
|---|---|---|---|
| Dhamtaor ... ... ... | 9,340 | 27,273 | 36,613 |
| Nāwashhar ... ... ... | 8,285 | 16,714 | 24,999 |
| Māngal ... ... ... | 7,714 | 14,057 | 21,771 |
| TOTAL ... ... | 25,339 | 58,044 | 83,383 |

In summer the heat is considerably less than in the Hazāra plain, and in winter there are severe frosts and rains; snow falls on both hill and plain; the cattle are chiefly stall-fed during the winter. The crops are—*rabi*, wheat, barley mustard, 'masur,' tobacco; *kharif*, maize, rice, 'mung,' 'mash,' 'kangni,' 'til,' cotton, and turmeric.

The population is—

| | In Dhamtaor. | Nāwashahr. | Māngal. |
|---|---|---|---|
| Total Souls ... ... ... | 11,786 | 9,409 | 5,918 |
| Families ... ... ... | 2,206 | 1,783 | 1,224 |
| Souls per family ... ... ... | 5 | 6 | 5 |
| " square mile ... ... | 203 | 211 | 174 |
| The inhabitants possess cattle ... | 7,823 | 5,488 | 3,585 |
| or head per 100 souls ... ... | 74 | 75 | 61 |

The Orash plain or Abbottabād valley is very marshy: it is drained by the Jab stream, which runs through the centre. Rice cultivation was prohibited for sanitary reasons when the cantonment was first made, but is now permitted. The marshy soil is bad for the crops, and the grain much to husk runs. It is said to have an intoxicating effect when eaten as bread. The grain is called by the natives "Mastak." In 1868 a number of men of

a Native Regiment passing through the valley were reported intoxicated, and on inquiry this was found to be the result of eating bread made of "Mastak" grain. The number of cattle in this division is below the pargana average. (*Wace.*)

DHEGRAI—

A village in the Bāizaī division of Yusafzāi, Peshāwar district, on the bank of the Bada ravine, half a mile above its junction with the Kalpani.

DHOBIAN—

A village in Yusafzāi, Peshawar district, one mile south of Yār Hūsēn, situated on the right bank of the Balār ravine, which is here generally wet, and about 20 feet deep. The country around is open. It has 100 houses, 30 of Afghāns, 20 Gūjars, 5 Awān, 25 Gardeners, 20 Mīans. The water-supply is from two wells. It has five mosques. The headman is Mīr Afzal Khān. (*Hastings, Lumsden.*)

DHODA—

A village in the Bāizaī division, Kohāt district, situated 8 miles south of Kohāt, under a range of low hills on the left bank of the Toī. It has 203 houses, with a population of 1,026 souls, of which 333 are adult males. There is also a serai for travellers. The inhabitants are principally Bangash, but there are some Khataks and Awāns. It can turn out about 80 armed men. It was founded in Daolat Khān's time by Fateh Khān and Shāh Alī Khān, Niāzīs from Dhoda near Īsa Khel. There are three sections in the village, Fateh Khel, Shāh Alī Khel, and Masnū Khel. Water is obtained from the Toī and from springs. The land is irrigated, and the revenue is Rs. 1,500. It was here that the Chief of the Bangash came out from Kohāt with 700 or 800 matchlockmen dressed in blue to welcome Elphinstone on his way to Pēshāwār in 1809. (*Plowden.*)

DHODIĀL—

A village in the Paklī division of the Hazāra district, 2 miles from Shankiārī, 9½ miles north of Mānsera, on the left bank of Siran. It has 557 houses, 14 shops, 9 mosques, and a population of 2,629 souls, composed of 1,073 Swātīs, 217 Awāns, 194 Tūrks, and 1,145 others. The water-supply is from the Siran in the vicinity; it is excellent and abundant. The produce consists of 'makai,' rice, wheat, barley; and supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 44 horses, 705 cattle, 59 flocks of sheep, 9 camels, 13 donkeys, 39 mules, &c. There is a good road from this village to Bālā Kot in the Kūnar valley. The headmen are—Alī Khan, Amardi, &c. (*Wace, Macgregor.*)

DHOTI—

A village in Dera Ismaīl Khān district, 55 miles from Īsa Khel, 14 from Dera Ismaīl Khān; it has 60 houses, two shops and one well.

DHUNDI—

A canal in the Ghāzī district, which leaves the Indus near the village of Shāh Jamāl, 20 miles south of Ghāzī, and returns to it below Asni. It was silted up, till a company was formed in which Imām Bakhsh Mazarī and Jamāl Khān Laghārī took half the shares, and Government granted Rs. 40,600 as an advance, when the canal was cleared out. (*Bruce.*)

DHŪNDS—

A tribe of Hazāra who inhabit parts of the Boi tract, but especially the Dana and Bakot divisions between the Jhelam and the main range. The population is 9,859 and 8,659, or a total of 18,518. The villages are situated

on plateaux about 1,000 feet above the river. In character the Dhūnds are improvident and lack energy. They are badly affected towards Government, and were suspected of an intention to rise during the Kāgān complications in 1852. They gave serious trouble in 1857, and many of them were engaged in the attack on Marī.

Cracroft's settlement report of the Rāwāl Pindī district gives the following information regarding this tribe: "The Dhūnds are one of the "two most powerfūl tribes in the hills, generally the upper part of the "Marī hills. They claim descent from an ancestor of the Prophet, Abdūl "Manāf. The tract is said to have come into their possession during the "Gaksayar rule, when one Zobair, a descendant of Mahamad, came from "Arabia, and settled near Kahōta." Cracroft, however, thinks it very much more likely that the Dhūnds sprang from old Hindī tribes converted from Hindūism, than that they should be the descendants of the heroes they describe. Certainly nothing of the heroic appeared in their resistance to Mahārāja Gholāb Sing, or in their still-born attempt at insurrection at Marī.

They are, however, important, especially from their connection with the people of Hazāra.

The principal man of the Dhūnds is Mansūbdār Khān. He has a jāgīr of Rs. 777, of which Rs. 195 is perpetual, and a talūkdarī of Rs. 24. None of the Dhūnd headmen are very prominent characters; they are somewhat reticent and keep to their villages, thus preventing the possibility of our becoming well acquainted with them. (*Wace, Cracroft.*)

DIGARR—

A pass leading from Sam Rānīzāī to Swāt in Yāghistān. The road starts from the village of Shāh Kōt, and goes by Mirdeh and Ūsmān Khēlogarhī to Ariankōt, seven miles over a rough country along the foot of the hills. From Ariankōt the path leads for four miles through a glen to the Digar hill passing up the side of which it descends (five miles) to Mekhband in the Rānīzāī division of Swāt, and thence by Pīr Khēl to Tota Kān Mūtkāna, four miles over a plain country traversed by ravines. This route is only frequented by footmen, but horses can travel by it. (*Bellew.*)

DILBAR—

A small Baloch post on the Rājanpūr frontier, situated on the frontier road half way between Tozānī or Bandūwalī, eight miles from each. It consists of a square enclosure with sides of 50 yards, and two circular loopholed bastions at the north-west and south-east corners; and with walls 12 feet in height and 16 feet thick. It contains a well of good water (the best to be found for many miles in the neighbourhood), the diameter of which is 12 feet; the depth of the water from the surface is 120 feet; and the supply is plentiful.

Near the post are several 'jāl' trees and bushes, but the country is otherwise singularly barren, being a sandy desert covered with low bushes which serve as pasture for camels. No fodder or water is obtainable for several miles except in seasons when there is a good rain-fall. To the west of the post, at a distance of 1,500 yards, is a low ridge of bleak and stony hills, the lowest under features of the Giāndārī Mountain which here melts into the plains.

Dilbar was built in 1869 (at a cost of Rs. 2,046) when the Mazāris and Būgtis were at feud with each other. Strictly speaking, it com-

mands the exit of no passes, and the country to the north-west of the post is open and practicable for the entrance to the plains of raiders, and leads from the plains to the eastern slope of Giāndāri whence several small passes issue, falling into the Zangī. Formerly the Zangi and its branches, which issue from the hills in front of Dilbur, were favorite resorts of robbers, as they afford peculiar facilities for hiding.

The outpost contains 10 days' supply for man and beast (wheat 3 maunds, salt 3 seers; barley 15 maunds; bhoosa 36 maunds; wood 7½ maunds).

The garrison consists of 10 mounted and 4 foot Mazāris. There is room for a garrison four times as large. (*Macgregor, Davidson.*)

DILBĀR—

A plain on the Jacobabād frontier, about six miles south-east of Gandūi, open and not much cut up by ravines. It affords good grazing and plenty of water after rain. The plain now belongs to the Būgtīs, who took it from the Būrdīs, and the whole surface is covered with graves and other marks of the conflict between these two tribes. (*Macgregor.*)

DILBAR KA THŪL—

An old ruined fort in the Rājanpūr district of the Mazāris, about two miles from Dilbār, and four from Tozāni, a few yards west of the road. It was the former residence of a Mazāri Tomandār. (*Davidson.*)

DILI MELA—

A fertile upland valley on the camel route from Chaoutra to Shakardara, situated in the east of Chaontra, Kohāt district. It is bounded on the east by the Mithān ravine, and extends about three miles from north to south, and two miles from east to west. It is surrounded by low stony hills and deep ravines, through which its drainage reaches the Mithān. There are in the valley several small hamlets known collectively as Dili Mela, one of the largest of which is "Alika." The people are of the Kuli Khēl clan of Mandān Bāraks, whose head-quarters are here. (*Ross*).

DĪL MORĀD KA GARHĪ—

A village in the Jacobabād district, about eight miles east of Jacobabād, and containing about 100 houses, all of which have flat mud roofs. There is a good deal of cultivation in the vicinity. It was formerly a post of the Sind horse, till the line was moved forward to Goranāri in 1863. (*Macgregor.*)

DINGOT— Elev. 2,847.

A mountain about four or five miles above Kālābāgh in the Banū district. It is a bold precipitous mountain, with steep outer spurs of sandstone running down to the strip of sandy beach on the Indus. The Indus flows directly below Dingot, and, in the beginning of May, appears to be about 200 yards across. On the east of the main mountain, a mass of sandstone rises in straight cliffs from the river which is cut off on the west and south from the rest of Dingot by a narrow ravine with precipitous banks, and on the north the cliffs are steep and straight. It is accessible only from the river side by a narrow path about 3 feet wide, and practicable for horsemen, cut out of the sandstone rock, which winds up the crags, whose upper edge is about 70 feet above the Indus. The top of this isolated hill slopes in a long stony plateau upwards from the edge of the cliffs above the river. It seems about half a mile long and quarter mile broad, and is quite inaccessible save by this one path. In former days there was a village here built by Mahamad Azim Khān, the grandfather of the present Malik of Kālābāgh, to which he sent his women and valuables whenever the

annual Dūrānī visitation took place, and to which he came himself if on bad terms with his sovereign. The village and mosque are now heaps of ruins. There are two old tanks on the hill, the wall of one of which is still in very good order. The Bangi Khēl now pasture on the hill. Near this is the point at which, according to Rennell, Timūr crossed the Indus. (*Burnes, Ross.*)

DĪR—

A river of Panjkōra in Yāghistan, which rises in the south slopes of the Laspūr range, and flows nearly south for 20 miles past the town of Dīr, where it is joined by the Tāl. It is said to run dry in the winter months, but in the summer, on the melting of the snow, it increases so much as to become altogether impassable except with difficulty on rafts. Otters abound in the river. There is a bridge 23 paces in length below the village of Benimāri. (*Raverty.*)

DĪR—

A valley consisting of the upper portion of Panjkōra, next to Chitrāl. It is surrounded by high mountains, and is very cold in winter, when snow falls. The valley is very narrow, but fertile and picturesque, with many fir, pine and walnut trees. The produce is wheat, barley, and some 'jowar,' and many of the European fruits. The inhabitants are very subject to disease of the spleen. They live chiefly on rice mixed with ghee, and seldom eat wheaten bread. They have great numbers of cattle and sheep, but horses and mules are scarce, and camels are unknown. There are numerous smaller valleys tributary to it. The villages are usually built on the side of a hill with a stream close at hand. There are no made roads, and what paths there are, are difficult for animals. The Chief of Dīr is Rahmatūla, son of Ghazan Khān.

The following are the villages belonging to the Dīr Khān, commencing south to the northwards—

Bibiāwur (Khan Ahmed Gul).
Bemāzai.
Unkaraī.
Surkamar.
Wegul.
Gārgul.
Jābālūk.
Shamurgār {Fort of Sūltān Mahamad, brother of Dir Khān.}
Amlaknār.
Talai.
Ker.
Surdam.
Hazrah.
Tirhat.
Chāndas.
Khānpūr.
Baidār.
Damdarhāla.
Malūk Khwar.
Shātuna.
Sardārkili.
Gāngshall (2).
Duro.
Madebānda.
Salām Kot.
Ālā.
Kotkai.
Tāngai.
Dodhā.
Sharmaha.
Serātaī.
Kosrai.
Sānwrai.
Panrā Kōt.
Kashkārai.
Kolundai.
Jurjurai.
Mergā.
Mena.
Bekārai.
Musala.
Nawaikilī.
Mira Khān.
Mirāshpātai.
Kharawai.
Rokhān.
Gorjāt.
Kilot.
Gumādana.
Yāgai.
Samang.
Bari Kōt.
Ataūr (fort).
Rāmiān.
Baghro.
Derai.
Sarko.
Sundrawal (fort).
Sulbut (fort).
Abakand.
Ganawrai.
Echkalai,
Tanso.
Nangrai.
Taurai.
Khākhdar.
Asārmār.
Nura.
Dir Khan Kila (fort).
Lonnandai.
Chakrai.
Tigar Kōt.
Chaprāra.
Eoirai.
Salhaur.
Gujar.
Betā.
Chand.

Tingbār.
Barundesh.
Rūndesh.
Jat Kul.
Dand.
Kirāgalaī.
Rārkor.
Acharūna.
Kālāshbānda.
Razar.
Gir Gat.
Surigrām.
Korhgal.
Dokai.
Sheringal.
Duguna (3).
Peangār.
Badar Kanai.
Bābuzai.
Roghāno.
Sundrai.
Gwāldai.
Betā.
Khwar.
Dobāndai.
Atrangai.
Shingargal.
Shinkanrai.
Makhai.
Sukhai.
Kharkanai.
Dārikana (fort).
Ghurejo.
Mārān.
Jaranler (fort).
Bāndai.
Chinda Kōt.

In the mountains to the north-west of Dīr, inhabited by the Nīmchah Kāfars, are great numbers of musk-deer.

The trade of the Dīr valley is brought from the south by plain (Sama) Yūsafzāis and Khataks, and from the north by Chitrālīs; the first bring oil, cloth, salt, sugar, and spices, and take away musk, otter skins, honey, ghī, silk and Chitrāl chogas; and the second bring these chogas and take away grain and salt. (*Aleemoola, Bellew, Creagh.*)

DĪR—

The capital of the independent district of Panjkorā is situated in the Dīr valley, on the right bank of the Dīr river, and not far from the foot of the Lahōri pass. It contains about 350 houses, and perhaps 1,200 inhabitants. It is protected by a considerable fortress, situated on a high mound, a spur of the Laspūr mountains. The walls, which are substantially built of mud and stone, are about 400 yards long, 300 in breadth, and 12 yards in height, and are flanked by four towers. Within the citadel, which is kept in excellent repair, there is a large mosque, besides several other buildings, including the residence of the chief and his family, together with those of his immediate followers, the whole of whom, with their families, amount to 2,500 people. Dīr is one of the principal marts of the country, and has several Hindū shops.

From Dīr there are roads to Chitrāl, upper and lower Swāt, Kūnar, Jalālābād, Bajāwar, and Peshāwār. Many of the inhabitants can understand the Chitrāl Siāhpōsh languages. (*Raverty, Bellew, Aleemoola, Sapper.*)

DIRGAND—

A small insignificant ravine on the Rājanpūr border, running into the Sori, a few hundred yards below the Reti, between very low hills. Its banks are low, of a gentle slope; it generally contains a few wells. (*Davidson.*)

DIUSH—

A village in Pindīalī, Mohmand country, between the Rūd nala and the hill separating Pindīalī from Gandāo. It has seven small hamlets, and is inhabited by the Būrhān Khēl, Tarakzāi, Mohmands, who can turn out 260 fighting men. (*James.*)

DOĀBA—Lat. 34°7′ to 34°19′; Long. 71°28′ to 71°50′.

A division of the Peshāwār district, comprising the country between the Kabāl and Swāt rivers. It is triangular in shape, and is bounded on the north and east by the Mohmand hills and the Swāt river, on the west by the same hills and the Kābal river, and on the south by the Kābal river. The above two rivers unite a short distance from Nisata, and between them and the mountains lies the triangular plain of the Doāba, some 90 square miles in extent.

The Doāba resembles the rest of the Peshāwār valley, being a flat plain plentifully intersected (with the exception of the western corner, near the Michnī fort) by ravines and artificial streams brought down from the Kabāl and Swāt rivers. It is fertile, and numerous villages dot its surface, contrasting in this respect with the desert tract of Yūsafzāi. The soil is mixed sand and clay. Running along the foot of the mountains, from Abazai to Michnī, is a portion of that low range of sand hills which bounds the Peshāwār valley, and which no doubt was in former years the shore of an immense lake.

The principal crops grown in the Doāba are Indian corn, rice, wheat, barley, cotton, and sugarcane; the two first being most abundant.

Trees are plentiful throughout the district, and the road from Peshāwār to Abazai is a regular avenue; every village has its score or so of spreading trees, which gives the country a picturesque appearance.

The animals met with are camels, buffaloes, bullocks, cows, mules, goats, and sheep. Poultry are abundant; mutton and fowls can always be procured in the Shabkadar bazar. Cattle are fattened here for the Peshāwār market. Fish of excellent quality are caught at certain seasons of the year, and different kinds of game, wild geese, ducks, sand grouse, quail, and snipe are also found. Food is procurable at cheaper rates than in Peshāwār.

The hot season extends from the middle of April to the end of September, and during the three hottest months the thermometer ranges from 75° to 100° in the shade. The cold season may be said to commence at the end of October.

The greatest amount of rain falls towards the close of January and during February, but there is no regular rainy season. Cold winds blow through the mountain gorges in December and January, and snow covers the tops of the further ranges of mountains early in the cold season, and subsequently the nearer ranges. Dust-storms prevail during the summer months, occurring on an average about once a week.

The population of Doāba in 1868 was 35,005, or 517 to the square mile; of these 9,965 were adult males. In religion 33,655 were Mahamadans and 1,340 Hindūs. According to race, there were 82 Syads, 288 Mogals, 31,455 miscellaneous Mahamadans, 300 Khatrīs, 955 Arōras.

There are 54 villages in this division. The area of the Doāba is 87·67 square miles, of which 34·41 are cultivated. The number of enclosures is 4,527, and of houses 7,391, giving 7 souls to an enclosure, and 4 to a house.

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*The following statistics of villages in the Doaba Division are kindly furnished by Captain Hastings, Settlement Officer.*

| No. | Names. | Population. | | Number of houses and material. | Ploughs. | Names of headmen. | Stock. | | | | | Produce. | Remarks. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number of souls. | Adult males. | | | | Horses. | Cattle. | Sheep. | Camels. | Donkeys and others. | | Tribes. | Sections. |
| | | Agri-cult. & non. | | | | | | | | | | | | |
| | Atkī ... ... | 296 | ... | 78 | 58 | Fakīr Mahamad, Fīroz. | ... | 150 | 540 | ... | 542 | Jowar, rice, cotton ... ... | Pathāns ... | Salim Deh. |
| | Uchahwala ... | 218 | ... | 89 | 45 | Hīsamūldīn, Mūsa | ... | 92 | ... | ... | 14 | Wheat, rice, cotton ... ... | Do. ... | Do. |
| | Pangpao ... ... | 898 | ... | 227 | 104 | Ahmad Shēr ... | 3 | 202 | 4 | 3 | 218 | Jowar, barley, rice, wheat, cotton | Mohmands Halīmzaī. | Do. |
| | Tarkha ... ... | 566 | ... | 188 | 85 | Afzal and Ghūlam | 5 | 201 | 11 | ... | 221 | Wheat, jowar, rice, dhall ... | Mandūzaī ... | Bala, Paīn. |
| | Hajīzaī ... ... | 778 | ... | 159 | 87 | Ayūb, Kamgar ... | 5 | 193 | 47 | ... | 392 | Dhall, barley, wheat, rice ... | Hajīzaī ... | Mūshtarika. |
| | Dalazak ... ... | 273 | ... | 91 | 67 | Samūndar, Mehr Alī | 1 | 135 | 95 | ... | 169 | Jowar, rice ... ... | Dalazak ... | Salim Deh. |
| | Sōtmara ... ... | 504 | ... | 97 | 65 | Amīn Khan, Zen ... | ... | 131 | 21 | ... | ... | Sugar, cotton, wheat, barley, dhall. | Gagianīs ... | Do. |
| | Shabkadr ... | 3,096 | ... | 1,392 | 301 | Aladad and Naoroz | 40 | 638 | 472 | 23 | 849 | Cotton, rice, wheat, jowar, barley, dhall. | Do. ... | ...... |
| | Kangra ... ... | 1,525 | ... | 353 | 124 | Mahamad Akram, Sadūla. | 13 | 290 | 227 | ... | 431 | Sugar, rice, cotton, wheat, jowar, barley. | Arbab Khēl & Pisharan Khēl. Umarzaī ... Paen Khēl ... | Mushtarika. |
| | Garhi Nazir ... | 184 | ... | 47 | 30 | Sultan Mahamad ... | ... | 63 | 30 | ... | 100 | Jowar, cotton ... ... | Moghal ... | Salim Deh. |
| | Kablī ... ... | ... | ... | 64 | 9 | Sīkandar ... | ... | 16 | ... | ... | 26 | Barley, wheat ... ... | Pathān ... | Do. |
| | Sarīkh ... ... | 483 | ... | 151 | 36 | Nakībula & Dīlaor | 155 | 108 | 28 | 8 | 289 | Sugar, rice, cotton, jowar ... | Gagianīs ... | Do. |
| | Ghōnmak ... | 384 | ... | 70 | 40 | Dilasa & Mohmand | 1 | 87 | .. | ... | 223 | Cotton, rice, jowar ... ... | Mandūzai ... | Do. |
| | Katūzaī ... | 2,416 | ... | 591 | 208 | Jahandad & Abdūla | 9 | 423 | 111 | 5 | 1,149 | Cotton, rice, sugar, jowar, wheat, barley. | Sardar Khēl ... | Do. |
| | Kītak Bita ... | 714 | ... | 168 | 88 | Aurang & Mohmīn | 2 | 176 | 22 | 1 | 349 | Sugar, jowar, wheat ... | Gagianīs ... | Do. |
| | Mūla Khēl ... | 217 | ... | 64 | 24 | Majang & Madak ... | ... | 100 | ... | ... | 154 | Sugar, rice, jowar, wheat ... | Pathāns ... | Do. |
| | Mandīzaī ... | 589 | ... | 169 | 60 | Bahadūr & Sarwar. | 11 | 126 | 173 | ... | 179 | Sugar, jowar, cotton, wheat ... | Gagianīs ... | Do. |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Marozaī ... ... | 707 | ... | 143 | 66 | Mobārak and Amīr | 6 | 150 | 102 | ... | 252 | Sugar, cotton, rice, jowar, wheat | Do. ... | Do. |
| Mathra ... ... | 577 | ... | 156 | 62 | Shah Pasand & Izat | 9 | 132 | 42 | ... | 290 | Sugar, jowar, wheat ... | Do. ... | Do. |
| Najafī ... ... | 752 | ... | 153 | 69 | Anwar & Akram ... | 4 | 149 | 23 | ... | 229 | Sugar, wheat, barley ... | Sūlimānzaī ... | Do. |
| Abnā Dēr ... | 620 | ... | 144 | 63 | Khūshiāl ... | 8 | 138 | 17 | ... | 396 | Sugar, cotton, jowar, wheat ... | Shama Khēl ... | ...... |
| Bēlā ... ... | 238 | ... | 62 | 31 | Ajabgul & Abāss ... | ... | 23 | 3 | ... | 102 | Jowar, rice ... ... | Dehgān & Swātīs | Do. |
| Bakiāna ... ... | 686 | ... | 128 | 33 | Bahrām ... | 4 | 90 | ... | ... | 125 | Rice, sugar, wheat, jowar ... | Mandūzaī ... | Do. |
| Batgram ... ... | 1,227 | ... | 300 | 123 | Ahmad & Abdūla... | 12 | 294 | 108 | ... | 480 | Jowar, wheat, cotton, sugar, barley. | Pathāns ... | Aladad Khēl.<br>Chora "<br>Manozaī. |
| Chamat ... ... | 489 | ... | 109 | ... | Abdūl Rahīm Nīkab | 14 | 125 | ... | ... | 164 | Sugar, wheat, jowar ... | Awāns ... | Salim Deh. |
| Chakar ... ... | 984 | ... | 212 | 165 | Mansūr, Mehgul ... | 10 | 196 | 39 | ... | 97 | Rice, sugar, jowar ... ... | Pathāns ... | Khan Khēl.<br>Gada "<br>Malka "<br>Mīr Dad "<br>Mogal " |
| Hasnzaī ... ... | 496 | ... | 106 | 57 | Nāsar Khān, Hakīm | ... | 177 | 36 | ... | 177 | Sugar, rice, wheat ... ... | Hamza Khēl ... | |
| Kharakī ... ... | 835 | ... | 236 | 66 | Zafar & Mashkū ... | 1 | 172 | 147 | 1 | 358 | Sugar, rice, wheat, jowar ... | Sūlimānzaī ... | Ali Khēl.<br>Aka " |
| Daolatpūra ... | 1,293 | ... | 281 | 133 | Nūrūla & Bahram | 7 | 285 | 16 | ... | 413 | Sugar, jowar, wheat, rice ... | Do. ... | Banozaī.<br>Khojazaī.<br>Daolatzaī.<br>Shekhan. |
| Sarwanī ... ... | 373 | ... | 109 | 47 | Bahū & Kūtb ... | 5 | 94 | ... | ... | 138 | Jowar, wheat, sugar ... | Manduzai ... | Salim Deh. |
| Sandahsar ... | 99 | ... | 59 | 34 | Sarwar, Md. Amīn | ... | 71 | 17 | ... | 66 | Sugar, jowar, rice ... ... | Do. ... | Do. |
| Garījālā Banan ... | ... | ... | ... | ... | ... ... | ... | ... | ... | ... | ... | ... ... ... | ... ... | ...... |
| Mata Moghal Khēl ... | 4,332 | ... | 301 | 654 | Sikandar, Rasōūl ... | 12 | 613 | 1,247 | 22 | 976 | Sugar, cotton, wheat, jowar ... | Mīan Khēl ... | Matra Khēl.<br>Palangzai.<br>Bara Pūcha. |
| Mīrzaī ... ... | 1,094 | ... | 228 | 125 | Shahbaz, Amīr Md. | 13 | 273 | 40 | ... | 338 | Cotton, jowar, wheat, dhall ... | Balōl Khēl ... | Mūshtarika. |
| Mā Hazāra ... | 308 | ... | 110 | 99 | Ghulām, Mahamadī | 4 | 130 | ... | ... | 91 | Jowar, wheat, cotton ... | Umarzaī ... | Do. |
| Sōdhta ... ... | 197 | ... | 50 | 25 | Zīn & Ata Mahamad | 1 | 50 | 3 | ... | 100 | Rice, jowar ... ... | Maka Khēl ... | ...... |
| Gūnda ... ... | 410 | ... | 94 | 51 | Khalid, Sahībdīn ... | 4 | 105 | 18 | ... | 137 | Rice, wheat, jowar ... ... | Do. ... | Mūshtarika |
| Nāsratzaī ... | 283 | ... | 66 | 23 | Ahmad Sher Zīaūldin | 2 | 84 | 35 | ... | 109 | Rice, wheat, jowar ... ... | Do. ... | Do. |
| Paniādī ... ... | 397 | ... | 90 | 40 | Satār & Abdūla ... | 4 | 154 | 27 | ... | 178 | Wheat, barley, rice ... ... | Gabrānī & Ghilzai<br>Shalmam Kakar | Do. |
| Māmūn ... ... | 182 | ... | 56 | 36 | Habībūla & Nūr ... | ... | 70 | 6 | ... | 68 | Cotton, rice, jowar ... ... | Papīn Khēl ... | |

(Hastings, Macgregor).

o 2

DOABA—
A small village in Miranzaī, Kohāt district, situated under the southern hills east of Darsamand. It has 73 houses and 130 adult males. (*Plowden.*)

DOBANDĪ—
A village in Sam Rānīzāi, Swāt, Yāghistān, 3 miles from the British frontier at Shērgarh, and at the junction of a ravine with the Bagiāri Kanda. It is inhabited by the Bahrām Khēl section. (*Lockwood.*)

DODA—
A hill in Yūsafzaī, Peshāwār district, comprising the northern portion of the Karamār hill. It is 2 miles north-east of Gariāla, ¾ mile south-east of Sūrkhderī, and is separated from Karamār by a pass from Gariāla to Ghulāma. (*Lockwood.*)

DODHER—
A village of 80 houses in Yūsafzāi, Peshāwār district, and situated in the open plain about 2 miles south-east of Zeda, 5 miles south of Swābī. Water supplied from four wells. (*Lumsden.*)

DODIBATSAR—
A small lake at the head of the Kāgān valley, Hazāra district, about 8 miles south-east of Lorusar. It is only about ½ mile long. It is the source of the Pūrbiāla ka kata. The Siral Gali goes thence into Darāwar. (*Johnstone*).

DOGDARA—
A glen in Yāghistān, running east from the Panjkōra valley, and containing the following villages:—Shiringal, Dog, (3) Drandhāl, Bahadur Khanai (3.) The glen is two days' journey long, and it communicates with Kāshkār by the Purit pass, which is dangerous on account of Kāfars. (*Lockwood.*)

DOJAM OR DOJAMAK—
A range of high hills in the Marī hills, running from the Janatial pass (near Kala Koh) westwards, and dividing the Kāhan from the Palmī plain. The pass of this name in the range crossed from Palmī *en route* to Kāhan is stiff, but practicable for laden animals. Snow falls here occasionally. (*Davidson, Lance.*)

DOLRAGHA—
A village in the Zāimūkht country, Yāghistān, on the left bank of the Sangrōbā, about 3 miles north beyond the British frontier. There is a road thence to Durāni in Kūram. It was formerly a hamlet of Thal, but was taken from it by the Zaīmukht. It gives 100 Kābal rupees tribute to the British Government. Its inhabitants are Khwadād Khel, Zāimūkhts. It has 120 houses, and is situated at the head of a valley with some cultivation and trees. (*Macgregor*).

DŌRĀZĀ—
A section of the Ūtmānzāi Mandan Yūsafzāis, who inhabit the south-east of the Yūsafzāi plain, Peshāwār district, stretching north from Manārā on the bank of the Indus to Bājā Bām Khēl, and comprising a strip of country 7 miles long by 2 miles broad. The villages are Kalabat, Marghoz, Zār Khēl, Akā Khēl, Isāzai, and Manārā. (*Bellew.*)

DORH—
A river of Hazāra, derived from branches which rise in Biran Gali, Miān Jānī, Kālābāgh, and Bara Gali on the main range, and join below Bagnotar. The Dorh is here an insignificant stream; at about 3 miles from the above point it is joined by the Hertloh branch, which comes

from Tandiāni and the Kūnd peak. Three miles further on, at Damtāwar, it receives the Darkan, which brings the drainage of the Orash plain, and ten miles further the Salhad from Abbottabād joins its right bank, whence it continues its course to the south-west for twenty-five miles, when it joins the Siran. The total length is about forty-six miles. At its source it is about 6,000 feet in elevation; at Rajūī it is 3,354; at the junction of the Salhad 2,800, opposite Harīpūr about 1,800, and where it joins the Siran about 1,500 feet.

The Dorh is everywhere fordable, except after heavy rain. As far as Dhamtāwar it runs swiftly between precipitous banks, but its bed then spreads out. So much of its water is diverted for irrigation that during the driest part of the year it sometimes fails altogether. This stream could not be used for bringing down wood from the Mian Jānī range. (*Macgregor.*)

DORŪ—

A small ravine on the Rājanpūr frontier, joining the Chūk from the south, about three miles from where it enters the plains. Its total course is about three miles through rough hills. About half mile from where it joins the Chūk is a pool of good water fed by a small spring. (*Davidson, Macgregor.*)

DOSIRA—

A peak on the great range which divides Swāt from the independent Pathān tribes who inhabit tributary valleys of the Indus. From this point the range splits into two, which form the north-east and north-west boundaries of Bunēr. (*Macgregor.*)

DŌST MAHAMAD KHĀN THUL—

A small hamlet in the Bozdār hills, situated a short distance north of Bhārti Kachi. It contains about twenty fighting men with their families. No supplies are procurable, these being chiefly procured from the village of Mahoī (Majōtha), which is distant one long march. The water-supply is from a good spring about half a mile off. (*Davidson.*)

DRĀBAND—

A town in Kōlāchī division, Dera Ishmāīl Khān district, thirty-five miles west of that place, and about six miles from the entrance of the Drāband pass. It consists of three villages, *viz.*, Drāband, Ad Ka Garhī, Aladād ka Gari, situated on the high bank of a clear hill stream, the Lahōra. There are 910 houses with a population of 2,446 souls, of whom 827 are adult males. The inhabitants consist of 1,706 Mian Khēls, 200 Hindūs, 40 Shirānis, 400 Jats, and 100 Baloch. The houses are built of mud, and there is a covered bazār of thirty-five shops, with thirteen mosques and one Dharmsala. The town has a wall round it seven feet high. Water from rivulets is plentiful, but is considered unwholesome, though the inhabitants drink it. Supplies are procurable. Drāband has 12,000 'bigas' of land, of which 3,000 are cultivated. The produce is wheat, barley, and 'bajra.' The principal men are Shāhbāz, Lalu, Akbar, Mahamad, Mahr Dil, and Aladād.

There was formerly a sub-district of this name, but it now is incorporated with the Kōlāchī sub-division.

The first Europeans who ever visited Drāband were probably Messrs. Fraser and Harris, who came here in January 1809 on their way to attempt the ascent of the Takht-i-Sūlimān. They were well treated by the

chief, Ūmar Khān, but were nearly killed by a mob of Sūlimān Khēls, with whom a misunderstanding had arisen.

Drāband is inhabited by the Miān Khēl section of the Povindāhs, for an account of whom see that article.

The Drāband outpost is situated in front of the village. Half-way between it and Drāband Zām pass is the ruined village of Gūl Habib, which has been recommended as a site for a new outpost, the present being considered too far from the hills.

The Drāband outpost was built by Captain FitzGerald, Commandant of the 5th Panjāb Cavalry, and is a square redoubt of 46 yards, with two bastions and a watch tower, with a ditch all round.

It was intended to protect the Miān Khēl land from the inroads of the Shīrānīs, and is now garrisoned by 24 cavalry and 12 infantry of the Panjāb Frontier Force, with two Guide sowars.

The Drāband outpost is responsible for the Darwazi, Drāband Zam, Kūrm, Guioba, and Wazia passes.

There is a rest house for travellers out side, and to the east of the outpost. (*Carr, Macgregor, Paget, Elphinstone.*)

DRĀBAND—

A village in Dera Ishmāīl Khān, situate about three miles from the right bank of the Indus, and ten miles south of Dera Ishmāīl Khān, on the route from thence to Dera Ghāzī Khān. There is an encamping ground here.

DRĀBAND ZĀM—

A pass on the Dera Ishmāīl frontier, situated between the Darwazi and Kūram passes, six miles west of the outpost of Drāband.

A perennial stream of water, which rises in "Spasta," the lands of the Marhēl tribe, flows through this pass, and waters the lands of the Miān Khēls to some three miles east of the city of Drāband; after heavy rains in the hills, its waters join the Indus.

Through this pass there are two roads across the Takht-i-Sūlimān range, the one to the right being for footmen only, and going to the Marhel country through the Gat pass in the Sūlimān range. At the Gat, footmen have to climb up a rock by means of a rope. The one to the left goes to Kandahar, crossing the Sūlimān range at the Dahna pass.

The Drāband post is responsible for this pass, except from October to April, when Lālū Khān Nasar is held responsible for it. (*Carr, Macgregor.*)

DRABOKAS—

A small village of Khwaram, in the Khatak hills, Kohāt district, situate on both banks of the Kak, five and a half miles below Wījūsam. The village is on the high banks of the Kak, about 30 or 40 feet above its bed.

Water is procured from the Kak. In the Malgīn valley, the Kak dries up in seasons of drought, but the supply at Drabokas never fails, owing to a spring of good water that flows from a ledge of sandstone about one and a half mile above the village.

A good road follows the Kak valley below Drabokas. It is used by the camels sent to graze in these hills. The Tīrī Chief keeps his camels here when they are not wanted. Below Drabokas a ravine, called the Tarkha, comes down from Sīri Mela and joins the Kak. Hindūs of Akora carry barley on bullocks from Īsa Khēl to Akora by this place. They come by Kālābāgh and up the Lūn and Torkna passes to Bangali Sir, whence they descend the Chashma to the Lughārī, and follow that stream

to its junction with the Toi (Tīri Toi), and then ascend to the Maidani pasturage on the Duppar mountain, between the Toi and the Kak. They then follow Duppar to near the Indus, and rounding its east end come up the Kak, the good grass on this mountain inducing them to take this route. They carry their food with them, and for water they halt in ravines, where small pools are found. They then go on to Toi Banda on the Kohāt Toi near its mouth, and thence ascend the Toi till they turn a range of hills above Toi Bandah, and cross the Kohāt Toi and strike across the hills to Nākhband on the great salt road. (*Ross.*)

DRĀGAL—Lat. 29° 38′ 32″; Long. 69°58′13″. Elev. 5,368.

A high hill or range on the Rājanpūr frontier in the Dūrkānī hills, situated north of the Mārī range, and divided from it by the Kāhā river, and about fifteen miles west of Harand.

It is accessible in many places to footmen, but not to camels or horses. It contains fair pasturage, and is a favorite grazing ground of the Dūrkānīs (Gūrchānīs). The slopes are difficult, but not precipitous, except the southern one, down to the Kāha, which is a drop of several hundred feet. The crest is so sharp that natives say a man "could not sleep on the top without rolling down." This, however, is exaggerated. (*Davidson, Macgregor.*)

DRĀH—

A pass on the Dera Ghāzī frontier, in the Jāfar country, in the north-east portion of the Drūg valley. It is little more than a rent in the Dhaola ridge or spur of the Baga Roh, through which the Drūg and Gargojī streams (meeting a short distance east of it) escape in a south-easterly direction.

It is said to be about a mile in length, and owing to the large rocks, and pools of water, some of which are 8 feet deep, it is almost impracticable for animals. Horses and camels have occasionally, and with great difficulty, traversed this pass.

Two roads turn this defile; one to the north, known as the Vi Lār, goes over a fairly easy part of the Dhaola ridge, and is practicable for laden camels.

The other to the south also goes over the southern portion of Dhaola ridge, but is practicable only for hillmen. It is usually called the "rope road," a rope being stretched along the edge of the precipice to help passengers past. (*Davidson.*)

DRATHIL—

A ravine on the Rājanpūr frontier, which rises near Kūnar, some eight miles north-west of Shekhwalī post, and runs parallel to and about one and a half mile north of the Sorī. Its banks are easy near its source, but steep near the mouth. There is good pasturage along them, but no watering place in its bed except Kūnar. About four miles from its source it is joined by the Jhola ravine. (*Davidson, Macgregor.*)

DRĀZ—

A ravine on the Harand border, rising in the Drāgal mountain, and draining into the Kāhā, which it joins at Kūnd, about six miles before its exit to the plains. It was the route to Khosra taken by the robber Gholām Hūsēn from Malānī in his raid on the plains north-west of Harand in 1867. (*Davidson.*)

DREPLARA—

A division of Khōst.

DREPLĀRA—

One of the six sub-divisions of the Gandapūr tribe. It is looked down on by the others as mongrels. (*Grey.*)

DREPLARA—

A division of Maorat, Banū, which extends along the right banks of the Gūmbīla and Kūram rivers from Pahār Khēl to the Mōhar range. It contains thirty-seven villages, and has a cultivated area of 88,934 acres. (*Thorburn.*)

DRIG—

An extensive salt marsh in the Gomal valley, Dera Ishmāīl Khān district, situated below the north end of the Rati Kamr ridge. It was formed by the waters of the Gomal, which formerly went through the Drig pass to Rori. It is full of pigs and buffaloes. A ziarat in it used to be the great rendezvous of all the Vazīr plundering parties, but is now more safe than it used to be. (*Grey.*)

DRIGRI—

An outpost on the Rājanpūr frontier, 11 miles south Harand, 11½ miles north-west Fatehpūr, 8 miles north Rumka Thul, 18 miles north-west Mahamadpūr, 23 miles north by west Rājanpūr, and 5 miles south-east Chāchar pass. It is connected with all these places by roads.

It is a square fort with sides of 70 yards, and bastions at its eastern and western angles. The height of the walls is 16 feet, and the thickness at base 3 feet. A range of barracks runs round each of the sides. There are quarters for an officer at its south-west face, and store-rooms in the north-west and south-east bastions. It is loopholed at 2 feet from the ground, and at 14 feet, where the barrack roofs serve as a banquette. This fort would require 400 men to man it fully. It cost Rs. 16,159.

Running out from the north-east angle of the fort are two barracks for 80 cavalry, 150 yards long.

The inner fort contains a well, diameter 5 feet 6 inches; the depth of the water from the surface is 93 feet, and it is worked by a Persian wheel. Its water is brackish, and the garrison are supplied from a well in the village of Drigrī, some 800 yards from the post.

The country to the west of Drigrī is a broad open plain, shut in by the hills, which slope down to within about six miles of the post; the highest of them is Bihishto, distant about eleven miles.

The outpost is an important one, and commands the outlet of the Chāchar, the most important of the passes leading from the Baloch hills to the Rājanpūr frontier, and the highway from Harand to Kāhan, Dēra Būgti or Bārkhān. Formerly the outpost was frequently called out in pursuit of raiding parties, but since Ghōlam Hūsēn, the celebrated robber, was killed at Harand in 1867 none have taken place.

The outpost is garrisoned by 20 sabres from the regiment at Rājanpūr and 20 bayonets from one of the regiments at Dera Ghāzī Khān, with two Gorchani guide sowars. The cavalry are now quartered in the inner fort. The small village of Drigrī is 605 yards east of the post: it is unwalled, and contains 65 mud houses. The water is procured from an adjacent stream.

DRISHAK—

A tribe of Baloch of the Rājanpūr sub-division of Dera Ghāzī Khān. Their boundary on the north is the Pitok ravine as far as its exit from

the hills, whence it runs one mile to the south of Fatehpūr, and about two miles north of Īsan ka Kotla to the river; the Indus is the boundary on the east; to the south it is the Shori ravine, and thence by the line of its drainage to about two miles south of Mūrgai, and then round by Kotla Shāh (excluding Mithankot) to the river; to the west they do not go beyond the foot of the hills. This, though roughly correct, does not give quite a fair idea of the extent of country occupied by this tribe. They do not hold the whole of the tract bounded as above, though they are not anywhere found beyond. Their land is scattered about in this tract in small plots in a manner it is difficult to describe.

Their divisions are—

I, Kirmānī 425; II, Mingwānī 180; III, Gondfāz 675; IV, Sargānī 330; V, Arabānī 680; VI, Jaskānī, 40; total 2,330, of which 300 are horse.

Paget does not mention the Jaskānī divisions, and puts the Gondfāz and Arabānī under the Kirmānī section. These last he estimates at 500 and 400 men respectively. Minchin does not give the Karmānī and Jaskānī sections, and puts the Arabānī (called Oorbani by him) at 180, and the Gondfāz (Goolfaz) at 400.

Paget's total is 1,800; Minchin's 1,960; Bruce's 2,330.

I. The Kirmānī is sub-divided by Bruce thus:

1, The Kirmānī 30; 2, Nūkānī 270; 3, Mandwānī 60; 4, Īsanānī 65; total 425.

Paget, however, puts this section at 1,295, and divides them:—

1, Shaikānī 200; 2, Arabānī 100; 3, Mirzarānī 150; 4, Samīnī 20; 5, Jamalī 100; 6, Gondfāz 500; 7, Morīdānī 15; 8, Gāmūkānī 50; 9, Īsanānī 80; 10, Basklānī 80; total 1,295.

The Kirmānīs live in the following villages:—

1, Kirmānī, the chief section, in Asnī and Bhāg; 2, Shaikānī between Nasirkotla, Mithankot, and Hasankotla; 3, near Nasirkotla,—4, Īsanānī near Īsānkotla.

II. The Mingwānī section are estimated and sub-divided as follows:—

Bruce—1, Mingwānī 85; 2, Malwānī; 55; 3, Ahmadānī 40,—total 180.

Paget—1, Malwānī; 60. 2, Ahmadānī 50; 3, Fogilānī 40; 4, Mingwānī 100,—total 250.

Minchin has one section he calls Mulvanī, which is probably the same as the Malvani. He estimates it at 300.

The Mingwānīs live in Nasīr Kotla, Ahmad Kotla, and Malanī Kotla.

The Malwānīs live in the same villages.

The Ahmadānīs live at and round Ahmad Kotla.

III. The Gondfāz section, of which neither Paget nor Minchin give any sections, is divided by Bruce into:—

1, Syadānī 295; 2, Masīdānī 380,—total 675.

Paget's total is 500, and Minchin's 400.

They live, 1,—at Pīr Bakhsh, on the right bank of the Dhūnda canal, near Hamo Choki; 2, at Būlewālā, on the banks of the Dhūnda, near Mahamadpūr.

IV. The Sargānī sections are divided:

By Bruce into—1, Brahmānī 45; 2, Mahamadānī 60; 3, Arshwānī 100; 4, Mitānī 40; 5, Kotshal 85,—total 330.

By Paget into—1, Sargānī 100; 2, Arshwānī 20; 3, Brahmānī 50; 4, Mitānī 100; 5 Katohal 40,—total 330.

Minchin has sections Sirkānī 250, Arshwānī 150, Katohal 200,—total 600.

The Sargānī sections live—1, near Braham kotla; 2, near Shikārpūr; 3, at and round Fatehpūr; 4, at Jinda kotla; 5, at Saīn wālā and about Kāsimpūr.

V. Arabānī. The divisions are—1, Arabānī 300; 2, Bhagānī 45; 3, Sazebānī 85; 4, Mazārānī 160; 5, Morīdānī 40; 6, Phalānī 45; 7, Murānī 65,—total 680.

Paget has no section of this name, but among his list of the Kirmānī the following, Mirzaranee or Mazarani, and Morīdānī.

The Arabānī sections live,—1, at Syad khān near Mūrgaī; 2, Gopangwālā kuh near Mūrgai; 3, Palī Bastī near Mithankot, and near Asni; 4, Mobli ka Bastī near Mithankot; 5, Faojā kotla near Dingān kī Bastī; 6, Dingān kī Bastī.

VI. The Jaskānī, who are a section of the Baloch tribe of Jaskānī which was broken up and scattered among other tribes, number 40 men, and are scattered about, many of them living near Asnī.

Besides the above, Minchin has the Jounbānī section 90, Gunjānī 150, and Junalānī 80.

The chief, Mīran Khān, assured me he could turn out 300 horsemen, but when at my request he produced all and the best he could, there were only about 60, of whom 10 were well mounted, 20 fairly mounted, and 30 the veriest rag-tag that can be imagined.

Besides the above number, Bruce says there are 300 Drīshak families living in the Mazafargarh district.

The Drīshaks are returned above at 2,330 fighting men. Now, according to census tables of 1868, the total population of the district was 308,840 souls, of whom only 99,554 were adult males, so that 209,286, or more than ⅔rds of the total number, must have been composed of boys below 18, women, and girls.

If these numbers then are applied to the calculation of the numbers of adult males the Drīshaks could raise, we find that, according to the above census report, the total number of Drīshak souls is 3,757. Consequently ⅓rd of this, or 1,252, would be the total number of adult males in this tribe. From this number must also be deducted a percentage for the old and infirm, and for those whom domestic ties or duties would keep from joining the ranks. Of these no exact estimate can of course be formed, but in European armies the usual deduction from these causes is about 18 per cent.; the effective strength of this tribe is then reduced to about 850 fighting men, the large majority of whom would be armed with swords only, and but few with matchlocks.

Mr. Fryer, Settlement Officer, has supplied the following list of the 43 Drīshak villages:—

| | | | |
|---|---|---|---|
| Bastī Phalī. | Kotla Hūsēn. | Kotla Syad Khān. | Basti Mohib Alī. |
| Rakhba Galū. | Bhāg. | Sūhin. | Kotla Gambrī. |
| Lūnda. | Jahānpūr. | Kotla Malim. | Bāghwālā. |
| Mārī. | Kotla Īsan. | Kotla Nasīr. | Kotla Hazūrī. |
| Kotlā Hazūrī. | Kotla Daūd. | Kotla Gamū. | Darkhāst Mīran Khān. |
| Shikārpūr. | Bastī Rīndhān. | Basti Dhagan. | Patī Salīm Khān. |
| Fāzilpūr. | Kotla Alahyār. | Kotla Kiām. | Patī Mīran Khān. |

| | | | |
|---|---|---|---|
| Pīrbakhsh. | Bastī Mithkanī. | Kotla Sindhān. | Patī Nindū Khān. |
| Asnī. | Gopol Jaghīr. | Kotla Ahmad. | Patī Bakht Alī Khān. |
| Dhango. | Bastī Barānī. | Fāzalpūr. | Patī Sānī Mīran Khān. |
| Shah Nindu Khan | Kotla Lūmdar. | Giamal. | |

The Drīshak chief is responsible for the following passes, Sorī, Sohnide Lūt, Chūk, Tangwāni, Nūgrāni, Pitōk, Kawa-ke-mūkh, Chedgī, Bagāri.

The Drīshaks have only one post in Sabzilkot, in which there is a garrison of 12 Drīshaks, besides others. Since 1862 the following thefts have occurred by these passes:—By the Bagāri in 1861, 2; Pitōk 1862, 2; 1864, 1; 1866, 1; 1867, 1; 1868, 1; total 8; grand total 10.

By agreements entered into on the 11th and 15th November 1853 and 30th November 1856, the Drīshak chief is responsible for the good conduct of his tribe and for thefts committed within the boundaries of his estate.

Mīran Khān states that in former days his ancestors received the custom dues of the trade which came from the Kalāt direction through the Sorī, Chūk, Pitōk, Chedgī, Baghāri passes. The principal articles were wool, cheese, sulphur, which came from Dera Babrak Kahan and Barkhān, and the exports were cloth, salt, tobacco. He states that these dues amounted to thousands of rupees, but it seems very doubtful if such a sum were ever reached, or that the powerful tribes of Mazārīs or Gorchānis would have permitted the Drīshaks to enjoy it.

The Drīshaks say that they are descended from Hōth, the son of Jalāl; that they first came into the plains in the time of Rozan, tomundar; and that the Mazārīs were previously settled in the plains.

The country from Ūmrkōt to Mithankōt was then ruled by Islām Khān, Nahar, as viceroy to the King of Delhi.

The Nahars gave the Drīshaks the lands of Asnī and the "Dāman-i-pahar" free, who settled on them and cultivated the lands.

After a short time they quarrelled with the Mazārīs, and for several years the two tribes carried on feuds and reprisals.

As a full description of these feuds has already been given in the article on the Mazārīs, in the truth of which the Drīshaks themselves agree, with the exception of a few unimportant particulars, it is unnecessary to detail them here.

Rozan was succeeded by his son Balū, and he was succeeded by his son Bīrah, as chief. Nothing worthy of record occurred during the lifetime of these chiefs.

After Bīrah's death Shābak was made chief, who was afterwards killed in a fight with the Mazārīs.

After Shābak Khān was killed, his son, Daūd Khān, was elected chief.

In the time of Daūd Khān the Jaskānī tribe lived on the northern Shorī Nala. The Jaskānīs and the Drīshaks quarrelled. Daūd Khān collected his tribe and went against the former, and a fight took place near the Shōrī pass, in which Hāsil Khān, the Jaskānī chief, and 120 of his clansmen were killed, and a large number of cattle carried off by the Drīshaks. After this the Jaskānīs, who were not able to hold their own on their former lands, broke up and scattered themselves amongst all the other Baloch tribes, where their descendants are still found. A few of them also joined the Drīshaks.

When Daūd Khān died, his son Hyāt Khān received the "chieftainship." In his time the Drīshaks went to war with the Hasanī tribe, which

at that time resided in the Nisao plain and the adjoining lands. After several raids and retaliations on one side or the other, Sādik Khān, the Hasanī chief, with 120 of his followers were killed by the Drīshaks.

The Hasanīs, who were also at war with the Marīs, were at length so weakened that they were obliged to fly from the country; and dividing themselves into two parts, one took refuge with the Sadūzai Pathāns, and the other with the Khetrāns, of which tribe they now form a considerable part. Since then the Hasanīs have lost their name and place amongst the Baloch tribes.

When Hyāt Khān was chief of the Drīshaks, Nawāb Mahmūd Khān Gūjar was governor of Derā Ghāzī Khān. For some reason Mahmūd Khān was enraged with his 'vazir,' Ahmad Khān, Bozdār, and had him hanged. Ahmad Khān's son, Khān Mahamad Khān, fled for protection and assistance to Hyāt Khān, and Ahmad Khān afterwards, with a party of Drīshaks, meeting Nūr Mahamad Khān, Mahmūd Khān's brother, in the neighbourhood of Dera Ghāzī Khān, killed him. Hyāt Khān was succeeded by his son, Karm Khān, and Karm Khān by his son, Azmat Khān.

In the time of Azmat Khān the Drīshaks carried on raids and cattle thefts in Dera Ghāzī Khān, and Nawāb Mahmūd Khān sent an army under Kaman Khān to punish them. Kaman Khān made an attack on Asnī and surrounded the fort; but the Drīshaks, who had received timely information, were all collected and prepared, and came out of the fort and attacked them; one hundred and forty of Kaman Khān's force were killed, and he only saved his life by flight. The whole of their property and arms fell into the hands of the Drīshaks. Amongst the arms taken were ten camel guns and thirteen long matchlocks, which are still in the possession of the Drīshak chief's family.

After a considerable lapse of time the Nawāb agreed to overlook the past offences of the Drīshaks, and committed the villages of Rājanpūr, Mahamadpūr, Jalālpūr, Rasulpūr, Ghaospūr and Shāhpūr to the charge of Azmat Khān, giving him 1-20th of the Government share of the produce as a remuneration for the service.

The whole of these villages, with the exception of Rājānpūr, were on the old Dhūndī canal, and went to ruin with that canal in the subsequent anarchy which devastated the country. Since the Dhūndī canal has been re-opened, these towns are springing up again.

About the year 1811, Nasīr Khān, the Khān of Kalāt, died, leaving three sons, Mahmūd, Mīr Mūstafa, and Rahīm. Rahīm Khān raised the standard of rebellion, and murdered his brother, Mīr Mūstafa, out hunting. He was, however, obliged to fly from the country, and applied for assistance first to the Talpūr of Sīnd, and afterwards to the Nawāb of Bhāwālpūr, but without success.

From Bhāwālpur, Rahīm went to Hyāt Khān, the Drīshak chief, who promised to give him any assistance in his power. He then sent for Haīdar Khān, the Kalāt agent at Harand and Dājal, who refused to obey his summons. Hyāt Khān on this collected his followers, and went with Rahīm Khān to Dājal; a fight ensued, in which Haīdar Khān was completely defeated, and 100 of his followers were slain, and he only made his escape by flight. Rahīm Khān then took possession of Harand and Dājal.

He was not, however, destined long to enjoy it, as the next year Mahmūd sent an army under Kādir Bakhsh, chief of Zahun, against him;

and, in a battle which was fought at Mīāni near Harand, Rahīm Khān was killed, and the country recovered.

During the lifetime of Hyāt Khān the Būgtīs and Drīshaks quarrelled. The Būgtīs committed a raid on Asnī, and carried off the Drīshak cattle which were grazing in the neighbourhood. The Drīshaks attempted to rescue the cattle, but failed, and were, 28 of their number, killed by the Būgtīs, who carried off their plunder to the hills.

After this Hyāt Khān made three successive raids against the Būgtis, in the last of which 24 of them were killed by the Drīshaks, who also carried off a large herd of camels.

Bibrak Khān, the Būgtī chief, then sent his wife with a deputation to Hyāt Khān, according to the custom of Baloches, and peace was thus established between the two tribes, and the Drīshaks returned the Būgtī camels.

On Hyāt Khān's death, Karm Khān was chief, and in his time feuds broke out between the Drīshaks and the Gorchānis, which were carried on for a length of time with varying success. In one of these Sādik Khān, uncle of Alī Mahamad, Jaskānī chief, was killed on the side of the Drīshaks, and in another Mīr Khān, father of Haoran Khān (now a Dafadār in the frontier militia, but formerly one of the most celebrated thieves on this frontier) was killed on the side of the Gorchānis.

Karm Khān died without any male heirs, and his cousin, Firōz Khān, son of Nindū Khān, succeeded to the chieftainship.

A large body of Būgtīs and Jakrānis having carried off a herd of camels from near Kōtla Hasan Shāh, Firōz Khān, chief, collected his followers and went in pursuit, and came up with the raiders at the mouth of Shōri pass, when a fight ensued, in which Firōz Khān, chief, his nephew, Pāin Khān, and several of their followers were slain, and the Būgtīs and Jakrānīs carried off their plunder. In this fight the Drīshaks were immensely outnumbered by their opponents.

It is worthy of remark here that Firōz Khān's son, Bijar Khān, chief, and Pari's son, Fateh Khān, were afterwards both killed in the service of our Government. When Firōz Khān was killed, Bijar Khān (father of the present chief) was raised to the chieftaincy. This took place in 1834.

The most noticeable event connected with this tribe after annexation was the raid made on it by the Marīs in 1857, the circumstances of which are as follows:—In May 1857, when the regular troops were called away from the Rājanpūr frontier to serve against the rebels in Hindūstān, their place was supplied by Baloch levies of horse and foot raised from the different tribes on our frontier. A body of 40 Drīshak sowars and 100 infantry were enlisted for the protection of Asnī, the command of which was given to Bijar Khān, the Drīshak chief, who was appointed a Risāldār.

In the month of August 1857 a formidable raid was made by the Marī tribe on the Asnī frontier. A party of 230 horsemen entered the plains by the Begāri pass, and divided themselves into two parties; one went in the direction of Drigri and Bakrpūr, and the other scoured the plains to the front of Mahamadpūr and Fatehpūr, driving off all the herds of cattle they came across, and murdering the herdsmen (seven men); they met again in the Fatehpūr plain and made for the Begāri pass.

Bijar Khān, who with his brother Nindū Khān, his son Drehan Khān, and a party of 60 horse and foot happened to be patrolling at the time,

heard of the raid from a villager, and, after sending information to all the posts, he went in pursuit.

Khatu Khān, Masūrī Būgtī, from the Mahamadpūr post, and Gola Khān, Būgtī, with about 50 horse and foot afterwards joined Bijar Khān, and thus reinforced he attacked the robbers at the Begāri ravine, but as the raiders were more than double the number of the levies, after a severe fight the latter were ultimately defeated with great slaughter, and the marauders made good their retreat by the Begāri pass, carrying their large booty with them.

In the engagement Bijar Khān, the Drīshak chief, his son Drehan Khān, and 38 men, chiefly Drīshaks, were killed, and 4 were wounded. The raiders lost 3 men killed and 30 wounded. The value of the cattle carried off was over Rs. 9,000.

The Drīshaks were not supported on this occasion as they ought to have been. The Būgtīs, Gorchānīs, and others who were present, as soon as they found the odds against them, fled from the field, leaving the Drīshaks to bear the whole brunt of the fight.

A detachment of mounted police under Jahān Khān, and a party of levies from Drigri post under Mūsa Khān, Lagāri, accompanied by the Thānādar of Jāmpūr, in all about 50 men, who had followed in pursuit of the raiders, held themselves aloof and took no part in the fight.

For their disgraceful conduct they were all dismissed from the service, and some of them sentenced to imprisonment.

In recognition of the gallant conduct of his father, Government bestowed on Mīrān Khān, the present chief (Bijar Khān's second son), a pension of Rs. 1,000 per annum, while rewards were given to those who survived the fight, and pensions to the families of those who had fallen.

As the Marīs are nominally subjects of His Highness the Khān of Kalāt, the Political Superintendent, Upper Sind Frontier, was addressed with the view of obtaining restitution of the stolen property, and compensation for the sufferers, but without any successful result. In a raid which had been committed by the Būgtīs and others in the previous year, the Chief Commissioner, in his letter No. 832, dated 13th October 1856, to the Commissioner and Superintendent, Derajāt Division, requested that, in the case of future raids by His Highness' subjects, such procedure might be adopted. The men who acted as spies and led the Marī force into the plains were Shambāni Būgtīs and Lishāris.

Ghorām Khān, Shambānī Būgtī, who was subsequently dismissed by the Government, brother of the Shambāni chief, Mirzā Khān, and Khatu Khān, Masuri Bugti, both in Government service, were suspected of complicity in the raid.

The Drīshaks are reputed among Baloches as good swordsmen and brave men, but the tribe is so much scattered in the villages between Asnī and Būlewālā, in the Jāmpūr division, that they take a long time to assemble. A scheme has lately been proposed for locating some 40 or 50 families at Asnī, which, if carried out, will greatly strengthen their position on that frontier.

Another disadvantage under which the Drīshaks labor is that most of their land is situated in the estate of Shāh Nawāz Khān, who takes the revenues in kind, and will not allow them to touch the crop until the harvest is thrashed out. This is peculiarly irritating to Baloches, who always

pull the stalks which do not bear grain for their cattle. It is proposed when the new settlement takes place to give the lease of the Drīshaks' estates to the chief, Mīrān Khān (which the Drīshaks are themselves most anxious for), who will pay in cash the Government demand.

The Drīshak chief is descended from Azmāt Khān, who had three sons.

- Azmāt Khān.
  - Hyāt Khān.
    - Karm Khān, chief, had no heirs; chiefship went to his cousin, Fīrōz Khān.
  - Nindū Khān.
    - Fīrōz Khān, chief, killed by the Jakrānīs.
      - Bijar Khān, chief, was killed by the Marīs in 1857.
        - Drehan Khān was killed with his father.
        - Mīran Khān, chief, Honorary Magistrate, 2nd Class.
        - Salīm Khān, Jamadār in the frontier militia.
  - Hājī.
  - Habak.

(*Van Cortlandt, Wood, Pollock, Minchin, Graham, Bruce, Paget, Fryer, Mīrān Khān, Macgregor*).

DRISH KHEL—

A village 3 miles north-west of Bahadur Khēl, Kohāt district, situated on plain under the Manzalai peak; it contains 100 houses of Khataks of the Ujda section.

DRŪG—

A town, the head quarters of the Jāfar Pathāns, situated at the foot of the Būj hill, about 30 or 40 miles north-west of Mangrota, and the same south-west of Vihowa. It is the residence of Sohak, the Jāfar chief, and his four sons. It contains about 100 mat huts and a tower, the residence of Sohak. It is not walled, and is said to contain about 120 fighting men.

The valley is well watered and fertile, and produces excellent crops of other cereals, both in the autumn and spring. The Drūg and Gargojī water-courses, both of which meet at the Drah, traverse the valley in the winter. Snow falls and lies for several days.

The dwarf palm tree is very common, and matting made from it is largely exported.

The approach to Drūg from the Bozdār country is very difficult. A lofty and precipitous range of hills, called the Baga Roh, runs for many miles north and south of Drūg, parallel to the Kālā Roh, between which ranges the valley is enclosed. Where the Drūg river breaks through the Baga Roh, the hills are very rugged, and there is a large pool of water some 12 or 13 feet deep and 30 to 40 yards long on each side. On the right bank there

is a difficult pathway along the rock. Merchants' animals are unloaded here and made to swim the pool, the goods being conveyed by men along the path. On the left bank there is a road practicable for led horses. Both the ascent and descent are steep. The Bozdārs and Jāfars consider this an impregnable position, but Johnstone thinks that good troops would force it. (*Johnstone, Davidson.*)

DRŪG NAI—

A river of the Bozdār hills, rising in the Būj mountain, which, after flowing through the Jāfar Pathān country, joins the Sangarh. Nothing is known of it, except that is does not dry up in the summer.

DŪB—

A tract of hilly country in the Būgtī hills, lying between the Giāndārī mountain and the Sham plain north-east of Chilukum. It is a noted stronghold of the Būgtīs, and there is plenty of water and grass inside. Troops can only enter it by the Dojak pass on the west; the Sūrkhāb pass on the east side being a mere mountain torrent cut out of rock, with scarcely footway for goats; even the Dojak is said to be nothing but a cleft in sheet rock, admitting the passage of only a single horseman. It is in fact a second Traki. On the east the Dūb ridge, which is connected with the Giāndārī mountain by a watershed, is a perpendicular cliff, perfectly impassable from end to end. Major Paget is of opinion that the difficulty of marching under this ridge if held by an enemy is so great that it should only be attempted for very special reasons. (*Lance, Paget.*)

DŪDIĀNWALA—

A village in the Banū district, on the south edge of the Vazīrī Thal and the left bank of the Kūram river. Colonel Taylor recommended this place as a suitable site for a post to stop the depredations of the Vazīrīs. He recommended a garrison of about forty men, of whom half should be horsemen. (*R. Taylor.*)

DŪM BAKĪ—

A village in the Zāemūkht country, two miles north of Tōrāwārī, in Mīranzāī, (*Temple.*)

DŪMKĪS—

A tribe of Bālochīstān who inhabit eastern Kachī, part of whom were removed to Sind by Sir C. Napier in 1845. The chief resides at Lehrī, which, with a large tract of land in the neighbourhood, belongs to him. They formerly possessed Pūlajī and various other places in its neighbourhood, from which in 1828 they drove the rightful possessors, the Kaihiris. The tribe originally came from Persia, and are said to have derived their name from a river Dūmbak in that country. They are a brave and warlike race, strongly resembling the Bedouin Arabs. Their habits are predatory, and they are all horsemen. Bījār Khān, the famous robber chief against whom Sir Charles Napier's campaign in 1845 was principally directed, was of this tribe. The tribe gives no trouble now. (*Jacob.*)

DŪNĀNI—

A main pass in the Būgtī hills, leading from Sind to Dera Bugtī over the Zīn range, and situated four miles south of Dera.

It is practicable for horsemen and laden camels; a little water is to be had in the pass. Lance says the pass is much blocked up by high masses of rock, which in one place only admit the passage of a single horseman. Guns could with difficulty traverse this pass. (*Davidson, Lance.*)

DŪNDĪĀ—

A Khatak village in Lūnkhōr, Peshāwār, one mile north of the Lūnkhōr village, and on the left bank of the Barwāza Kanda. It contains eighteen houses, and is supplied with water from wells dug in the bed of the ravine. The surrounding country is very much cut up by ravines. (*Lumsden.*)

DŪNGAGALĪ—

A small village 20 miles from Abbottabād, on the Marī road, very prettily situated in a gorge of the main range. There is a dak bungalow. (*Macgregor.*)

DUSHA KHĒL—

A section of the Mālīzai, Khwāzozai, Akozai Yūsafzais who reside on the right bank of the Swāt river. They are bounded on the north by the She Khēl, south by Rānīzaī, east by the Khadrzai, west by the Ūtmān Khēls. They have the following villages :—Bāgh, Mānka, Taoda Chīna, Bakht binda, Pingal, Inzar, Shnai, Kamāla, Kātaūr, Sugiar, and Giri. (*Lockwood.*)

DWA TOI—

A halting-place at the junction of the Zām and another river in the Vazīrī country, 79 miles from Banū, 11 miles from Kānīgoram. Water is plentiful, but the encamping ground is confined and open to attack. (*Chamberlain.*)

DWA WARKA BŪRJ—

A halting-place in the Khasor pass, Vazīrī country, 33 miles from Banū, on the road to Kānīgoram. Water is plentiful, but the encamping ground is rather limited, though easily defended. (*Stewart.*)

# E

EDWARDESABAD—Lat. 32° 59′45″; Long. 70°38′51″. Elev. 1,276.

A cantonment and civil station in the district of Banū, situated one mile from the right bank of the Kūram and five miles below its debouchure from the Vazīrī hills. It is 84 miles from Kohāt, 89 from Dera Ishmāīl Khān, and 255 from Lahor. The cantonment occupies the head of a slope falling south and east from the right bank of the Kūram to the west of the fort of Dalīpgarh.

There are lines here for one regiment of cavalry and a battery of artillery.

The civil station lies to the west, and has a jail, a kutcherry, a Government garden, and a small church. Near the city is a mission-house school.

This little cantonment is very picturesque; it is well wooded with 'shisham,' mulberry, 'behr,' &c., and there is abundance of water.

Owing to the propensity for horse-stealing of the surrounding tribes, and to the fanatical nature of the inhabitants, every officer has a guard over his house at night.

The prevalent disease is malarious fever, due to the excessive irrigation which is carried on all round. Diarrhœa and dysentery are also common,

and are attributed to bad water. Cholera has also visited the cantonme

The name Edwardesabad was given to this place in Government or in memory of the late Sir Herbert Edwardes, who was the first English to reside in it. (*Macgregor.*)

EK BHAĪ—Lat. 30° 10′ 17″; Long. 70° 10′ 10″. Elev. 7,462.

A mountain peak on the Kālā Roh range, about 40 miles nearly west of Dera Ghāzī Khān and 65 miles by the road. Dr. Courte who visited it in 1866, gives the approximate height by aneroid as 7,316 above the sea. Johnstone, however, makes it 7,462.

It consists of a narrow ridge running north and south, the stee precipices being on the western face. The ridge itself is covered with la masses of limestone, and has no vegetation beyond a little coarse gr and a few stunted trees in the ravines a short distance below the top. T thermometer stood at 70° in the shade about 2 P. M. in the commenceme of April.

The mountain is quite unfit for a sanitarium, as there is no room f building, and no water within 1½ mile of the summit. (*Courtenay.*)

EK-BŪRJ—

A village in Bajāwar, situated near the junction of the Bajāwar rive with the Panjkōra. It contains 80 houses. (*Aleemoola.*)

ERŌZSHĀH—

A village in Sam Rānīzāi Swāt, Yāghistān, about ten miles north o Gandēri in Hashtnagr, Pēshāwar district. It is inhabited by the Sulta Khān Khēl Rānīzāis, and is situated in an amphitheatre of hills, the spur to the valley of which completely shut it out from the plains. The entranc is accessible to artillery, and lies through a winding ravine forming it drainage channel. The village stands clear from the hills on every side but is so close to some of the spurs as to be within matchlock range. It is walled and loopholed, and has only one entrance gate. There are several large wells, and a Persian wheel near for irrigating the fields. The ground in the vicinity of the village offers a stronger military position than any other in Rānīzāi.

The Erōzshāh road to Totāi is very bad, and horsemen are obliged to dismount and lead their horses singly for a great part of it. After reaching the Rānīzāi village of Erōzshāh, the road winds in a westerly direction and crosses a long spur from the Hazārnāo, which joins it with the hill in rear of Bairāmdēri; this spur is commanded by the latter hill, and here the road is a mere footpath. Descending on the Totāi side, it passes the village of Bar, then Mena; and then one and a half mile further on the valley opens. (*Turner.*)

ESOTS OR SOTS—

A small tribe of Pathāns who live in the hills to the west of the Dera Ishmāīl Khān frontier. They are said to be of Kākar origin, though they are perfectly distinct from that tribe now. They are essentially a nomadic race, possessing no towns or villages. In the summer months they generally live about the slopes of the Tirh hill; in the winter, when the cold on Tirh and on the eastern slopes of the Kālā Roh is intense, they usually emigrate to Kāliwahin on the western slopes of Nāra (a continuation of the Būj spur of the Kālā Roh), close to the Zawa or Zabar country, which is crossed by the Nishpi route between Vihōwa and the Kākar country.

They levy transit duties of about one rupee on traders' camels passing through their country. The rates, however, vary according to the nature of the Kafilas, and depend upon the terms which exist between the neighbouring tribes.

The Esots are said to muster about 300 fighting men. They are friendly with the Jāfar Pathāns, with whom they marry, though they do not generally do so with other tribes.

They are divided into two small sections of about 100 men each, the Nohzai and Mūlāzai, who ordinarily intermarry.

The chief of the tribe is Bhagū Khān, Nohzai.

The Esots generally live in caves, and are almost entirely a pastoral race.

The few plots of arable land which they possess being

Lashkariala, on the north bank of the Vihōwa ravine.
Bētar, „ south „ „
Bahanwālā Kachī,
Pīr, „ „ „

Dāb, close to where the Būr Kahi joins the Vihōwa at Chita Watar. These, though very fertile and well watered, are now lying waste, the Esots being unable, from fear of the Bozdārs, to cultivate them. The produce of their country is 'jowar,' 'bajra,' and a little wheat, and the chief trees are 'kahu,' 'phola.'

They appear to be well disposed to the English Government, and are glad to take service in the frontier militia, but they appear to entertain much the same ideas regarding military service as do the Baloches. They were of some assistance in the Kaora Khān affair in 1867. The Esots speak Poshtu and are a quiet inoffensive tribe, with a good reputation for bravery; they wear clothes of the Baloch fashion, but the men always dress in white and the women in black.

The Esots are bounded on the north by the Musa Khēls and Mizris, south by the Jāfars, from whom they are divided by the Būr kahi, east by the Vihōwa Khetrāns, the boundary between the two being close to Chitar Watar, and west by the Musa Khēls.

The following is given as the list of their tribal sections :—

| | Nohzai. Malik Bhaghū Khān. Sections. | | Mūlāzai, Malik Mahamadzāi Khān. Sections. | |
|---|---|---|---|---|
| | *Davidson.* | *Carr.* | *Davidson.* | *Carr.* |
| 1. | Ahmadzai. | Ahmadzai. | Adozai. | Khadizai, Satār. |
| 2. | Sadozai. | Adozai. | Khidrzai. | Ghalibzai, Kutizai |
| 3. | Jahānzai. | Syadzai. | Paindazai. | |
| 4. | Chandozai. | | Satānr. | |

They are at enmity with the Kasrānis, Bozdārs, and Hadiānis, but friends with the Ūstarānas, Musa Khēls, and Jāfars.

There is little or no level land in their country, though the hills east of the Kālā Roh are not very high; it is about one day's journey in length, and the same in breadth. The streams in the hills are generally perennial, and are used to irrigate the fields.

They have sheep and goats, donkeys, camels, but no horses.

Grass and wood are plentiful in their hills.

They have no manufactures; they get all their cloth, &c., from British territory, coming by the Vihōwa road. British coins and weights are used generally by them. The Vihōwa route to Kandahār goes through their country. They generally pay considerable respect to the Hazrat Sūlimān of Taosa.

The following information is extracted from a return by Captain Macaulay:—" The Esots enter British territory by the Kuī, Bahāra, Kūra passes. " They import camels, goats, sheep, donkeys, wool, goats' hair, ghi, honey; " and export piece goods, grain of sorts, salt, oil.

" The majority of the tribe are merchants and a few agriculturists.

" Trade is carried on by these people with the towns of Kūī, Bahāra, " Kīrī, Shamozai, and Vihowa at certain periods of the year. Seizures of this " tribe might be made within our border, as they are much engaged in " carrying and guarding trade to and from the hills and in the direction of " the Kākars." (*Davidson, Carr, Hafiz Samandar, Macgregor, Macaulay.*)

# F

FAKĪR CHOKĪ—

A post in the Bain Dara pass, in the Batanī hills, garrisoned by seven militia foot; it consists of a square tower situated on a commanding position above the south side of the pass. (*Thorburn.*)

FARĪDĪ—

A section of the Manzai branch of the Alīzai Māhsūd Vazīrīs; they number about 300 fighting men, and occupy the Treh valley at the source of the Lālizāi Algad. (*Norman.*)

FATEH JAI—

A village in the Dera Ishmāīl Khān district, 42 miles from Īsā Khēl and 26 from Dera Ishmāīl, on the right bank of the Indus. It has four shops and one well. Supplies, water, and forage are abundant. The 'jagir' of Fateh Jai, belongs to Hyāt-ūla Khān, and extends for one mile south and east of this place.

FATEH KHĀN TANGĪ—

A small pass in the low stony hills about Shādī Khēl, on the left bank of the Kohāt Toi, in the Kohāt district. It is about half a mile long, and runs through low shrub-covered hills. The entrance on the Shādī Khēl side is about eight paces wide. The pass widens to eighty paces, and closes again at the upper end towards Dhoda. It is on the great route from the Mālgīn valley to Kohāt and Pēshāwār; about ten miles from Mālgīn, and the same distance from Kohāt. The road from Lāchi, Suddal, and Wirsham to Gūmbat runs past its south-eastern end, coming up between Shādī Khēl and Kamāl Khēl. All the camel traffic that comes from Kālābāgh and Makhad to Kohāt by the Lughāri-Karnōghā and Hāki Nāki route through Dar Tapī passes through Fateh Khān Tangī. (*Ross.*)

FĀTIKRI—

A watering place on the Rājanpūr frontier, in the Tozānī ravine, at the foot of a rocky hill, part of the Giāndāri mountain, about 12 miles

north-west of the Tozānī post. A small supply of water is procurable from two springs, but it is brackish. There is an alum mine close to the pool, from which it gets its name. The watering place is situated in a broad open space, some 200 yards square, with high banks on three sides, all precipitous. At this spot two branches of the Tozānī meet. (*See* Tozani.) (*Davidson.*)

**FĀTMA—**

A village in the Kamālzai division, Yūsafzāi, Pēshāwar district, situated in the open plain, four miles north of Mardān. It is supplied with water from four wells, and has 78 houses, *viz.*, 8 of Afghāns, 5 of Hindūs, 9 of Gūjars, 14 of gardeners, 8 of Awāns, 10 of Mohmands, 3 of Tanaolīs, 7 of Kashmīrīs. Its land is 'lalmi.' It has four shops and four mosques. The headmen are Amīn, Hūsēn, and Jahāngīr. (*Lumsden.*)

**FĀZILPŪR**—Lat. 29° 17′ 49″; Long. 70° 29′ 53″. Elev. 321.

A village in the Rājanpūr division of Dera Ghāzī, 62 miles from Dera Ghāzī and 16 miles from Rājanpūr. It is a fair sized village; the houses are built of mud, and roofed; in many cases with thatch. There are two mosques and a travellers' bungalow here. The water is good, and some supplies are procurable. The village contains 2,183 souls, of whom 513 are adult males. The stock consists of 450 sheep and goats, 20 cows, 26 horses, 10 camels, 80 donkeys. (*Macgregor.*)

**FĀZRŪ—**

A small ravine on the Rājanpūr border, which rises in low hills, the under-features of Bihishto, some 12 miles west of Rūm-ka Thūl, and enters the plains 6 miles from that post. It is as a pass unimportant; cattle cannot be taken by it to any of the chief outlets of the Sham plain or Derajāt.

At first, for about 2 or 3 miles, the hills on the right and left are high and rugged, they then become very easy, and furnish excellent pasturage. The water of the Fāzrū is drinkable, and good for irrigational purposes.

The road through the Fāzrū to the Sham plain branches off after a few miles to the north, and crosses by low hills into the Chāchar pass; it is with difficulty practicable for horses, and is quite unfit for camels. The stages are—

1, Toba, 20 miles; 2, Bash-ka Bhet; 3, Sham plain.

A horseman, however, can do the first two marches in one, and if well mounted could reach the Sham in one day.

The Fāzrū contains no watering places. The following small water-courses drain into it from the north:—(1) Rāhi; (2) Ratil; (3) Lēru; (4) Bhori. There is good pasturage on their banks; but they also contain no watering places. (*Davidson, Macgregor.*)

**FĪRŌZ KHĒL—**

A village in Tīra, situated east of Mīshtī, north of Abdūl Azīz, south-east of the Zākha Khēl Afrīdīs, on the north of the Tīra river, under the Mūlagarh range, but not far from the river, as the lands are irrigated from it. Together with Usmān Khēl, with which it is mentioned, it numbers 570 houses, and can turn out from 400 to 500 fighting men. From this village a road leads to Kila-i-Gehrajgal, on the Bārā river, in the Afrīdī country, and thence to Basāwal on the Kābal river. (*Agha Abbas.*)

**FĪRŌZ KHĒL—**

A section of the Daolatzāi Orakzais. The sub-divisions of this section are—

I, Mīr Hūsēn, again sub-divided into Haidar Khēl, Dādār Khēl, Mir Hasan Khēl, Mīr Ahmad Khēl, Jaesal Khēl, and Kāsim Khēl; II, Mandrak, sub-divided into Amārat Khēl, Shāhbāz Khēl, and Dāru Khēl. In the cold weather they live north of the Bazotīs on the Tīra Toi as far as the Bāra. In Tīra they live near the Ūtmān Khēl and Bazotīs. There they have a great deal of fine cultivation, and are therefore not dependent on British territory for their subsistence, and are not affected directly by trade. The roads to the Fīroz Khēl lands are by the Bazotīs through the Basi Khēl or by the Bara river, and also by the hill called Tsapar, west of Fort Mackeson. They receive Rs. 2,000 for holding a tower on the Kohāt Kotal, according to an agreement entered into in 1853, and number 800 fighting men. They are Sūnīs, and Sāmal in their politics. They kept aloof from the Daolatzāi complications of 1868.

Together with the Bazotīs they entered into the following agreement with regard to the Kohāt pass on the 3rd December 1853:—

"We of our own free will and accord agree as follows:—

"I.—The Government having been pleased to assign us an annual pay- "ment of Rs. 2,000, in consideration of our services on the crest of the "Kohāt pass, we agree to the following stipulations:—

"II.—We will maintain a post of 12 armed men in the tower made over "to us on the crest of the pass.

"III.—In the event of any disturbance taking place on the crest on the "pass, we will proceed there in force and render assistance to the Bangashes.

"IV.—We agree to commit no crime of any kind in British territory; "if any member of our clan should do so and return to us, we will punish "him by our code, and take care that he shall not so offend again.

"V.—Whereas the clan of Ūtmān Khēl forms with us the tribe of "Daolatzai, but they have not yet rendered any service or come into the "Government, should they hereafter do so, we will settle amongst ourselves "the share they are to receive of the above Rs. 2,000; they will have no "separate claim on the Government; and after we have effected an arrange- "ment with the Ūtmān Khēl, we will be responsible for their good conduct.

"VI.—Whereas our lands adjoin British territory, if any criminal comes "to us we will restore any Government property he may have, and eject "him from our settlements.

"VII.—If any injury is sustained on the crest of the pass, we will be "responsible for the same with the Bangashes to the extent of our share.

"VIII.—We will be responsible that no man after stealing in British "territory finds a passage through our lands.

"IX.—We will not permit any member of our tribes to commit offences "in the pass, within the boundary of the Adam Khēl, and will be responsible in such cases.

"X.—We give as our securities Bahādūr Sher Khān, Malk Mazūla "Khān, and Mirāb Shāh Sahibzāda. (*Plowden, Badshah, Aitchison.*)

**FORT MACKESON—**

A fort in Pēshāwar district, 17 miles south of Pēshāwar, 3½ miles from north entrance of the Kōhāt pass, and 400 yards to the east of the ravine of Uchalgadi.

It consists of a pentagon, with bastions at the north-north-west, south-south-east, and north-east points, an inner keep, and a horn-work extending from the north-east to the south, face defending the gateway, which is between the south and south-east bastions. The length of each face is 170 feet, and the inner keep is square, the sides being about 120 feet, with a round tower at each of the angles. There is accommodation for one company of infantry in the keep, and a squadron of cavalry could be accommodated in the horn-work outside. The original garrison of this post was 200 infantry and 300 cavalry. There is one well in the keep, one in the north-east angle, and two in the horn-work.

This fort was built for the purpose of watching the kohāt pass, to command the country around the passes of Akhōr, Jawāki, to control the border in the event of a blockade of Afrīdīs, and finally to support the police posts of Aimal chabūtra and Shamshatū.

There has been considerable difference of opinion regarding the advisability of keeping up this post. Sir Sydney Cotton considered it useless, while the Commissioner, Colonel James, was of opinion that it was necessary for the purposes given above, and that its site was the best that could be chosen. Most authorities, however, agreed in the advisabilityof levelling the horn-work, as being an unnecessary expense to keep up. (*Edwardes, James, Macgregor.*)

# G

GABR—Lat. 32° 38′ 18″; Long. 70° 19′ 34″. Elev. 6,378.

A peak on the Vazīrī hills, 32 miles south of Banū. It is said to have springs near the summit and an easy ascent. The whole of this hill is in the possession of the Batanīs, and might offer a fine site for a sanitarium were they British subjects. The best approach from Dera is by the Larzan pass, and from Banū by the Nūgram or Ūrmūlī. (*Macgregor.*)

GABARI—

A village of Tūpi, in the Saghri hills, Kohāt district, situated about 3½ miles from Nara-ka-Sir, and about 1 mile from Chsahma, on the side of the whitish stony hills above the right bank of the Chsahma nala.

Water is procured from tanks, and if they dry up, from the bed of the Chsahma, below the long slope of the hill. There are about 60 houses, generally thatched, but some with flat mud roofs. (*Ross.*)

GADAI—

A village in Rānīzaî Swāt, 4 miles from Shāhkōt, containing 400 houses. (*Aleemoola.*)

GADAIZAI—

A section of the Iliāszai-Yūsafzāis (Bunērwāls), who occupy the south slopes of the Ilam and Dosira mountains. They are bounded north by Ilam and Dosira, south by the Nūrizāis, east by the Panjpais, from whom they are divided by the Sūrghar spur of Ilam, and west by the Salārzais.

Their sub-divisions are (according to Lockwood),—I, Ibrahim Khel; II, Hasn Khel; III, Senī Khel; IV, Alī Shēr Khel; and they inhabit the

following villages:—Tarai, Kala Khēl, Bajo Khānāi, Ghāzī Khānaī, Sūltānwes, Pādshāh, Palhan, Pīrbāba Ziārat, Batai, Narbatawar, Lagharpūr, Dokada, Bishaonrai, Kot, Balo Khān Bai, Bulhān Kot, Mūla Bānda, Tānta, Chakodarai, and Ilam.

Bellew, however, gives their sections and villages as follows:—1st, Alī Shēr Khēl, villages Ghāzī Khān, as Sultānwāis; 2nd, Sāni Khēl, villages Kala Khēl, Bai; 3rd, Shābdin Khēl, villages Palai, Batai; 4th, Hasn Khēl, villages Lagrpūr, Dōgada, Bishaonāi. The villages of Jareh, Būrjo, Khānāi, and Mairagarh are common to the whole section. The sections of the Gadaizai change lands (wesh) every ten years. (*Bellew, Lockwood.*)

GADA KHEL—

A village in the Bāizaī division of the Kohāt district, situated 9 miles south of Kohāt, near the road to Banū, from which it is 80 miles distant. It has 160 houses, with a population of 772 souls, of whom 232 are adult males. It was founded in Daolat Khān's time by Habībūla, Abdul Ahmad, and Kazi Khān, Niazis, from Isa Khēl. The land is partially irrigated. Water is obtained from three tanks and a ravine. Its revenue is 900 rupees. There is a small post of cavalry here for police duties. (*Plowden.*)

GADHĀ—

A small ravine on the Rājanpūr frontier, draining into the Bangol (branch of the Jabāri) a few miles from its source. (*Davidson.*)

GADHI—

A pass in the Būgtī hills, lying between the Lotī and the Marao plains. The road to it branches off from the Tasū road about 4 miles from Lotī, and reaches this pass in 8 miles beyond Lotī. It is described as very narrow and difficult, and it cannot be turned, owing to the precipitous nature of the hills at its mouth. A portion of Sir Charles Napier's force went through it in 1845, with guns, without opposition, but there were signs of three huge breastworks across the pass, showing that resistance had been contemplated (*Kennedy.*)

GADR RUD—

A ravine in Yusāfzāi, formed by a number of channels from the north slopes of the Sināwar and Paja ridge which unite at Smailki; it then runs by Sangao, Miān Khān, Kātlang, Bilandāi, Jamālgarhi, Kāziābād, Gadr, Hamzā Khān, Bābīni, Mohib, and Zōrmandāi, and, spreading over the plain in a marshy track, joins the Chalpāni at Gulader. It is an extensive ravine, and contains many springs. (*Bellew.*)

GADWA—

A pass in Yāghistān, lying between Swāt and Ghorband. It goes from Bazār Kot in Ghōrband to Spinaoba in Swāt, and is practicable for laden mules. (*Lockwood.*)

GĀGAN KA THAL— Elev. 6,000.

A plateau on the crest of the Kālā Roh range, between Dera Ghāzī and the Khetrān country; it is the highest point of the pass that leads from the Khetrān country to Sakhī Sarwar. It forms a sort of basin, about half a mile long by about a quarter mile broad. It is covered with grass, and has some pools of water in the middle. But it is uncultivated, and the Hadiāns, to whom it belongs, live entirely by grazing, and have their villages in out-of-the-way places. (*Tucker.*)

GĀGĀR TĀNGĪ—

A narrow precipitous gorge on the Tank border, about five miles up the Larzan pass. At its junction with the Ijshgar defile, it is 24 feet in width, with walls rising like cliffs on either side, which, though not more than 50 or 60 feet in perpendicular height at the gorge, form impracticable cliffs of the same nature, and some 800 or 900 yards further on. (*Norman.*)

GAGIĀNĪS—

A Pathān tribe in the Doaba division of the Pēshāwar district. They are said to have come from the valley of the Kābal river and to have ousted the Dalazāks from the lands they now occupy. Some of them at first settled in Bajāwar, but they were soon driven out by the Tarkolānis. They are not allowed by other Pathāns to be of the genuine race. They inhabit the following villages in the Doāba: Mandizai, Marozai, Mathra, Sotmāra, Sarikh. (*Mahamad Hyāt.*)

GAGRI—

A pass in Yāghistān, leading from Sam Rānīzai to Zūlmkot in Swāt. It is very difficult, and only used by footmen, There are springs on the road. (*Lockwood.*)

GAGŪ—

A village in the Dera Ghāzī district, five miles south Dera Ghāzī. It is a small place inhabited by Gagū Jats, and is watered from wells. (*Macgregor.*)

GAHANA KACH—

A halting-place in the Vazīrī country, 77 miles from Dera Ishmāīl Khān, 29 miles from Kānigoram; water is plentiful. The encamping ground in the bed of the Zam is irregular and limited, but not difficult to defend. (*Roberts.*)

GĀJISTĀN—

A pass on the Dera Ishmāīl frontier, situated between the Kākzoi and Chabūr passes, west of the outpost of Kot Taga Khān, which is responsible for it. A road goes by this pass to within the first range of hills and to the Shirāni lands. (*Carr, Macgregor.*)

GAKHARS—

A tribe who inhabit portions of the Hazāra, Jhelam, and Rāwūl Pindī districts of the Panjāb.

"It has been," says Wace, from whose report the following information is extracted, "the fashion of these Gakhar families for some time past to "trace their introduction into the Panjāb to one of the first Mahamadan "invasions (apparently Mahmūd of Ghaznī) about A. D. 1000, and to tell "a vague story about their family having originally ruled in Sīstān or "Persia. There is something truly pitiable in the ill-taught bigotry or "ignorant adulation which can feed the indispensable pride of ancestry by "sinking in oblivion a splendid Hindū line, so as only it can prove that its "objects were never allied to the now despised Hindū or hated Sikh.

"That the Gakhars were one of the oldest and most powerful of the "Hindū dynasties of the Panjāb at the time when Mahamadanism was "first introduced into India, about A. D. 1000, by Mahmūd of Ghaznī, has "been well established by all of India's historians. And this fact gives a "most important clue to the proper understanding of the manner in which "they held their domains. At page 161 of "Murray's History of India," an "account is given of their almost defeating Mahmūd of Ghaznī on the

"plains of Pēshāwar in alliance with the other Rājās of the Panjāb, which "is, I believe, borrowed from the pages of Ferishta. And the same historian, "on the one hand, fixes the rise of their dynasty at a date which coincides "with B. C. 400, and, on the other hand, holds them up to contempt for "having been, before the Musalmān era in India, slayers of their female "children, and for having permitted the practice of polyandry in their tribe. "And though it appears probable that they became converts to Mahamad-"anism during or shortly after Mahmūd of Ghaznī's days, shreds of Hindū "superstitions were clung to by them up to within the last few years, if "indeed they do not still secretly observe them.

"Ferishta's history, the Akbāri and Jahāngīr's diaries, unite in testi-"fying to the large extent of the original Gakhar domains. It appears "from these old records that the Gakhar territory was bounded on the west "by the river Indus, and on the east by the Jhelam, and that it extended "southwards as far as Jhelam, and north as far as the site of the present can-"tonment of Abbottabād. And the Dhūnd and Karāl communities, which "lie immediately east and north of the Khānpūr sub-division, were undoubted-"ly originally Gakhar tenantry, though in later years they shook off the "Gakhar control. The Dhūnds, however, paid *manorial* cesses to the "Gakhars up to a very late date, if not up to *British annexation*.

"One most important point in this enquiry, and one on which it is "especially necessary that we should have clear ideas, is the relation "in which this family stood to the Emperors of Delhi and Kābal. "This has been hitherto spoken of in very vague terms, leading up "to the assumption that the Emperors had no dealings with the family; "that the family lived in a wild secluded tract about which nobody "knew or cared; and that they were *de facto* independent. In allowing "ourselves to use language of this character, we speak entirely without "our books, and lead ourselves into very material error. Seeing that the tract "itself is not of an inaccessible character, that it is surrounded on all "sides by provinces (Pēshāwar, Kashmīr, and Lahor), which from this earliest "period of the Moghal dynasty formed part of the Imperial system, that "the Imperial highway from Kābal to Delhi passed right through the tract, "and that the Imperial highway to Kashmīr through the Hazāra plain skirt-"ed its north border, we might well have discredited any such statements "without seeking further evidence. But the Gakhars themselves tell a "different story, and it is impossible to consult the native histories above "referred to, nor any others extant without seeing that the real facts are "very different Sūltān Sarang was slain in rebellion against the Imperial "troops in the last days of the Pathān dynasty, about A. D. 1520. Sūltān "Ādam, his successor, forfeited his chieftainship by refusing to obey the "Emperor Akbar's decree awarding half the territory to Kamāl, the son "of Sūltān Sarang, and Kamāl was consequently installed by the Emperor "in the entire chiefship. It is curious that the historian (Ferishta), in "recounting the terms of these orders by the Emperor, speaks of the Gakhar "right as 'wirasat,' of which term more anon.

"Nor is it the case that it is not clear whether the Gakhar chiefs held "their territory 'jāgir' from the Emperors, or how. It is true that they can "produce only a few genuine 'Sanads,' but the absence of many of such "documents is clearly traceable to their troubles in the Sikh times. Their "country was 'jāgir' to them from the days of the first Emperors; at first, no

"doubt, of necessity; but latterly, and certainly from Akbar's time (early "in the 16th century), purely by the free will of the Emperors. They had "to pay yearly a tribute of a horse, which was punctually paid first to Delhi, "afterwards to Kābal, and latterly to the Mahārāja Ranjīt Sing.

"Military service, wherever ordered, was also a condition of their tenure. "And from Akbar's day onward right good service they rendered. Several "members of their family stood very high in the scale of rank that Akbar "introduced. And the native histories and Emperor's diaries make frequent "mention of their military services in quelling rebellions.

"In fact, if there is one thing more than another that strikes me in the "history of this family, it is the remarkable sagacity with which they seem "to have always been the first to discern impending revolutions, and shape "their conduct accordingly. They were among the first converts to Maham-"adanism in Northern India. When the Moghal dynasty arose, we find "them early ingratiating themselves with Hamayun and Akbar, so much "so that the latter advanced them to considerable rank and emoluments. "Similarly, we find them yearly associated with the armies of Nādir Shāh "and Ahmad Shāh, the first Kābal Emperors, when Delhi was twice sacked "and the Panjāb wrested from the Delhi empire. They fared worse under "the Sikh rule, as will be seen further on; but certainly not owing to any "unwillingness on their part to meet the demands of the Sikh Government, "so long as those demands left them anything on which to subsist. And "when, in 1847, we first became involved in the government of Hazāra, "they showed themselves unmistakeably on our side. A contingent of "horsemen, supplied by them at Major Abbott's order, served the late Sir "Herbert Edwardes right well in the siege of Mūltān; and when that "officer sent them back to help Major Abbott in his difficulties, they served "him too equally well. And, lastly, in 1857 also, the family served us well, "though the wily old chief, Alī Gohar, true to the traditions of his family, "had a line of runners in his own pay from Hazāra down to Delhi bringing "him the earliest news of everything that was happening, so that, among "other things, he knew of the fall of Delhi before our own officers in the "district did.

"It is thus apparent that we are not dealing with an outlying tract that "was up to Sikh rule almost a *terra incognita*, but with a domain whose "chiefs, the Gakhars, have been for centuries past fully subject to the impe-"rial rulers of the day; holding their estates 'jāgir,' subject to payment of "a nominal tribute, and conditional on rendering military service,—a liability "the fulfilment of which was habitually exacted and ably rendered; but that, "owing to the large size of the Gakhar estates, and the consequently great "power possessed by their owners, these Gakhar chiefs exercised a ruling "as well as a proprietary authority over their own tenantry, and were not "subordinated to any local governors.

"Another point of considerable importance is, that it has been said "that prior to Diwān Fateh Khān's location at Khānpūr about A. D. 1600, "this tract was not a part of the Gakhar territory. This, however, is "quite erroneous. Kamāl Khān, the chief whom Diwān Fateh Khān's "father succeeded, had his seat about A. D. 1560 at a village two miles "from the present town of Khānpūr; the village bears his name *Kamālpūr*; "and the remains and site of his residence are still pointed out there. "Moreover, the Karāl and Dhūnd country north and east of Khānpūr

"were at the close of the 16th century still portions of the Gakhar "domain. Undoubtedly the tract now known as the Khānpūr sub-division "was then in a comparatively backward state, but several villages existed "in it; and it was then, and had been for an indefinite time previously, "a part of the Gakhar estates. The traditions now asserted for facts by "some of the tenantry, and even partly assented to by the Gakhars, to the "effect that before Diwān Fateh Khān's time (A. D. 1600) the tract had "been held by Chimrās or Kotlas, are, as far as I can discover, pure fictions; "these stories are at variance with all the reliable history in our possession, "and are probably begotten of the same ignorance that permits the Ga-"khars now to disclaim their Hindū ancestry, and traps them into catching "at any tradition that can be usefully served up to fill the blanks of their "own accounts.

"The Gakhars have termed their chiefs variously Sūltāns, Mirzās, "and Rājās. These high titles are, I suppose, born of the great power "which they have always exercised. But seeing that the family were "originally Hindū Rājās, were then converted about the time of Sūltān "Mahmūd of Ghaznī, next came under the imperial sway of the Moghāl "Emperors (whose family are always styled *Mirzās*); then passed "under that of the Kābal Emperors, and lastly under the Sikh rule; retain-"ing through all these changes a position which, though feudatory, was yet "regal in view of the great power that they retained to the last; the con-"tinued use of titles borrowed from, and varied with, the reigning dynasties "is sufficiently intelligible.

"About the year 1597 A. D. Sūltān Said Khān allotted the tract now "known as Khānpūr to his son Fateh Khān, and sent him to settle "there together with a number of tenantry from the villages round "Rāwalpindī. The cause of these proceedings does not now appear, but "the result was that the tract became permanently separated from the "main Gakhar territory. As above pointed out, there can be little "doubt that there were several villages then already existing in the "tract; at the same time so many changes have taken place since then "that it is not possible to trace any village's present tenantry back beyond "Diwān Fateh Khān's time. The tract had evidently till then been a "neglected part of the Gakhar domain, but under the Diwān's care and his "successor's, first Khānpūr, and then the rest of the villages now existing, ra-"pidly sprung up. It should be remembered, too, that the Emperor Akbar "was still reigning, and the vigorous and wise government of that ruler had "no doubt resulted in a state of comparative tranquillity, which must have "been unusually favorable to the expansion of agriculture. There is not a "single village now existing in the tract, two or three small ones excepted, "which was not founded by the Diwān, or by one of the chiefs who "succeeded him. The tenants almost uniformly admitted this in the en-"quiries of 1863 and of 1869.

"I will now proceed with the details of Diwān Fateh Khān's successors. "He bequeathed his estates, two-fifths to a younger son, Jānibeg Khān, and "three-fifths, with the chiefship, to his eldest son, Shāhbeg Khān. These "shares descended in the hands of one member of each branch up to the time "of Sūltān Nāmdār, the third generation from Shāhbeg. The representative "of Jānibeg's branch then attacked Nāmdār, hoping to obtain the entire estates "and chiefship, but he was utterly defeated; and Nāmdār turned the Jānibegī

"branch out of their 'wirasat,' thus acquiring the entire tract for himself. We "should have thought that after this lesson he would have kept the whole "chiefship in the hands of one member of the family; but instead of this he "named two of his sons (Jalāl and Morīd) to succeed him, placing the "chiefship in the hands of the elder, but making him share the 'wirasat' "equally with his younger partner. There was one material difference "between this arrangement and the previous division between Shāhbeg and "Jānibeg's branch; in the case of the former division, the tract had been cut "up into two distinct divisions, each representing $\frac{2}{5}$ and $\frac{3}{5}$; but in the divi- "sion made between the sons of Nāmdār, the lands of each description of "soil in each village were equally partitioned off to the two sons, so that "each son had $\frac{1}{2}$ of each village. The division held good till the Gakhars "were ousted by the Sikhs. And its obvious merit was that if under "such an arrangement one chief had attempted to supplant the other, as the "Jānībegī branch previously plotted to do, such an attempt would have "involved the hurling of one-half of each tenant's family circle against "the other half; for, of course, the tenantry of each village were in every "case largely connected with each other. The division from this point of "view was a singularly sagacious one; and certainly no feud like the "Jānībegī quarrel ever again occurred in the family.

"Jalāl and Morīd, the sons of Nāmdār, were each succeeded about A. D. "1735 by their sons Nawāzish Alī and Rūstām Alī. The latter died, "leaving no sons, about A. D. 1780; but Nawāzish Alī's line continues to "this day. The only issue left by Rūstām Alī were three daughters, "married, respectively, to Shāhwalī, Jāfar, and Sher Mahamad, three sons of "Nawāzish Alī. Nawāzish died one year before Rūstām Alī, and was "succeeded in his $\frac{1}{2}$ of the 'wirasat' and in the chiefship by his son Shāhwalī. "About A. D. 1780, the year following, Rūstām Alī died, leaving no son; "accordingly, Shāhwalī took Rūstām Alī's half of the 'warasat,' as well as "his own. Eight years afterwards Shāhwalī died heirless; and the entire "'wirasat' and the chiefship passed to Jāfar; 13 years afterwards, in A. D. "1801, he also died without heirs, and the entire chiefship and 'wirasat' "passed to Mehndī Alī. In A. D. 1820 Mehndī Alī made over Rūstām Alī's "half of the 'wirasat' to his fourth brother, Sher Mahamad, who, as above "noted, had married the third daughter of Rūstām Alī. I have detailed "these successions thus specifically, because I shall have further on to dispose "of a claim now made by the grandson of Mehndī Alī for the half of the "'wirasat' thus made over to Sher Mahamad.

"Mehndī Alī and Sher Mahamad died in A. D. 1824, and were succeeded "by their sons Najf and Alī Gohar, whom the Sikhs ousted in A. D. 1831.

"I should here note that about A. D. 1783 the tract was visited by an "exceedingly severe famine. Great numbers of the old tenantry were de- "stroyed; the villages were nearly all laid waste; many did not recover for "some years afterwards, and the tenantry, who held on or took up their "lands again immediately after the famine, were only a remnant of those "that had before cultivated.

"So early as A. D. 1796 the Mahārāja Ranjīt Sing was appointed by "Zamān Shāh, the Kābal Emperor, to be Governor of the Panjāb, then an "integral part of the Kābal empire. This fiction continued till A. D. 1811, "when Ranjīt Sing took Atak. A. D. 1822 marks another great addition

"to the Mahārājas power, namely, the annexation to his kingdom o "Pēshāwar and Kashmīr.

"So early as A. D. 1795, a Sikh Bhangī Sirdār, named Gūjar Sing, led "a force from Rāwalpindī against these Gakhars, but the chief, Jāfar Khān, "utterly routed him three miles from Khānpūr. The Gakhars were then "left unmolested till A. D. 1813; in that year Diwān Mohkam Chand again "attacked them from Rāwalpindī; this time successfully, and he burnt "Khānpūr. The Sikhs did not then, however, press matters further than "to insist on the chief's paying to the Mahārāja their old imperial tribute "of one horse per annum. One or two years later, however, the Sikhs laid "their hands on the small 'Ilaka' of Saidpūr, adjoining (south of), the "Khānpūr tract, and now part of the Rāwalpindī district. In A. D. 1822, "the Sikhs having annexed Kashmīr (including Hazāra) and Pēshāwar, the "Mahārāja appointed the noted Sirdār Harī Sing Nalwa Governor of "Pēshāwar and Hazāra. The Sirdār then gave the Gakhar chiefs the "option of paying a 'Nazrānā' of Rs. 500 per annum, besides the horses, "or of giving up the Bāharwāl villages; they chose the former course. "Three years afterwards (A. D. 1825) the demand was raised from Rs. 500 "to Rs. 5,000 per annum; the Gakhar chiefs again yielded and paid "it. The year following this was again increased by four camels, two "horses, four mules, and four hunting dogs; to this, too, the Gakhars yielded. "Three years afterwards, in A. D 1829, though the Gakhars had regularly "paid the Sikh demand and had given their Government no cause for "complaint, Harī Sing sent them word that he intended to levy from "Khānpūr revenue at the same rate as in the rest of Hazāra; this meant "that he demanded the entire proprietary profits of the cultivation and a "number of cesses besides. The rope was at last fairly round the Gakhars' "necks; they had refused the Sikh Government nothing, so long as its de-"mands left their estates and some profits still in their hands; but this last "demand was simply a notice to quit. Their only chance now was to fight, "which they did, and of course they were defeated (A. D. 1830). But the "Sikh Governor thought it wise still to yield something to this old family, "and he agreed that they should keep half the rents. For one harvest in "A. D. 1831 he kept his word, and then ejected them from everything. "Other Hazāra chiefs had played the Sikhs false on every opportunity; but "I have not been able to discover that the Gakhars were chargeable with any "fault whatever against their Sikh rulers, except possibly the very venial one "of keeping up some slight connection with Ranjīt Sing's court, and we "have in this case an instance of as gross and unprincipled spoliation as it "was possible for a ruler to be guilty of.

"Not only the two chiefs, but the entire Gakhar family, except the "Jānibegīs, who cultivated the Garmthūn lands, were ousted by this "sweeping confiscation. Some of them went off to the then inaccessible "portions of the Dhūnd and Kāral hills; others went abroad to seek for "service. The chief, Najaf Khān, took refuge with the Kāral chiefs, and "his junior partner, Alī Gohar, with the Dhūnds of Sir. For a few years "from those retreats they kept up a system of raids, and it may well "be believed that their old tenants were not unwilling to connive at their "success. But it was a hopeless game. And first Alī Gohar, and next Najaf "Khān betook themselves to the Sikh court at Lahor. It is said that Alī "Gohar played his old chief false; that Najaf had sent him to Lahor to plead

"their common cause, but that Alī Gohar pleaded his own. However that "may be, it was a regularly observed principle of Sikh policy in Hazāra to "show favor not to the chief, but to some one of his family, who, the Sikhs "hoped, if aided by their influence, might gradually supplant the real chief. "So Rājā Alī Gohar in A. D. 1837 was given a 'jagīr' of villages in his "own tract estimated to yield Rs. 2,000 revenue; but Rājā Najaf only "succeeded in obtaining a cash allowance of Rs. 100 per mensem.

"From A. D. 1831 to 1844, 13 years, the Sikh uniformly levied the "grain rents of the old Gakhar tenantry by appraising in cash the yield of the "crops before they were cut. Their Kārdārs worked this system very oppres- "sively. Not only were the crops invariably over-estimated, but a higher "market rate was insisted on than it was possible for the cultivator to "obtain. And if a cultivator was fortunate enough to amass a little sub- "stance, he was marked down, and fined to the full extent of his means on "the first pretext that offered. To complete the matter, the desertion of his "land by a cultivator was treated as an offence against the Government; "and so the tenants had not even the option of going elsewhere. A village "here and there was occasionally farmed to some one whom the Governor "might wish to serve; the farmer in such cases levied the old Gakhar rents, "and he often had enough to do to pay the revenue due. Similarly, when a "village was given in 'jagīr,' the 'jagīrdār' took grain rents. In every "case, whether the Kārdār levied the rents himself, or whether the village "was held in farm or in 'jagīr,' the manager was sole master; the "tenants, the rents, and the land were all at his will and mercy. One "or two headmen in each village were allowed a little land rent-free for "their services; but only a little, and the grant only ran for the current "harvest. Here and there a few 'Māāfīs' were given, chiefly to Brahmins "or other religiosi (Mahamadans included.)

"At length the incurable turbulence of the Hazāra population seems to "have taught the Sikhs a little wisdom; or perhaps their Governors were "acute enough to see that the accounts of the past 12 years gave them an ac- "curate basis for a system of farming leases with little risk of loss to them- "selves, and with a saving of the expenses and trouble of direct collection. "In A. D. 1844 Diwān Mūlrāj farmed nearly all the villages, except those "held jagīr, to one or two of the resident tenants. The farmers were gene- "rally the leading men of the village. They were left to collect from these "tenants as they chose, and they had full power over the tenants. Where "the assessment was not unusually heavy, and where the land was "good, the farmers almost invariably took the old Gakhar grain rents. "Where the village was greatly over-assessed, or where the cultivation was "poor, and the assessment largely referable to miscellaneous profits, such "as cattle-wealth, they divided the demand over the holdings rateably "with possession and levied in cash. The jagīr villages and the Māāfī "grants continued to be managed as before.

"But in A. D. 1845, immediately after these arrangements had been "introduced, the Sikh empire was shaken to its base by its first war "with the British Government. In Hazāra the occasion was seized for "a general rising by the entire population; the Sikh garrison were almost "everywhere massacred and their forts destroyed; and the proprietary "classes, of whose rights in the soil the Sikh rule had been an unvaried "spoliation, everywhere re-asserted unresisted their old claims. The tenants

"had no interest in resisting them; quite the country. The old Gakhar "chief, Najaf Khān, was himself a paralytic; but his son, Haidar "Bakhsh, swept the Sikhs out of their fort at Khānpūr, and sat himself "down again in the seat of his forefathers, both himself and the junior "chief Alī, Gohar, resuming all their old rights. In the *Kharif* of that "year they levied their old rents and cesses from all the Khānpūr tract. "But in the spring of 1846, the war having ended, and Kashmīr (of "which Hazāra had always till then been reckoned a part) having been "made over to Mahārāja Gulāb Sing, his Governor, Diwān Harī Chand, "speedily restored the previous state of affairs, and from the spring "harvest of A. D. 1846 Mūlrāj's farms were again enforced. But I ought "to record that he had the wisdom to forgive the Gakhars for their out-"break; not only upholding the chief's jagīrs above noted, but creating "others of a gross value of about Rs. 1,000 yearly revenue in favor of "other leading members of their family.

"Shortly afterwards Mahārāja Gulāb Sing begged the Resident at "Lahor and the Sikh Darbār to relieve him of the Hazāra district, and "to give him territory at the head of the Panjāb Doabs yielding an equal "net revenue. The request was assented to, and Major J. Abbott, then "an Assistant Resident at Lahor, was deputed to Hazāra early in 1847 "to make a summary settlement of the district as a preliminary measure "towards the fulfilment of the compact. This was the end of Sikh ad-"ministration in Hazāra.

"Major Abbott's efforts on arriving in Hazāra were directed—(1) towards "the restoration of the old proprietors; (2) towards the reduction of the "revenue farms to a reasonable figure; and (3) towards placing those farms "in the hands of the proprietors. It was believed, and justly so, that these "measures, if properly carried out, would put an end to the turbulent spirit "for which the district was so noted under Sikh administration. How "largely Major Abbott succeeded, and how liberally he dealt with the "people, is well known. But he had a great deal to do in a very short "time; and he had not had time to do more in the Gakhar tract than "revise the leases and confirm the jagīrs; when in April 1848 the 2nd "Sikh war broke out, and Sirdār Chatr Sing (who had been associated "with Major J. Abbott in the administration of Hazāra) shortly after-"wards going into defection, Major Abbott's power was at an end, and he "had great difficulty in holding his own in retired portions of the Hazāra "hills. In this juncture, the Gakhars, as previously stated above, served "Major Abbott faithfully; particulars would be tedious; but it is parti-"cularly material to the subject of the present report to record that "in his troubles he addressed written orders to them directing them to "levy and pay the revenue of their old proprietary tract, and that they did "so accordingly. In fact, during the *Kharif* of 1848 and the *Rabi* of "1849, these chiefs were again, to a very considerable extent, in possession "of their old tract, levying their rents and exercising their old authority.

"But the close of the war, the annexation of the Panjāb, and the re-"storation of public order, brought with it the enforcement of the summary "settlement leases of 1847. Major J. Abbott, with all his sympathy "with the chiefs and with the proprietary classes, had such a keen desire "that his acts should be in all respects above reproach of injustice, that "he would not allow the order of things that existed in 1847 to be set

"aside until he had found an opportunity to enquire into the rights of "all the classes connected with the soil in the Gakhar tract. It is much to "be regretted that the opportunity which he sought for making this inquiry "never came to his hand. He made a second summary settlement in "A. D. 1852, but it consisted in little else than renewing the old leases "for a term of five years more. Shortly afterwards he left the district "and gave up civil employ. And the Gakhars now began to learn "something of the painful delay involved in the instructions they received to "wait patiently till the regular settlement, when all their claims would be "enquired into; a delay that has now mounted up, till only a few months "remain, short of 24 years from the time when the British Government first "sent an officer into Hazāra to do justice to the proprietors whom the Sikhs "had despoiled." (*Wace.*)

GALA—

A village in the Yūsafzāi, Pēshāwar district, situated on the right bank of the Indus, in a gap of the Galaderi hill, about two miles south-east from Tōpi. There is a ferry of two boats to Ghāzī on the left bank. The village is supplied with water from the Indus. No supplies are procurable, and forage is scarce. (*Bellew, Lumsden.*)

GALA DERI—

An isolated hill on the right bank of the Indus, about two miles from Tōpī.

GALĪ—

A pass in Hazāra which leads from Shērgarh in Agrōr over the Bahingra range to the valley of the Siran. The road is practicable for laden animals, but requires improvement; it goes down the Dara glen to Mānsera, 18 miles distant. This is the shortest route from Mānsera to ascend the Black Mountain by the Chata or Patt spurs. (*Macgregor.*)

GALĪ AFRĪDĪS—

*See* Adam Khēl, Kohāt Pass.

GALŌCH—

A tributary valley of Swāt, Yāghistān, which enters it on the north side. It is well cultivated, and stocked with apple, pear, quince, walnut, and other fruit trees. The pine and deodar forests above this valley supply Pēshāwar with much large timber. The valley is also known by the name of Tal Dardiāl. (*Bellew.*)

GAMAL—

A branch of the Khadera canal in the Dera Ghāzī district. It leaves the Indus opposite Rājanpūr. It had been silted up during the earlier part of British rule, but in 1864 it was agreed between the Mazārīs and Drīshaks that they would jointly re-open it, one-third being paid by the latter, and two-thirds by the former. (*Vide* Būgtīs.)

GAND—

A defile in the Bozdār hills, where the Lūnī river passes through the Kālā Roh over a waterfall. It is so narrow that there is only space for the passage of the water. There is a road to the west by the Saonra defile. Beyond Gand the valley of the Lūnī is said to be open. (*Pir Bakhsh.*)

GANDĀO—

The principal district of the Halīmzai Mohmands, situated north of Michnī, and drained by the Sobhānkhwar ravine, consisting of the drainage of the Sobhānkhwar ravine. It is very hilly, with a breadth of about eight miles. The valleys are small, and the villages are scattered about mostly off the

road, and are difficult of approach. Its boundaries are: east, Būrhān Khēl; west, Tarakzai Dādū Khēl and the Kābal river; north, Ūtmānzai; and south, Tarakzai Kasim Khēl.

The principal crop is rice. The slopes of the hills are for the most part barren, with but few trees. The ravines in the upper portion of the valley contain some water, but in such small quantities that after meeting the requirements of the inhabitants, so little is left that it is lost in the sand-bed of the water-courses before it reaches the plains.

The villages in Gandao are said to be as follows:—

| | Houses. | Fighting men. | | Houses. | Fighting men. |
|---|---|---|---|---|---|
| Kozbans ... | 31 | 60 | Kasai ... | 30 | 40 |
| Kolakor ... | 15 | 30 | Badalkor ... | 60 | 80 |
| Dāghī ... | 41 | 42 | Rāmtalkor ... | 50 | 70 |
| Hazārmīr ... | 10 | 9 | Adrokor ... | 20 | 30 |
| Chīnakala ... | 60 | 80 | Bashkukor ... | 10 | 13 |
| Kanda Khēl ... | 30 | 50 | Banū ... | 15 | 20 |
| Būcha Khēl ... | 10 | 16 | Ūchagaon ... | 30 | 40 |
| Katār ... | 15 | 13 | Mīr Hasn ... | 30 | 50 |
| Chikankala ... | 20 | 25 | Ghandai ... | 10 | 13 |
| Lalibkor ... | 25 | 30 | Ghalanai ... | 80 | 100 |
| Sanghar ... | 80 | 100 | Akram kala ... | 15 | 30 |
| Razar ... | 40 | 50 | Ghalnai Gar Mahamad ... | 20 | 35 |
| Wahābkor ... | 10 | 21 | Krerai ... | 60 | 80 |
| Ūmrakala ... | 3 | 5 | Toratiga ... | 50 | 70 |
| Azghankor ... | 16 | 25 | Rāmdād kala ... | 50 | 70 |
| Pīrakala ... | 20 | 36 | Khwarānchīna ... | 30 | 40 |
| Sūlimān kala ... | 13 | 18 | Adam khor ... | 30 | 40 |
| Bagarai " ... | 50 | 70 | Līsafai ... | 16 | 25 |
| Jalandar " ... | 10 | 16 | Ūchakai ... | 30 | 40 |
| Mohmīn " ... | 40 | 50 | Maikala ... | 60 | 70 |
| Dara " ... | 50 | 60 | Shamrakor ... | 20 | 25 |
| Panjī " ... | 18 | 25 | Khadikor ... | 18 | 30 |
| Ranī Khēl " ... | 100 | 141 | Miradinkala ... | 16 | 25 |
| Garosa ... | 16 | 25 | Ghazi kor ... | 30 | 40 |
| Matīn ... | 25 | 30 | Zara Hatuna ... | 30 | 45 |
| Sūrkamar ... | 25 | 30 | Spīnkaī ... | 25 | 25 |
| Porkūī ... | 60 | 99 | | | |

(*James, Lewis, Macgregor.*)

GANDĀO—

A village in the country of the Halīmzai Mohmands, about 16 miles north-west of Shabkadr, on the Karapa road to Lalpūra. There is a stream here with a good supply of water. (*James, Aleemoola, Leech, Ommaney.*)

GANDĀO—

A pass leading over a low spur from the Sūrghar, from Alamgūzar in the Bāra valley to the Bāra river. It is about ten miles from Bāra fort. The crest is only a few hundred feet above the plain, and the ascent is easy.

There is also a strip of land called Gandāo nine miles from Bāra fort, which Captain Tucker describes as a low hilly country, rough, and impracticable for cavalry or field artillery.

This is the entrance to both the Orakzai and Afrīdī countries from Pēshāwar. (*Tucker.*)

GANDAP—

A village in the Jadūn country, belonging to the Otazai, Salar section. It is about six miles north-west of Tōpi, in Yūsafzāi. It has several times asked to be taken under British protection. (*Bellew.*)

GANDAPŪRS—

A tribe who inhabit the Dāman of the Derajāt, in the vicinity of Kolāchī, Takwārā, and Lūnī. Their country is bounded north by Tānk, west by the foot of the first range, south-west by Drāband, and south-east and east by Dera Ishmāīl Khān. A line drawn through the villages of Chūnd Malang, Madī Sagū, Zafarkot, Vali Mahamad ki kot, Sūltankot, Lūnī, and Rōrī gives their boundary to the east. Elphinstone says: "They formerly belonged to Spīn in Afghānistān, but "having quarrelled with the rulers of Kābal, they were obliged to "abandon their former life of wandering merchants between that capital "and India, and take to tillage for a livelihood. They left their country "(which was situated about Ūstarāna Chā, with the tribe of that name) and "came to India. They were originally divided into six families: "Ibrahīmzai, Yakūbzai, Hūsēnzāi, Khūbizai, Amrānzai, and Drēplara." Elphinstone says of them: "They have a hereditary Khān and "hereditary Maliks, but their power is very slight, and the tribe leads "a lawless life, plundering strangers, stealing from the flocks of the "wandering tribes which come into their neighbourhood, and continually "quarrelling among themselves. Their weapons on these occasions are "sticks of wild olive, so that murders are rare; but when one happens, it "entails a deadly feud. Their public affairs are settled by an assembly of "all the heads of families in the tribe, those who cannot attend sending one "of their family to represent them. The Gandapūrs are great merchants; "fifty or sixty go every year to Afghānistān, and four times as many to "India; but this circumstance has apparently little effect in civilizing them, "and they have a great deal of rudeness and brutality in their appearance "and manners." This, however, is now changed, the Gandapūrs being among the best of our subjects in the Dera Ishmāīl Khān district. Edwardes says of their country: "A more discouraging aspect than that of "the Gandapūr country never presented itself to a tribe in search of a place "of rest. The soil is hard and ungrateful; one solitary stream, the Lūnī, "which is nothing more than the overflow of the Gomal, visits it on rare "occasions; scarcely a tree or shrub, or other sign of spontaneous vegetation, "is to be seen. In a word, it may be said to be dependent on rain, "and very seldom to get any. Khān Zamān Khān, grandfather of Sarwar "Khān of Tānk, first gave the exiled Gandapūrs a tract of land called "Rōrī on his own waste border, and settling down they spread them"selves over the country which now bears their name. They at first "adopted the usual rude division of the soil amongst Afghāns, and gave an "equal share to each family without reference to its numbers. The "injustice of such a division was met and corrected by a contrivance "still more rude and pastoral, *viz.*, a re-division every six years, based on "the principle that those who had before had the bad ground should "in turn receive the good, and *vice versâ.*

"It is hard to conceive how agriculture could have been carried on "in such a fluctuating state of rights; but the fact is that it lasted "until so late as thirty-four years ago, when the Dera Nawāb having "appropriated a considerable share of the lands to the east and south-east, "the families in possession of the north and west refused to re-divide with "their despoiled brethren; and from that time may be dated the landed "property of individuals."

An account of their first occupation of their present country will be found in Mahamad Hyāt's book.

Gūldād Khān, of the Amrānzai section, is recognized by Government as the chief of the tribe. Risāldār Naorang Khān is the chief of the Ibrahīmzai section, and his son, Mīr Dil Khān, is a Risāldār in the Dera Ishmāīl Khān frontier militia. There is a bad feeling between the families of the two leading chiefs of Gandapūr which has more than once given trouble to the authorities.

The chief towns and villages of the Gandapūrs are—Kolāchī, Kīrī, Gūl Mahamad, Zafar Khan ki Kot, Sagū, Madī, Kot Atal, Daolat ki kot, Gara Gūldād, Kot Sūltān, Lūnī, Kot Zafar Khān, Rōrī, Mohabat, Bakori, Hatāla, and Takwāra.

The outposts in the Gandapūr district are the Lūnī and Zarkani.

The passes from the hills into the Gandapūr district are—Zarwanī, Gidr, Sparīkā, 2 Kūrm, Kaori, Rang Zoi, and Sāwan.

There are very few wells, and the people are almost entirely dependent for drinking water on the holes which they dig in the beds of the sandy ravines.

According to the census of 1868, the number of this tribe is 5,945.

The independence of the Gandapūrs was first disturbed by Mahamad Shāh Nawāz Khān, the Nawāb of Dera, who fixed an annual tribute of Rs. 10,000 upon the country. This, after five or six years, was raised to Rs. 15,000, and again, after two or three years, to Rs. 30,000, at which point it remained till the Nawāb's territory passed into the possession of the Khālsa, when Prince Nao Nihāl Sing at once raised the revenue to Rs. 50,000.

After a year Diwān Lakī Mal got the farm of the whole province of Dera Ishmāīl Khān, and added sundry small items, which raised the tribute of Gandapūr to Rs. 60,000.

When Edwardes came to the district he reduced the revenue to Rs. 38,000, besides which Rs. 1,37,304 went to the Khān and his principal Maliks. (*Elphinstone, Edwardes, Carr, Naorang Khan, Mehr Dil, Macgregor.*)

GANDERI—

A village in the division of Hashtnagar, Pēshāwar. It has about 255 stone houses built on the right bank of the Jindi ravine. The country for half a mile to the east is much cut up with ravines, elsewhere it is a strong plain. The inhabitants are chiefly Khataks, but there are some Barakzais and a few Hindūs. Water is procured from the ravine, and from seven deep (90 feet) wells. The people cultivate a little on the plain, and bring grass and wood for sale to Hashtnagar. There are roads from this village leading to the Tōtai valley by the Dazwāzgoi ravine and by Erōzshāh. (*Macgregor.*)

GANDGAR—

A range of hills in the Hazāra district, which run parallel with and close to the left bank of the Indus from Torbēla to the Haro river. Its direction is from north-east to south-west, and it varies in height from 2,300 to 4,400 feet. It is inhabited chiefly by the Tarkhēli tribe, who number 4,152 souls and live in 17 villages, among which are Salīmkand, Chamiāri, and Bāndī on the north, and Dārchiti Anijah, Kūi Dara, Padara, and Jabr at the south. The total area of land owned by the inhabitants is

42,293 acres, of which 8,351 are cultivated, 576 are culturable, and 33,359 are waste. The chief crop in the south is the *Rabi*, but in the north it is the *Kharif*. None of the land is irrigated, and there is very little water, the inhabitants depending for their supply chiefly on rain-water collected in tanks. They are rich in cattle, having as many as 184 head per 100 of population. The gum which they collect from the *Acacia Modesta* brings in considerable income. The climate is hot, especially in the south, where water is scarce. Previously to the British rule, Gandgar was the retreat of the Tarkhēlis, who raided a good deal in the plains, but though the hills are in some places very rugged, they are not inaccessible, having been brought into order without much difficulty by General Nicholson in 1847. (*Wace.*)

GANDIĀB—

An elevated plain in the country of the Vazīrīs, 5 miles from Biland Khēl. There are some springs in its neighbourhood. The camp belonging to General Chamberlain's force was left here in 1860 while the troops attacked the Vazīrīs at Maidāni. (*James.*)

GANDIĀLĪ—

A village in the Baizai division of Kohāt, situated 14 miles south-east of Kohāt on the Afrīdī border. It has 139 houses, with a population of 349, of whom 89 are adult males. A stream, which at this point issues from the Afrīdī hills, was formerly a fruitful source of dispute between the Bangash and Khatak tribes. At length Nawāb Jang Khān settled the ravine as the boundary between the two tribes. At one time, during the Bārakzai rule, the place was deserted owing to its insecurity, and was then taken possession of by Shāh Wali, Kasim Khēl Afrīdī, but on the annexation in the year 1850, the Bangash were restored by Lieutenant Pollock. There are five tanks in the village, and if they fail, water is brought from the Afrīdī country. The revenue, which is farmed out, amounts to Rs. 383. Gandiālī, including its hamlets, can turn out 100 armed men. There are two villages, one to the east, inhabited, as above, by Jawākī Afrīdīs. Both are commanded by the hills to the north. They are built of stone and mud, and have no walls. (*Plowden.*)

GANDIAOR—

A village and post in Mīranzāi, Kohāt district, 4 miles from Thal, and 32 miles from Hangū. It is situated on high ground above the Shalli river. The post consists of a square enclosure of loopholed masonry walls. It was built for a garrison of 100 horse and 100 foot. It is now usually garrisoned by 25 Bangash and Khatak sowars. The post was built, on the suggestion of Major Coke, to check the raids of the Tūrīs and Vazīrīs, and to command Thal and Biland Khēl. There is an ample and constant supply of water from a stream. (*Edwardes, Coke.*)

GANDĪ KHĀN KHĒL—

A village in Marwat, Banū district, 21 miles from Banū, in an open, thinly cultivated, pasturing country. Supplies are procurable on due notice, but water is sometimes scarce. (*Roberts.*)

GANDŪĪ—

A post on the Jacobabād border, but inside the outer Būgtī hills, about 60 miles north-east of Jacobabād, 30 miles south of Dera Būgtī, 54 miles north-west of Kasmōr.

It is a square mud fortalice, with a gateway and turrets at the corner, commanded to the east by higher ground. The water is got from the bed of the river, 300 yards off. The garrison consists of 16 Būgtīs and 8 Kaihīrīs.

Gandūī is an important position. It is about equidistant from all the roads over the Zīn range to the south, and may be said to command the two principal roads by Mand and Sebri to Dera Būgtī, and roads from Zarāni, Mand, Raozan, Hīran, Asarēli, and Sorikushtak meet here.

It was the spot on which Sir Charles Napier, in his campaign in the Būgtī hills in 1845, directed Alī Morād in order to prevent his robber enemies from breaking to the east. It is the nearest point from our posts to Dera Būgtī. (*Macgregor.*)

GANGĪHĀR—

An outpost on the Dera Ghāzī border, situated in a desert waste, 40 miles south-west of Dera Ghāzī, 13 miles south-west of Chotī, 19 miles north-east of Harand, 12 miles east of the hills just within the Jāmpūr division.

The post is an oblong, the sides being 266 by 228 feet. The walls are 11 feet high, and there are small bastions at the north-east, south-west, and south-east corners. The gate is in the centre of the south face, and is defended by a traverse. In the south-east angle is the well. The Dūrkanīs and Hadiānīs inhabit the hills to the west, and the post is meant to watch the Nangar, Chotī, and Kūra passes; but as it is 12 miles from the hills, and has only a garrison of 4 Lagārīs, it cannot possibly do so. Formerly there was a garrison of regular troops in it, *viz.*, 25 cavalry, 15 infantry. (*Knowles, Jacob, Macgregor, Davidson.*)

GANGĪ KHEL—

*See* Vazīrīs.

GANGODHER—

A village of nineteen houses in Yūsafzāi, Pēshāwar district, situated on the dry bed of the Yarū Kanda ravine, which comes down from the Bunēr hills and passes by Sheva and Nāwakala. This village is 1½ mile from Sheva and 2½ miles from Nāwakala. The country round is open, well cultivated, and watered from six wells. This village was burnt on 1st June 1857 by Major Vaughan for joining in a rebellion of the Māhmūdzai sub-division. (*Lumsden.*)

GĀNJALI—

A valley of the Bōzdārs, on the north (left) bank of the Drūg, about 10 miles east of where it debouches from the defile known as Drah.

It is watered by the perennial stream of the Drūg; the soil is fertile and produces an excellent spring crop, cultivated by the Gulsherānī section.

The Kamawel (a hill stream rising a few miles to the north) joins the Drūg west of the valley. The valley forms the high road to the Kasranis from this part of the country. (*Davidson.*)

GAPIN—

A small water-course on the Rājanpūr frontier, leading from low, jagged hills south to the Pitōk, which it joins about ¾ mile from where it enters the plains. A direct road runs up this, and over some low hills whence it issues, to the Chedgī, and thence to the Bagharī. It contains no watering places. (*Davidson.*)

GĀR—

A village of 72 houses in Yūsafzāi, Pēshāwar district, situated about 4 miles above Hūnd, on the right bank of the river Indus. It is an offshoot from the village of Marghoz, and is supplied with water from the river. It has one well. (*H. B. Lumsden.*)

GARA AOTAR—

A village in the Tānk division, Dera Ishmāīl Khān, south-west of Dabra. It has 132 houses, 9 shops, and a population of 312 souls. It has 8,045 'bīgas' of land, of which 4,920 are cultivated. The stock of the village consists of 312 cattle, 8 horses, 12 donkeys. The produce is rice, wheat, barley, bajra. Water is procured, of good quality, from the Gomal, and supplies are procurable. The headman is Ibrahīm Khān. (*Macaulay.*)

GARA SHEKH—

A village in Tānk, Dera Ishmāīl, 2 miles south of Dabra. It has 120 houses and a population of 491. Its stock consists of 5 horses, 7 donkeys, and 780 cattle. It has 10,050 'bīgas' of land, of which 5,369 are cultivated. The produce is wheat, barley, rice, &c. Supplies are procurable, and water is taken from the Gomal. The headman is Shādī Khān. (*Macaulay.*)

GARA TĀJAK—

A village in the Khalīl division of Pēshāwar district, situated 9 miles north of the cantonment of Pēshāwar, on the road to Michnī, containing 42 houses. (*Lumsden.*)

GARDĀNO—

A small ravine on the Rājanpūr frontier, draining into the Chūk, about 4 miles south by west from Sabzilkōt post. Its course is only about a mile. It rises in the low hills in front of Sabzilkōt, and is the short cut taken from that post to the bed of the Chūk just inside the hills. (*Davidson.*)

GARĒH—

A village in the Adam Khēl Afrīdī country, on the right bank of the Endara stream, and inhabited by the Hasn Khēl section. It contains 100 houses, and its water comes from one well. (*Turner, Edwardes.*)

GARHĪ HABIBŪLA—

A sub-division of the Mānsera division of Hazāra, consisting of the lowest part of the valley of the Kūnhār to its junction with the Jhelam. It is not a rich tract; its area is 19,906 acres, of which 5,898 are cultivated; the crops are maize, rice, cotton, &c. It has 16 villages, and the number of its inhabitants is 4,792, or 155 per square mile. The inhabitants are principally Swātīs; the chief lives in the village of Garhī, and this sub-division has been given to him in perpetuity. Grazing and wood are plentiful on the surrounding hills.

The village of Garhī is situated on the left bank of the Kūnhār; it is of considerable size, and has a 'thana.' The river is crossed here by a suspension bridge. On the right bank is a pretty little travellers' rest-house. The village has some trade with Mozafarabād, and much salt from Pind Dādan Khān goes through it to Kashmīr.

The chief of Garhī is looked on as the head of the Swātīs; Kōnsh used to be a jagīr of his. (*Wace, Macgregor.*)

GARHĪ ISHMĀILZĀI—

A large village in Yūsafzāi, Pēshāwar district, 7½ miles east of Mardān. It has 300 houses, of which 249 are inhabited by Afghāns, and a bazār of 5 shops. It is situated within 100 yards from Garīkapūr. It is supplied

with water from the Mokām ravine, which is here about 10 feet deep. There are 10 wells belonging to the village and 14 mosques. The headmen are Nazīm, Hūsēn, and Fīrōz. (*Lumsden.*)

GARHĪ MĪAD KHAN—

A village in the Baizai division, Kohāt, situated a short distance west of Kohāt city, on the left bank of the Toī. It has 225 houses, with a population of 1,180, of whom 500 are adult males. It was originally founded by Zabardast Khān, Izat Khēl. Zabardast Khān was succeeded by his son, Nawāb Khān, as Governor of Kohāt; this latter was put to death by his sons, and was succeeded by Khān Bahadur Khān, who held his position with difficulty against Azīzūla Khān, Izat Khēl, sometimes one and sometimes the other being in the ascendant. Some 80 years after Ishmāīl Khān Dūranī subdued the district and drove out the Kohāt headmen. Pīr Mahamad Khān made Miad Khān his deputy at Kohāt, and from this circumstance the name of the village was changed from Garhī Zabardast Khan to Garhī Mīad Khān. Water for irrigation is obtained from the Toī; there are also 20 small wells. The revenue amounts to Rs. 5,300, and is farmed out. The village can turn out 60 armed men. The former site of this village is now occupied by the Kohāt jail and Kotwālī. Its removal to the present ground was made by order of Colonel Coke, when Deputy Commissioner of Kohāt. (*Plowden.*)

GARI ALGAD—

A small pass on the Dera Ishmāīl frontier, situated between the Tand Chīnai and Pungi passes, west of the outpost of Mūlazaī.

It is formed by the drainage of the Batanī Bands, to which place a good road for cattle goes through the first range of hills by this pass. The Mūlazaī post is responsible for it. (*Carr, Macgregor.*)

GARĪĀLĀ—

A village in Yūsafzāi, Pēshāwar district. It is situated 1 mile north of the Karamār ridge, in the Daolatzai sub-division, and about 5 miles from Garīkapūr. The inhabitants are Khān Khēls. It has four shops and four mosques. The country round is open, and watered from thirteen wells. One mile to the north-east is an offshoot, Gariāla Bālā. The inhabitants take wood and grass for sale to Mardān. The headman is Amīnūla. (*Hastings, Lumsden.*)

GĀRĪ BĀBŪ—

A village in the Khalīl division of Pēshāwar, situated 2 miles north of the fort. It contains 50 houses. (*Lumsden.*)

GARĪKAPŪR—

A large village in Yūsafzāi, Pēshāwar, situated on the right bank of the Mokām ravine, about 7 miles east of Mardān fort, 4 miles north of Torū. It is the chief mart on the road from Būnēr *viâ* Bazār and Rūstam to Torū, Naoshahrā, and Pēshāwar. The crops in the neighbourhood are rich and watered from 20 wells. It has a good bazār and 400 houses, *viz.*, 194 of Pathāns (Sabz Khēl, Phora Khēl, Ishmāīl Khēl), 60 of weavers, 16 of washermen, 20 of mochis, 60 of Hindūs, and 6 of Gūjars, &c. Some saltpetre, cotton cloth, and lungīs are made here and taken to all the villages in Yūsafzāi. There is a fair held here in November. The Corps of Guides was first stationed here in 1852. (*Lumsden, Hastings, Mackeson.*)

GARĪ SYAD GŪL MIAN—

A small village 2 miles south of Fort Mackeson, under the Karbala range.

GARKAN—

A watering place in the Sorī ravine, on the Rājanpūr border. The water, which is brackish, is obtained from a pool; wood and forage are procurable. (*Davidson, Paget.*)

GARMĀB—

A watering place in the Kalgarī branch of the Mīrlar ravine, on the Harand border, about 14 miles west of Drigrī outpost, and at the foot of the Mārī mountain. The water-supply is good and plentiful from a spring and pool. The running water of the spring is absorbed in the bed of the stream a mile or so lower down. This is a favorite half-way resting place *en route* to Mārī before commencing the pull up the hill. It is commanded by a spur from Mārī to the south and west, otherwise it is fairly open country.

It is about 3 miles higher up stream than Chigirdāni kūnd. (*Davidson.*)

GAR MANARA—

Two villages in the Ūtmānzai division, Yūsafzāi, on the right bank of the Indus, and 3½ miles south-east of Zēda. They are in the plain ¼ mile north of the river.

GAROH—

A Bazotī village in Tīra, 2 miles beyond the Ūblan pass. It is a mere collection of caves, and was destroyed on the 25th February 1869 by Colonel Keyes' force from Kohāt. (*Vide* Bazotīs.)

GARRA—

A range of high hills forming the north or north-west boundary of the Nisāo plain. They are rough and barren, with tops jagged. The highest peak of the range is Ūtū Kai, which overlooks the Nisao plain (north-east portion). The ridge is crossed at the defile of Ūtwanga from Nisāo to Vatākrī. (*Davidson.*)

GĀRŪ—

A village in the Khwara valley, Akōra Khatak hills, Kohāt district, 22 miles south of Naoshahra, 50 miles north-east of Kohāt; supplies are procurable here after due notice, and water is plentiful. The site of this village is well suited for defence, being placed on a height, the only approaches to which are by difficult ravines. It has 150 houses, with a good deal of cultivation in the immediate vicinity, but surrounded by thick thorn jungle and barren hills. There the roads from it to the Kana Khēl, Mīr Kālan, and Chārat passes meet, and to Khūshālgarh and Mūsa dara. Garū is inhabited by Khataks. There is a little mud fort here situated on a commanding eminence, which would hold about 50 men. (*Lumsden, Macgregor.*)

GARWĪS—

A tribe inhabiting the head of the Swāt valley, and numbering about 3,000 adult males; their villages are Pashmal, Harīanī, Ilāhīkōt, Ashū, Kalām, and Atror. They are not Afghāns, but are termed Kohistānīs, and have a distinct language. They are probably allied to the Chitralīs, Gilgitīs, and inhabitants of the high glens of the Hindū Kūsh. (*Raverty.*)

GĀR AND SĀMAL—

The names of two political factions on the Pēshāwar and Kohāt borders. These are said to be derived from two Hindū brothers who 200 years ago had a quarrel, one brother being aided by one party of Pathāns, the other

by a separate party, whence arose a feud, and now not a year passes that some men are not killed on this old story. The Gār and Sāmal parties are confined to the Kohāt and Pēshāwar border. The Khataks are Sāmal, and that part the Bangash about Kohāt are Gār. The following villages of Mīranzai, *viz.*, Biland Khēl, Mahamad Khōja, Tōrawari, Hangū, Lodī Khēl, Kachāi, both the Ūstarzais, Alīzai, Kajarzaī, Mahamadzai and Nasrat Khēl are Sāmal; and Darsamand, Nariāb, Kahi, Stūrizai, Togh, Ibrahīmzai, Raīsān, Shāhū Khēl, Bazār, and Marai are Gār.

Of the tribes on the border the following are Gār :—The Kambar Khēl, Kūkī Khēl, and the Ādam Khēl, Afrīdīs; the Bazotī, Ūtman Khēl, Fīrōz Khēl, Sipāh, Akhēl, Alīkhēl, Masūzai, Mamū Khēl, Abdūl Aziz Khēl, Ūstūra Khēl Orakzais, and the Tūris of Kūram.

And the following are Sāmal :—The Malikdīn Khēl, Zakha Khēl, Āka Khēl, Sipāh Khēl, and Kamar Khēl, Afrīdīs; the Bar Mahamad Khēl, Shekhān, Mīshtī, Rābia Khēl, Alīsherzai Mūla Khēl, Mamazai, Sada Khēl, and Khadarzai Orakzais, the Zaimūkhts, and the Vazīrīs on the Mīranzai and Bahādūr Khēl border. Mozāfār Khān of Hangū is the head of the Sāmal faction. The Gār clans have no recognised chief, but the Tīra Syad Mahamad Hasan has considerable priestly influence in this faction, and is always ready to use it in British interests. But he has often great difficulties to contend with, owing to his being a Shīa, and opposed to the Akhūn of Swāt.

The Gār and Sāmal faction feeling has, however, not sufficient hold on many of these tribes to make them side against their own tribe with outsiders. (*Coke, Cavagnari.*)

GATA GŪDAR—

The ferry over the Kābal river, on the Lālpūra road, one long march from Michnī. There is a boat here in the low season, but when the river is high it is crossed on inflated skins. There are no other ferries between Michnī and Lālpūr. There is another road to it from Sīr Sang, in the Pēshāwar district.

GĀTKALA—

A village in Būnēr valley, Yāghistān, consisting of 50 houses, situated 2 miles north-west of Tūrsak. (*H. B. Lumsden.*)

GATHĪ—

A water-course on the Rājanpūr frontier, rising in the Dragal range, 12 miles north-west of Tibi; it drains south-easterly, and runs north-east of and close to the city of Tibi. The chief of the Lūnds is responsible for the pass, for which he receives an allowance from Government.

It is a mountain torrent till it reaches the foot of Dragal, when it becomes comparatively smooth, and runs through fairly easy hills till it passes through the Ghar range, about a mile before it enters the plains.

It is joined by the following ravines—Mathe Mar and Jathī from the south, and the Washāfi from the north.

The two first contain no water, and the latter has only one watering place close to where it joins the Gathī. The only watering place in the Gathī (except in the defile, before it enters the plains) is Sargathī, about 4 miles west of the Ghar range, where there is a large pool of good water.

The banks of the Gathī are generally frequented by Dūrkānī shepherds, the hills affording good pasturage.

The defile through which the Gathī enters the plains is very difficult, with steep and impracticable banks, and about 1¼ mile in length. It is situated about 4 miles north by west from Tibi. The sides of the hill, which are cut with deep fissures, rise for some hundreds of feet almost perpendicular. The width varies from 25 to 50 yards. About half-way through the defile the village is only 10 yards broad. This place was once barred by a stone breastwork to prevent the hillmen carrying off stolen cattle through the pass. The defile contains four pools of good water.

After issuing from this defile the Gathī runs south-easterly, and being joined by the Savegrī and Kosrah, irrigates a large tract of Lūnd and Gorchānī cultivation. As a road to Dragal, the Gathī is practicable, though occasionally difficult, for horsemen, but impracticable for laden animals.

At the mouth of the chief's defile is a graveyard in which the Lūnd and other men of note in the tribe lie buried. (*Davidson.*)

GAZBO—

A ravine on the Rājanpūr border draining into the Nathil, which it joins near the Nathil spring; it rises from the lower slopes of Giāndārī; laden camels can traverse it, and water is procurable in one or two places. (*Davidson.*)

GĀZ DARA—

A valley in the Akora Khatak hills, draining from Naraī Sir into the stream below Shekh Aladād Ziārāt. The direct road from Shādīpūr, on the Indus, to the Afrīdī village of Turki goes by this valley. It is sufficiently open for the movement of troops, and guns could be taken with little difficulty, though it is filled with thick jungle. (*Coke.*)

GĀZ DARA—

A valley in the Orakzai hills, draining into the Hangū river. It is inhabited by a small tribe called Mīras Khēl. It is a *cul-de-sac*, and does not lead into Tīra. (*Coke.*)

GĀZĪ—

A small water-course in the Dera Ghāzī border, rising in the low hills at the foot of the Kālā Roh range, and draining south-easterly about two miles from and parallel to the Kūra ravine. It irrigates a large tract of Gorchānī lands.

GĀZĪ—

A small water-course on the Rājanpūr frontier. It is dry, except after rain. It rises in Mārī, and draining south-east, joins the Chāchar close to Toba. There is good pasturage on its banks, but it contains no water. (*Davidson.*)

GHARA—

A water-course on the Rājanpūr border, joining the Sart, about one mile from where it meets the Hindānī. It runs between high banks, and the channel is confined. From its source to the Sart is about three or four miles. There are no watering places. (*Davidson.*)

GHALZĀĪ KANDA KHĒL—

A village in the Khalīl division of Pēshāwar district, containing 40 houses. (*Lumsden.*)

GHARIBA—

A village in the Jawākī Afrīdī country, at the head of the Zēra valley. It is open to attack to a force proceeding from Shādīpūr on the Indus by the Zēra valley. It is situated on a hill, and can turn out 70 fighting men. Water is procured from a tank. (*Coke.*)

GHARSHĪN—

A tribe, of whom a few are found on the Dera Ishmāīl border, about Vihōwa, where they come for work. Mahamad Hyāt says :—" They are the same tribe "as the Miānīs, and about fifty families of them are found north-west of "Dāwar. They are better known as Kharshīn." (*Mahamad Hyāt.*)

GHASOI—

A pass in the Bangī Khēl hills, Banū district, running south from Tabī Sir for 5 miles to Torkna Chokī, where it is joined by the Torkna and Kacheh passes, and becomes the "Lūn" for 7½ miles more to the Indus.

The descent from Tabī Sir to its head is by a steep, slippery descent over sandstone, called the "Dūrānī Kandao," not fit for camels, but practicable for horsemen, mules, &c. For 2½ miles down the pass is narrow and winding, between high steep hills. At the "Kala Kandao" it widens to about 300 yards, and for the next 2½ miles to Torkna Chokī is wide and open, with patches of cultivated land in the recesses of the hills. The Kala Kandao leads off from the right bank; it is steep and rough, but less so than the "Dūrānī." It goes to Tola. (*Ross.*)

GHAZI—

A small ravine, only a few yards broad, in the Dera Ghāzī Khān border, rising in the low hills about 11 miles north-west of Mahoi, and the same distance south-west of Mangrolā; it runs west, and crosses the frontier road near Boghlānī. There is some brackish water a few miles from the source.

The Bozdārs graze their cattle on the banks near its source. After entering the plains, the stream irrigates the Kalati lands.

The Bozdār country can be approached through this ravine by Raminwala Thūl, a few miles north-west of the hill in which the Ghazi rises, by a route practicable for laden camels.

GHĀZĪ BĀBA—

A village of about 30 houses in the Baizai division, Yūsafzāi, Pēshāwar district, one mile west of Kuī, situated at the end of a spur from the Mora hill, on the right hand side of the pass, leading to Palī and to the Mora pass. It is inhabited by Shēkhs, who have a shrine here.

GHAZĪKHĀNAI—

A village in Būnēr valley, Yāghistān, Gadaizai division, on the left bank of the Barandōh river, near its source. According to Aleemoola, it has 700 houses, and the land is irrigated from the river. (*Aleemoola.*)

GHĀZĪKOT—

A village in Yūsafzāi, Pēshāwar district, situated on the left bank of the Bala ravine, opposite to Yar Hūsēn, and about 2 miles south-east of that village. There are 80 houses of Gūjars and others. There is but one well in or near this village. The country around is open. (*Lumsden.*)

GHOLĀMĀN—

A village in Yūsafzāi, Pēshāwar district, situated at the north-east end of the Karamār hill, on the banks of the Tulandaī ravine, which comes from the Būnēr hills and joins the Narinjī and Sheva ravines 1½ mile below this village. It belongs to Syads and their dependants. This village has 20 wells on its lands, is 2 miles north-west of Sheva, and on the direct road from it to Bazār and Rustām. The lands are all cultivated. The headman is Sūltān Alī. (*Lumsden.*)

GHORAMĀNĪ—

A tribe of Balochis who inhabit the villages of Kot Chūta, Kotla Ahmad Khān, and others in the Dera Ghāzī Khān district. The chief man is Hyāt Khān of Kot Chūta. Mr. Fryer says they also inhabit a village called Ghormānī, to east of Pīr Adal, on the banks of the river.

There is a sub-section of the Lishāri Gorchānī of this name. (*Macgregor, Fryer.*)

GHORA TRAP—

A village in Kohāt district, situated on the right bank of the river Indus, 11 miles south-west of Atak, and 30 south-east of Pēshāwar. There is a dangerous rapid here, owing to the sudden contraction of the river bed. The water falls 1½ foot in a very short space, and is no less than 186 feet deep. Wood describes the passage as very dangerous:—"Though the fall was shot with startling rapidity, the boat, when over, seemed spell-bound to the spot, and hung for some time under the watery wall, in spite of the most strenuous efforts of her crew. At last she moved, the men cheered, and out she darted into the fair channel." The breadth of the Indus here is only 250 feet, and through this narrow gut the whole of its immense volume of water rushes at the rate of from nine to ten miles an hour, and with the noise of thunder. Ghora Trap is about six miles below Nīlab, and the whole of this distance may be described as an almost irresistible rapid. (*Thornton.*)

GHORAWĀNĪ—

A ravine on the Rājanpūr frontier, rising in a low sandstone hill about six miles north-west of Dilbar, and draining to the plains to the north of that post. The banks are easy, and as a pass it is unimportant. A small volume of water flows through in the rainy season, which floods part of the country to the east of Dilbar, and serves to irrigate the fields of the Mazārīs; at other times it is quite dry.

This spot was once the scene of a struggle between the Mazārīs and Bugtīs, in which several of the former were killed.

GHŌRBAND—

A valley of Yāghistān, consisting of the upper portion of the Kānā valley, which joins the Indus on the right bank above Tāhkōt. Ghōrband contains three narrow and well wooded glens, which all meet and run to the Indus. In one are the villages of Lilanrai Kas and Kotkai, in the second those of Kotkai and Bazārgai, and in the third Alpurai, Aghwān, Daolat, Shahtūt, Derai, Zara, Gado Sar. The villages are generally situated on the edge of the streams. The mountains round are covered with deodar and pine. The principal men are Sarikat of Lilanrai and Kāsim Khān of Kotkai. There are three roads from Ghōrband to Azikhēl, fit for laden cattle: (I) Topsin or Kotkai route, from Kotkai to Chamtalai in Azikhēl; (II) Karorai, from Lilanrai to Shālpūr; besides these there are footpaths. (*Lockwood, Bellew.*)

GHORBĪN TOĪ—

The name of the Khankai or Kasha river, which joins the Kohāt Toī. (*Bellew, Lockwood.*)

GHORGHŪSHT—

The name of a son of Kais Abdūl Rashīd, from whom are descended the following tribes of Pathāns:—Kākārs, Panīs, Mandū Khēl, Bābīs, &c., &c. Scarcely anything is known of any of these tribes, though

Mahamad Hyāt has a meagre account of the branches of Ghorghūsht. (*Mahamad Hyāt.*)

GHORIA KHĒL—

The name sometimes applied to the following Pēshāwar tribes—(I) Mohmand; (II) Daūdzai; (III) Khalīl; (IV) Chamkanī; (V) Mahamadzaīs. They are descended from Ghoria, son of Khar Shabūn, son of Saraband. Ghoria had four sons, *viz.*, (1) Daolatyār, from whom the Mohmands and Daūdzais are descended; (2) Khalīl; (3) Chamkanī; (4) Zirān, from whom the Mahamadzaīs are sprung.

The Ghoria Khēl first came from Kandahār; they then went to Ghaznī, and were settled there for many generations, when they removed to Kābal, and afterwards to Nangrahar and Pēshāwar, where they fought with the Dalazāks, and gradually possessed themselves of the country.

The chiefs of this tribe are called the Ghoria Khēl Arbabs. They are said to be more treacherous than other Pathāns. All the sections, except the Chamkanī, have retained possession of the lands they wrested from the Dalazāks. (*Mahamad Hyāt.*)

GHORĪWĀLĀ—

A considerable village in the Banū district of about 400 houses and 50 shops; it is about ten miles from Banū, sixty-one miles from Kalabagh, and eighty-two miles from Dera Ishmāīl. Its water-supply is from a cut from the Kūram. (*Norman.*)

GHOSA—

A small pass leading from the Banū district into the Vazīrī hills, and situated between the Kūram river and the Barān Khūrd pass. (*Thorburn, Macgregor.*)

GHOZGHAR—

A village, the capital of the Rābia Khēl, situated in a glen which runs from the Samāna range to the Ghūrbīn river. It has about 200 houses, with separate quarters for the sections of the Rābia Khēl. There is one road to it by the Ghūrbīn, and a difficult one from Balyamīn by Ujdapkha. (*Mahamad Amūr.*)

GHUNDAKI—

A collection of scattered houses in Chaontra, Kohāt district, situated on some stony heights running back from the left bank of the Kharzūn 'nala,' which here joins the Tirankua. There are five wells on the low land skirting the Kharzūn, and some 'bher,' 'phulla,' and mulberry trees.

The inhabitants along the banks of the Kharzūn are of the Bābin Khēl, the sister section of the Mashi Khēl clan of Ūzshdāh Bāraks. (*Ross.*)

GHWARAZĀIS—

A small section of the Kākar tribe of Afghānistān, numbering only about 110 men, who inhabit the villages of Mānjī and Ragzah in the Gomal valley, Tānk division, Dera Ishmāīl Khān.

It is not known when this section got separated from the Kākars. There are 90 houses in Mānjī, 65 of which are Ghwarazāis. In Ragzah, 1 mile north-west of Mānjī, there are 91 houses, 50 of which are Ghwarazāis. These people have not always been trusted by the officers on the frontier, as they are believed to have been cognizant of raids. They, however, behaved very well in 1872, when Captain Carr, partly by their assistance recovered a large herd of cattle. (*Carr, Macgregor.*)

GIANDARĪ—Lat. 29° 5′ 41″; Long. 69° 45′ 35″. Elev. 4,488.

A mountain at the south-east of the Sham plain, on the Rājanpūr frontier; its surface is cut up, especially towards the east, with deep ravines, and from its north-west to the east impassable cliffs shut out all approach. It is accessible on the south-east *viâ* the Chaheli pass. The mountain is celebrated for the abundance of its fossils, and is also a good find for 'markhor' and other mountain game.

The boundary runs over the crest, the eastern slopes of the mountain being British property, and the western the Būgtī. Water, after rain, can be procured from one or two pools.

Giandārī is inaccessible to horsemen. From its southern end the ascent is very gradual to its northern, on reaching which there is a precipice about 600 feet deep. The view thence is splendid, all the hills above Kāhan, the Sham plain, the Mārī mountain, the Asnī plain, and the river Indus being visible. (*Johnstone, Davidson, Macgregor.*)

GIDR—

A pass on the Dera Ishmāīl Khān border, situated between the Sparika and Kūrm passes, west of the Lūnī outpost, by which it is protected. A good road for cattle goes through this pass and joins the Kūrm within the hills. The ravine is formed by the drainage of the second range of hills, called Hisār. (*Carr, Macgregor.*)

GĪDAR GALĪ—

A pass in the district of Pēshāwar, between Akōra and Atak, 5 miles west of the latter place, which received its name, *The Jackal's Pass* or *Neck*, from its being so extremely narrow that the natives, in exaggeration, say that only a jackal can make its way through it. The defile is about 12 feet wide, and is formed by high and rugged hills. It is not important in a military point of view, as it can be easily turned. (*Macgregor.*)

GIDARKOT—

A village in Kohāt, the residence of Bahādūr Shēr Khān, the chief of the lower Bangash, who has built a masonry house and mosque, and has a fine garden here. Its lands are all irrigated from cuts from the Kohāt spring. (*Macgregor.*)

GIDARPŪR—

A village in the Mānsera division of the Hazāra district, in the valley of the Sarodī, north of Pakli. It has 345 houses, 8 shops, and 17 mosques. The population amounts to 2,114 souls. The inhabitants are composed of 233 Swātīs, 65 Syads, 767 Tanaolīs, and 1,049 others. The water-supply is good and abundant, and is procured from adjacent ravines. The produce consists of wheat, rice, and barley, and supplies are procurable here in small quantities after due notice. The village possesses 16 horses, 1,402 cattle, 143 sheep, 4 mules, &c. The headman is Mahamad Akbar. (*Wace.*)

GIRANG—

A ruined fort in the Derājāt, a few miles north of Dera Fatēh Khān and about four from the bank of the Indus. It was built by the Sikhs, and is described by Edwardes as "a strong fort for that part of the world." (*Edwardes.*)

GIRNI—

A pass on the Tānk border, Dera Ishmāīl Khān, situated between the Girnī Khūrd and Sarazao passes, and west of the Girnī outpost, which is responsible for it.

There is a good road for cattle through this pass, going by the Ūrmāni dara to Innis Tangi in the Tānk Zām, about 1½ mile east of the Batanī village of Jandūla. This road was much used by Vazīrī thieves, but is now closed by the Girnī outpost. There is another road which leads to Sahūr.

A small stream flows through the pass, which supplies drinking water to the outpost, and also irrigates the fields of a small Shekh village near it. The whole range through which this pass lies is called the Girnī range; it extends from the Tānk Zām to the Gomal. The other passes over it, commencing from the south, are: Ūrmān, Bagh, Tar Khotī, Spaeli, Samundar, Girnī Khūrd, Sarozai, and Sara Khula. (*Carr, Macgregor.*)

GIRNĪ—

An outpost on the Tānk frontier, Dera Ishmāīl Khān, situated 5 miles south-west of the outpost of Kot Kirgī, and 8½ miles north of the Martaza outpost. It was finished in January 1872, and though it does not effectually close the mouth of the Girnī pass, this object is gained by a small tower which has been erected there.

It is garrisoned by 50 cavalry and 50 infantry of the Panjāb Frontier Force, with 3 guide sowars.

Water is obtained from a stream which runs out of the pass into a large tank outside the post; but this supply can be cut off by the Vazīrīs of the pass. It is responsible for the two Girnī and the Samundar passes. (*Carr, Macgregor.*)

GIRNI KHŪRD—

A pass situated between the Girnī and Samundar passes, and west of the Girnī outpost abovementioned.

There is a footpath through this pass which joins the Girnī pass within the hills. The Girnī outpost is responsible for it. (*Carr, Macgregor.*)

GISKORI—

A Baloch tribe who inhabit the villages of Mahamadpūr and Pati Ahmad Khān, in the Jāmpūr division of the Ghāzī district. (*Macgregor.*)

GĪSŪDARĀZ—

A celebrated Syad from whom the Ūstarānas, Mashwānīs, and Wardaks claim descent by daughters of the Shirānī, Kākar, and Karānī tribes respectively. (*Mahamad Hyāt.*)

GOBAH—

A pass leading from the Banū district into Batanī territory, south of the Gabr mountain. (*Thorburn.*)

GOKARD—

A low hill in the Būgtī hills, in the eastern portion of the Sham plain, in which the upper Sorī rises; it is also the name of that part of the Sorī till the stream joins two or three other branches at Garkan; also of a watering place on the road from Asnī to the Sham plain. (*Davidson.*)

GOKARD—

A peak of the Baga Roh range, situated in the Bozdār country, 10 miles in a straight line, west-south-west of Mangrota. Though high and somewhat rugged, it is accessible to fully laden beasts of burden. Sulphur in large quantities is found in its western slopes; the mines are worked by Bozdārs. (*Davidson.*)

GOKARD—

A pass in the Būgtī hills, between Kalchas and Shāhdānī. It commences from the Daju ravine, 2 miles from Kalchas, and the ascent continues for

6 miles. The descent is by a steep and narrow zig-zag path which gradually widens. The road passes through three distinct ledges of hills, which run north-east to south-west, and are perpendicular on the north side, but shelving on the south. At 11 miles from Kalchas is the halting place of Gokard; plenty of brackish water is procurable, also wood and grass. (*Lance, Paget.*)

GOLĀBĪ—

A village on the Rājanpūr frontier, about 3 miles north of Drigri, and west of the Harand road. It is inhabited by Gorchānīs. (*Macgregor.*)

GOMAL—

A village in the middle of the Gomal valley, Tānk, Dera Ishmāīl Khān district, 2½ miles south of Jata, and 3½ miles north of Mānjī. It has 217 houses, 25 shops, 8 mosques, and a population of 598. The stock consists of 12 horses, 305 cattle, and 10 donkeys. It has 16,406 'bigas' of land, of which 15,703 are cultivated. The produce is wheat, barley, rice, vegetables, and the lands are irrigated from the Gomal river. The water-supply is abundant, and has a pleasant taste, but is said to be unwholesome. Supplies are procurable. The headmen are Alī Khān, Zar Khān, &c. The Thānadār of Gomal resides here. (*Macaulay.*)

GOMAL—

A sub-division of the Tānk district, Dera Ishmāīl Khān, comprising the valley of the Gomal river after it has left the hills until its passage through the Ratī Kamr range.

Its length is 15 miles, breadth 10 miles, and circumference about 45 miles. The centre of the valley is one sheet of cultivation, irrigated by canals from the Gomal, but surrounded for a distance of from 1 to 3 miles from the foot of the hills by a shelving, stony glacis (ragza), which does not, and never will, yield anything. The first view of the Gomal is very beautiful, and reminds one of the forcible simile of Edwardes that the Banū valley was like 'an emerald set in stone'. The inhabitants are Batanīs, Miānīs and Ghwārizais, and all are well-to-do. The valley is well-wooded, and there is no doubt that with care it would become as beautifully timbered as Banū. The position of the Martaza post, at the head of this valley, is most important; it commands the debouchure of the great Ghwalari route, besides numerous smaller passes leading to the country of the Vazīrīs.

This valley is much exposed to the raids of this tribe, and is defended by numerous strong posts, *viz.*, Jata, Martaza, Gomal, and Mānjī. It is very unhealthy on account of the excessive irrigation. (*Macgregor.*)

GOMAL—

A pass at the head of the Gomal valley, situated between the Gurebi and Ūrmān passes, and west of the Martaza outpost. This pass is the great highway of the Povindah tribes to Kābal and Kandahār.

There is a perennial stream of water, which flows through the pass and irrigates the whole of the Tānk valley. The natural course of this river, after entering the plains, would be to Kolāchī, but Sarwar Khān, the grandfather of the present Nawāb of Tānk, threw a dam across the mouth and changed its course. After heavy rains in the hills, when the dam is broken, its waters rush past Kolāchī and drain into the Indus. The Jata and Martaza posts are responsible for this pass. (*Carr, Macgregor.*)

GOMAL PŪRZAI—

A village in the Gomal valley, Tānk division, Dera Ishmāīl district, situated a short distance west of Gomal. It has 104 houses, 2 shops, 3 mosques, and a population of 295. The stock consists of about 240 cattle. It has 27,843 'bigas' of land, of which 15,187 is cultivated; it produces wheat, barley, rice, and is irrigated from the Gomal. All kinds of supplies and water in abundance are procurable. The headman is Zar Khān. (*Macaulay.*)

GOPANG—

A Baloch tribe who live in the Dera Ghāzī district, and inhabit the following villages—

| | | |
|---|---|---|
| 1 Mat Saidād. | 10 Sahinwala. | Pati Ahmad Khan. |
| Bhāgsar. | Mat Gasīna. | 20 Pati Gūl Mahamad. |
| Sabjānī. | Shahgarh. | Pati Karnal Khān. |
| Mat Mīrān. | Kachi Khan Mahamad. | Pati Bahadūr Khān. |
| 5 Kotla Indrown. | Thal Nawāb. | Hairo. |
| " Khudar. | 15 Karimah Khor. | Barkhodapūra, |
| " Sher Mahamad. | Syadpūr. | 25 Malānōwāla. |
| " Sher Mahamad Paka. | Rangpur Gopang. | Thūl Mehbam. |
| " Sher Mahamad Kacha. | Rakhba Dād. | 27 Thūl Karm. |

These villages are situated in the Rājanpūr division, except the last five, which are in Jāmpūr. (*Fryer.*)

GORAH—

A spot on the Gomal frontier, Dera Ishmāīl Khān, in front of the village of Ragza, which is a favourite place for Vazīrī thieves lurking in. It is a small dell in the hills, with a supply of good water. The entrance is easy, but not practicable for horsemen. Vazīrī thieves often hide here preparatory to a raid.

GORAISI—

A small pass on the Tānk border, Dera Ishmāīl, situated between the Spīn-ka-Ghāsha and Matkār passes, the former of which it joins within the first range of low hills. A road through this pass leads to the Batāni Bands; cattle can be taken up it, but it is not much used. The Kot Nasrān post is responsible for it. (*Carr.*)

GORANĀRĪ—

A post of the Sind Horse on the Jacobabād border, 27 miles north-east of Jacobabād, 8 miles west of Sanrī, 30 miles south-east of Shāhpūr, 5 miles from the hills, 30 miles south-south-west of Gandūī, and 60 miles south-south-west of Dera Būgtī.

The post is situated in the midst of a desolate waste, and has a strength of 30 sabres, but there is accommodation for 60. It is similar in its construction to the other posts of the Sind Horse, and will be described in detail as an example.

In front is a small guard-house; on the right flank, a few paces in rear, is a house for officers, with numerous stalls for horses. The lines consist of a double row of mud stable sheds, with houses for the men on either flank. In rear of all are two houses for native officers, and on the left rear is the well. The lines, both for men and horses, are well built and open all round. There is no protective wall or ditch. This abandonment of all attempt as a fortification was adopted by Major Jacob in 1847, on his first arrival in Sind, and has since been maintained without any prejudice to the efficiency of the posts.

The Goranārī post is very well placed, as it commands the exits from the hills of Paniān, Hūdū, and Sori Kūshta. (*Macgregor.*)

GORANDĀNI—

A hill on the Harand border, near the Baga ravine, and divided from it by the Margāzai ravine. There is a road by it over the Kālā Roh into the country of the Khetrāns, which starts from Tibi Lūnd. It is said to be a mere footpath, impracticable for laden animals or for horsemen. (*Macgregor, Davidson.*)

GŌRĀZAI—

A, small village at the entrance of Chorlaki pass, 18 miles from Kohāt, 16 miles from Khūshiālgarh. It contains about 50 houses, but there are no shops. Water is procured from a tank. (*Pollock.*)

GORBAZ—

A tribe who live in the hills beyond Banū, to the south of Khōst. They are descended from Khadri, son of Vazīr, from whom the tribe of Vazīrs are sprung, and consequently are a branch of this clan, but they are so distinct that a separate notice is necessary. At first they resided to the north of the Masūd territory. About two hundred years ago they attacked the Batanīs, and drove them from the Gabr mountain, but the Batanīs, assembling their tribe, regained the hill, and the Gorbaz were gradually driven to the hills between Dāwar and Khōst. They then appear to have recovered strength, and being a warlike tribe, took some land from the Khōstwāls. They are now under the Governor of Khōst, and pay a tax to him of 2 rupees per 'jarib' and 2 rupees per house. In manners and customs they are similar to the Khōstwāls, but in appearance they are like the Vazīrīs. They have now no feelings of clanship with the latter, though they acknowledge the relationship. They are supposed to number about 1,000 fighting men, and are principally employed in agriculture, trading, and furnishing escorts to merchants. They are of the Spīn faction. (*Mahamad Hyāt.*)

GORCHĀNIS—

A Baloch tribe who inhabit the Jāmpūr division of the Dera Ghāzī district, in the immediate vicinity of Harand.

They have no land south of Thūl Bākar, or, with a slight exception, north of Barkotū and Darkhāst Ghūlām Haidar. Generally speaking, they inhabit the tract bounded north by these two villages, south by Thūl Bākar, east by Kālā Kosra, and west by the foot of the hills. They have also a strip of land which includes Mīranpūr and Kalotipūr, and a considerable number pick up a precarious livelihood in the Pachad Gorchānī.

Politically, their frontier is said to extend from the Kūra ravine on the north to the Pitok on the south. In the hills, the Mārī and Drāgal mountains, the Sham plain, and half of the Phailāwar plain belong to them; their boundary in this direction meeting that of the Būgtīs, Mārīs, and Khetrāns.

Ghulām Haidar gives the Gorchānī boundaries as follows:—on the north the Mithāwan river; on the north-west and west they extend to Chācha and Mat Khetrāna, Moranj, and Behkar; on the south-west and west to Phailāwar, Dil Gowāshi, Sham, and Gidarpar; on the south to the Pitok; and on the east to the limits of the Harand division.

The tribe derives its name from an ancestor named Gorish, and most of them pronounce the word as if it were spelt *Gorishānī*. All authorities

are agreed that this is not a pure Baloch tribe. They are divided into the following sections :—

(I) Shikānī; (II) Hotwānī; (III) Khalīlānī; (IV) Alīkhānī. These are descended from the four sons of Gorish. Other Baloch tribes joined them, *viz.*—

(V) Bāzgīr; (VI) Jaskānī; (VII) Pitāfī; (VIII) Lishārī; (IX) Dūrkānī; (X) Chāng; (XI) Surānī; (XII) Jogiānī; (XIII) Helwānī.

Bruce states the number of fighting men to be 2,630; Van Cortlandt 2,000; Minchin 1,668; and Paget 1,200.

I.—The Shikānī section is sub-divided into, (1) Jalbānī; (2) Shikānī; (3) Malokānī; (4) Dodānī; (5) Mitānī; (6) Babolānī; (7) Mitānī. Bruce estimates their numbers at 320, Minchin 170, Paget 120.

Ghūlām Haidar divides the Shikānīs into, Jalbānī, 10, reside at Lalgarh; Shakānī, 30, reside at Thūl Vazīr; Bakrānī, 30, reside at Beta; Mānkānī, 40, reside at Pachād Gorchānī; Dodānī, 40, live at Pachād Gorchānī; Maniānī, 50, live at Pachād Gorchānī; Bāblānī, 40, live at Pachād Gorchānī; Matiānī, 40, live at Pachād Gorchānī: total 280.

II.—The Hotwānī section lives entirely in the Pachad Gorchānī, and is divided by Bruce into, (1) Sanjānī 60; (2) Babolānī 60; (3) Chotiānī 40; (4) Mankānī 40; (5) Kāsimānī 30; (6) Kulangānī 30: total 260. Paget does not give the section at all, and Minchin estimates them at 80 fighting men. Ghūlām Haidar calls No. 1 section Langānī, and gives a total strength of 230 to the division.

III.—The Khalīlānī section lives about Thūl Bākār, and is divided by Bruce (who is the only authority that has the sections of this tribe at all clear) into, (1) Bākarānī 40; (2) Bahādūrānī 40; (3) Korpatānī 40: total 120.

IV.—The Alīkhānī section is given by Bruce among the Dūrkānīs at 80; Minchin also gives it, and Paget estimates its strength at 80 fighting men.

V.—The Bāzgīr section lives in the Pachad Gorchānī, and is sub-divided by Bruce into, (1) Masūānī 30; (2) Pahidānī 40; (3) Dalālānī 30; (4) Brahmānī 30: total 130. Ghūlām Haidar calls No. 2 Pīrwānī, No. 3 Valīdānī.

VI.—The Jaskānī section is sub-divided by Bruce into, (1) Dodiānī 20; (2) Fatehānī 20; (3) Kangānī 20; (4) Faojwānī 20; (5) Dilshādānī 10; (6) Ghorām 30: total 120. Minchin and Paget both estimate this section at 50. Ghūlām Haidar calls No. 4 Tangwānī, No. 5 he makes 20, No. 6 he calls Karānī.

VII.—The Pitāfī section is sub-divided by Bruce into, (1) Jarwānī 40; (2) Hūtwānī 35; (3) Katālānī 20; (4) Brahmāni; (5) Mutakānī 40; (6) Jogīānī 20; (7) Sarmorānī 20; (8) Thalrānī 20; (9) Jangīānī 5; (10) Gokehmānī 20: total 240. Minchin estimates the section at 150, and Paget at 140. The Jogiānī sub-section is a separate section. No. 10 Ghūlām Haidar calls Gokhchalmānī.

VIII.—The Lishārī section is sub-divided by Bruce into, (1) Jalālānī 40, residing at Drigri; (2) Badolānī 40, at Drigri; (3) Gorkānī 30, residing at Kot Pachad; (4) Bunglānī 30, in the hills; (5) Jamvānī 30, in the hills; (6) Ghoramānī 20, in the hills; (7) Mūrdanī 30, at Kot Ām; (8) Gishkori 20, at Kot Pachad; (9) Nihazlānī 15, at Kot Ām; (10) Tūrklānī 15, at Kot Ām; (11) Gabol 25, at Kot Ām; (12) Sandī lani

20, at Kot Ām; (13) Faojlānī 40, at Kot Ām; (14) Shalwānī 50, at Drigri; (15) Hakdani 15, at Kot Ām: total 420.

Minchin estimates this section at 300, and Paget at 200.

Ghūlām Haidar has a section Khūbīrānī, 30, also Surwānī, 30; Pomelānī, 40; but these are probably the same as Nos. 5, 7, and 13 of the above list.

IX.—The Dūrkānī section lives entirely in the Drāgal hills, and is sub-divided by Bruce into, (1) Nokānī 20, in Drāgal hills; (2) Sagūrānī 40, ditto; (3) Zahrānī 40, ditto; (4) Mīlobar 20, ditto; (5) Gatānī 20, ditto; (6) Zaverānī 40, ditto; (7) Eri 40; (8) Gandahgwālākh 120, ditto; (9) Zawadānī 60, ditto; (10) Ūmrānī 30, ditto; (11) Jandānī 30, ditto; (12) Alīkānī 80; (13) Kahīrī 40; (14) Laojarānī 20; (15) Balkānī 40, ditto; (16) Sīahfaz 40; (17) Sūlimānī 20; (18) Nihalānī 20: total 720. Minchin estimates this section at 700, and Paget 500. Ghūlām Haidar calls No. 6 Zanbarānī, No. 13 Kheri. No. 14 is not given, but one called Barkānī instead. No. 18 also is not given.

X.—The Chāng section lives about Thūl Mewā, and is sub-divided into, (1) Mewānī 30; (2) Ahmadānī 20; (3) Kingānī 20; (4) Kohanānī 20: total 90. Minchin, however, puts them at 30, and Paget at 15.

XI.—The Sohvānī section lives about Bobili, and is sub-divided by Bruce into, (1) Harwānī 50; (2) Mīrkhānī 20; (3) Mūsānī 20; (4) Sawānī 20: total 110. Minchin states their numbers at 40, and Paget at 50.

XII.—The Jogīānī section is placed among the Pitāfīs by Bruce, but it is, I believe, entitled to be considered a separate section. It numbers 5 according to Paget, and according to Bruce and Minchin 20.

XIII.—The Hulwānī section lives about Alīpūr, and is sub-divided by Bruce into, (1) Vadānī 20; (2) Ladānī 15; (3) Mūshtakānī 15: total 50. Minchin, however, says 30. This section is called Salwānī by Ghūlām Haidar, and No. 1 he calls Dotānī.

The total number of Gorchānī souls, according to the last census, is 3,938, consequently (*vide* reasoning in article Drīshak) about one-third, or 1,312, are adult males. From this deduct 1 per cent. for the physically unfit, and it comes to 1,300; and again, if we allow 18 per cent. for men above 60, and for those exempt from moral and physical causes, the real total of adult males of the Gorchānī tribe capable of bearing arms will probably not be more than 1,100 to 1,200, which is what Paget estimates it at.

The following is a list of the Gorchānī villages: Bīmbli, Lālgarh, Pachad Gorchānī, Soman, Alīpūr, Kalotipūr, Mīranpūr, Garkana Vazīrī, Thūl Vazīr, Thūl Bākar, Kālā Kosra, Thūl Syad Khān, Barkotū, and Darkhāst. (*Ghūlām Haidar Khān.*)

The following villages are inhabited by Patāfīs: Samba Markund, Kachī Patāfī, Jia Patāfī, Banjur Jalāl Sandila, Kiām Sandīla, Mahamad Bakhsh Sandīla, Lūndī Patāfī, Lūndī Ahmad Khān, Bān Khera.

The Dūrkānīs inhabit Drigri, Golābī, and Bhambha.

The Gorchānīs are held responsible for the Chāchar, Solamwala, Fakīrwālā, Kah, Raio Salopo, Gati Salopo, Mīrlar, Nika Barera, Khai Didū, Kalgarī, Latakwālā, Baura, Shoran, Kaha Sharchani, Philchur, Chani, Gatī, Savegrī, Kosara Kālā, Do Baga, Rojhānī, Tazdīn, Kūmbī, Hishta, Zaber, Rūngh, Meho, Gazī, Ābī and Dara passes, and for this they receive annually a grant of Rs. 1,000 from Government. Besides this, the Gorchānī chief has a pension of Rs. 200, and the tribe have 6 horse militia

at Sabzilkot, 11 horse and 8 foot at Rūm ka thūl, 2 horse at Rājanpūr, 2 horse at Drigri, and 2 at Harand: total 22 horse, 8 foot in the frontier militia. Thus a further sum of Rs. 488 per mensem is disbursed to the tribe for services.

In the last ten years the following cases of cattle-theft have occurred by the *passes* for which this tribe is responsible:—

By the Chāchar, in 1861, 4; 1862, 3; 1863, 3; 1864, 9; 1865, 13; 1866, 4; 1869, 2; 1870, 3. Total 39.

By the Fazrū, 1861, 2; 1867, 1; 1870, 2. Total 5.

„ Kalgarī, 1863, 1; 1864, 2; 1865, 3. Total 6.

„ Mīrlar, 1861, 1; 1863, 1; 1864, 2; 1865, 2; 1866, 3; 1867, 2; 1868, 2. Total 13.

„ Kāhā, 1861, 2; 1862, 1; 1863, 1; 1864, 2; 1865, 4; 1866, 5; 1867, 1; 1868, 1; 1870, 1. Total 18.

„ Kālā Kosra, 1864, 2; 1865, 4; 1869, 1. Total 7.

„ Kūmbī, 1861, 1; 1867, 1; 1868, 2. Total 4.

„ Gagū, 1861, 1; 1866, 2. Total 3.

„ Churleru, 1862, 1. Total 1.

„ Chur Pai, 1863, 1; 1865, 1. Total 2.

„ Chur Sgu, 1865, 1; 1866, 1. Total 2. Grand Total 100.

The property seems generally to have been recovered, but the offenders to have escaped.

By agreements entered into by the Gorchānī chief with Government on the 11th June and 29th November 1853 and 1st December 1854, the former agreed to be responsible for the good conduct of his tribe, and for all thefts committed within the boundaries of his estates.

According to tradition, the Gorchānīs are of only half Baloch descent. The account of their origin is as follows:—When Bhoung Sing was ruler of Haidarabād in Sind, the Arabs conquered the country, and forced him and his people to embrace the Mahamadan religion.

Bhoung Sing's son, Satha, had two sons, Doda and Chenasur, who quarrelled after their father's death.

Chenasur obtained help from the king of Khorasān, and Doda, finding that he could not hold his own against such powerful opponents, fled from Sind with about 2,000 families to Makrān, where they found the Baloches settled under Mīr Shahak.

As Mīr Shahak was himself in fear of the king of Khorasān, he was glad to obtain the aid of Doda, and gave him his daughter Masamat Maga in marriage, by whom he had one son, Gorish, from whom the Gorchānīs are named.

When the Mogal Emperor Hamayūn set out for Delhī, Gorish and his people accompanied him *viā* Dādar and Kachī, and when passing through the lands of Phalāwar, Sham, and Mārī, they saw what a beautiful country and climate it was, and resolved to settle there.

The country was at that time inhabited by tribes of Pathāns, and Gorish having been joined by several sections of Rind Baloches, drove the Pathāns out of the country, and took possession of it.

Gorish had four sons, Shāhak, Khalīl, Hotī, and Alī, from the three first of whom the Shakānīs, Khalīlānīs, and Hotwānīs are named; the other branches, namely, Lishārīs, Dūrkānīs, Pitāfīs, Jaskānīs, Bāzgīrs, Chāngs,

Sūrānīs, and Holwānīs, are the names of the sections of Rind Baloches which joined Gorish. These all amalgamated together under the leadership of Gorish and his descendants, and formed the tribe now known as the Gorchānīs.

At this time Dera Ghāzī Khān was part of the Empire of Hindūstān, and the Nahar family governed the country as Nazims of the King of Dehlī. When Shāhak, the chief, died, he was succeeded by his son Gerago. They lived on friendly terms with their neighbours the Mārīs, and the Mārī chief, Dōst Alī Khān, gave his daughter in marriage to Gerago. When he died, his son Jalb succeeded to the chieftainship.

In the time of Jalb, the Gorchānīs became disciples of Sūltān Taib, of Puniālī, near Harand. The Governor at Harand, who was kept in a constant state of alarm by the inroads of the Gorchānīs, opened communications with them through Sūltān Taib, and invited the chief to a conference. Jalb, not suspecting any treachery, came to meet the Kārdār with a few unarmed followers, but when they got inside the fort they were all treacherously murdered. The tribe, on hearing of this, were enraged, and applied for assistance from the Mārīs, and the two tribes collecting a large force attacked Harand, killed the Kārdār and 150 of his followers, and looted the town.

Jalb was succeeded by Shādī Khan, Shādī by Kakal, and Kakal by Shādī II. Nothing worthy of particular record occurred during the lifetime of these chiefs. Shādī Khan had two sons, Lāl and Jalb, and on his death Lāl became chief.

In 1749 A. D., Dera Ghāzī Khān was part of the kingdom of Khorasān under Ahmad Shāh, Dūrānī, who sent a Governor to rule the country. Lāl Khān, accompanied by the principal men of the tribe, went to pay his respects to the Governor. They were well received, and the charge of the Dājal and Harand frontier made over to the chief, who consented to be responsible for the safety of "kafilas" on the Kandahār route, as far as the Mārī country. In return for this the Governor bestowed on him and on his heirs half of the Government share of the produce of Mīranpūr, Bamblī, Kalotīpūr, Alīpūr, Bākarpūr, and Bharghar, also the customs dues of Dājal and Harand, and eight annas on each camel of the "kafilas."

About the year 1760 A. D., Ahmad Shāh, Dūrānī, took an army against the Mahratas, and was joined by Nasīr Khān, the Brahūi Khān of Kalāt, who took with him Lāl Khān, with a number of Gorchānīs. When the war was over Ahmad Shāh bestowed on Nasīr Khān the Dājal and Harand districts for his services.

Nasīr Khān continued to the Gorchānīs all the privileges granted them by Ahmad Shāh, and ordered his agent at Harand, Dōst Mahamad Khān, to lay out Rs. 7,000 in building a fort for the chief. which was called Lālgarh, and has ever since been the residence of the chief and his family.

When Lāl Khān died, his son, Biloch Khān, was only four years of age, and his brother Jalb was made chief.

The tribe at this time was on good terms with the Laghārīs, whose chief gave his daughter in marriage to Jalb Khān.

About this time the wars between the Mazārīs and Gorchānīs commenced. (*Vide* article Mazārīs.)

On Jalb Khān's death, his son, Fateh Khān, became chief; but Biloch Khān, who was by this time of age, began to intrigue with the Mazārīs for

the recovery of his right, and was afterwards murdered by his cousin, Fateh Khān.

When Fateh Khān died, his two sons, Jān Mahamad and Khān Mahamad, were minors, and their uncle, Ghūlām Mahamad, was made chief, since when the chieftainship has continued in his branch.

In Ghūlām Mahamad's time the war with the Mazārīs continued with greater fierceness than ever. On one occasion the Mazārīs and Lūnds met the Gorchānīs in the Kāhā pass and killed Masū Khān (brother of the chief, Ghūlām Haidar) and others of the chief's relations. The Gorchānīs then attacked the Mazārīs at Rojān, and killed Masū Khān, the Lūnd chief, and Bandū Khān, the Mazārī chief's uncle. Both tribes having thus obtained satisfaction, a truce was made, and Ghūlām Mahamad returned to Lālghar.

A quarrel now broke out between the Mārīs and Gorchānīs, and the Mārī chief, Dīn Mahamad, collecting a force of about 3,000 men, made a sudden descent on Lālghar, and took the Gorchānīs completely by surprise. Ghūlām Mahamad was in Lālghar with about forty followers, when the Mārīs stormed the fort, killed him, his two sons, Kakal and Lāl, and the forty Gorchānīs.

Jalb, who now became chief, resolved to revenge the slaughter of his people; and collecting the tribe with about 150 Laghārīs, he surprised a Mārī village, killed 90 men, and carried off a number of cattle. The Mārīs at once collected, when a second fight took place, in which forty of the Gorchānīs were killed and the cattle recovered.

When Jalb died, his two sons, Bijar and Ghūlām Haidar (present chief), were minors, and their uncle Chata was elected chief.

About the year 1839, the Nawāb of Bahāwalpūr took possession of the country as tributary to Ranjīt Sing, and sent Mahamad Daūd as Governor to Dera Ghāzī Khān, but after about two years Ranjīt Sing sent General Ventura with an army and took the country under his direct management.

Chata Khān paid his respects to the General, who confirmed him in his estates and in the privileges he had received under the former Government. After a year General Ventura returned to Lahor, and Sāwan Mal, who became Governor, appointed Harsa Sing Governor of Harand. Soon after taking charge, Harsa Sing sent some of his sowars to arrest a Gorchānī thief in a village near Harand. The thief resisted, and the sowars killed both him and his mother. The death of the woman so enraged the Gorchānīs that they determined on vengeance, and being joined by the Lūnds, they attacked Harand, massacred Harsa Sing and all his people, and plundered the fort.

Sāwan Mal, on hearing of this, marched an army with some guns against the Gorchānīs and Lūnds, who fled to the hills Sāwan Mal followed them, and killed forty of the Lūnds. He then placed another Governor at Harand, confiscated the Gorchānī estates, and, leaving some guns in the fort, returned to Mūltān.

After a short time Chata Khān went to Mūltān to ask for pardon, which was granted on his paying a fine of Rs. 5,000. The former privileges and estates were then restored to the Gorchānīs, and they were allowed to return to their country.

Chata Khān now married a daughter of Jalāl Khān Laghārī, soon after which Bijar Khān, the legitimate chief, attained his majority, and re-

solved to recover his rights. He was joined by a large party of the tribe, attacked and killed Chata at the village of Lūndi and ill-treated his wife, in consequence of which a feud sprung up between the Laghārīs and Gorchānīs.

The tribe then unanimously acknowledged Bijar Khān as chief, but as the Government would not confirm him, he remained in the hills and made expeditions into the plains, devastating the greater part of the Harand and Dājal districts, and plundering the villages of Naoshahra, Kotla Mogalān, and Lūndi Pitāfī, near Jāmpūr. Numbers of people fled across the river to Bahāwalpūr and Mazafargarh, and his name became such a terror in the country, that for years afterwards women used to frighten their children by telling them that Bijar Khān was coming.

Sāwan Mal, on hearing of these raids, sent orders to seize Bijar Khān by fair means or foul. The Harand Governor accordingly sent to him to say that if he surrendered all his offences would be pardoned. Bijar, not fearing treachery, came with a few followers to the fort, when he was arrested and sent off under a guard to Mūltān. Meeting a Gorchānī on the road, Bijar asked him, in the Baloch language, to acquaint the tribe with the trap into which he had been led, and immediately on hearing of it the Gorchānīs went in pursuit, killed the guard, and rescued Bijar.

On his return to the hills he made himself more troublesome than ever, and plundered the village of Jami Diwān near Dera Ghāzī Khān. The Government force at Ghāzī pursued the Gorchānīs, and, being joined by the Laghārīs, overtook them near Chotī Bala, where a fight ensued, in which 10 of the Government sepoys and 35 of the Laghārīs being killed, the rest fled.

Renewed efforts were now made to entrap Bijar. The Governor sent messages to him to come in, but Bijar refused to trust to them. At length, on the Governor swearing on the Korān that no harm should be done to him, he consented. The Governor came out to meet him, received him with great cordiality, and allowed him to return to Lālghar. He remained there unmolested for about three months, but one day going on business with a few men to Harand, he was arrested by the Governor, put in irons, and sent off under a guard of 200 men to Mūltān.

Bijar Khān was kept for two months a prisoner at Mūltān, and it is said that Sāwan Mal intended to have let him off with a fine, but the Laghārīs used all their influence to have him destroyed, and on their paying a heavy bribe for him he was made over to them, and killed outside Mūltān by Nūr Ahmad, Laghārī. When the Gorchānīs heard of Bijār's murder they went off into the hills under Ghūlām Haīdar, his brother, who became chief, and for a long time they continued to harass the people in the plains.

This state of things continued for about two years, when they tendered their submission to Mūlrāj, who restored their estates, but exacted a yearly tribute of Rs. 400.

In 1848 Mūlrāj rebelled, and Lieutenant Herbert Edwardes arrived in the Dera Ghāzī Khān district on his way to Mūltān, and sent a summons to Ghūlām Haidar, with the other Baloch chiefs, to attend him. Ghūlām Haidar came with 200 sowars, and was with Edwardes until Dera Ghāzī Khān was taken.

After this Ghūlām Haīdar was sent with Lieutenant Young against Harand, where Mokam Chand, with 300 men and two guns, held the fort

for Mūlrāj, but he afterwards again joined Edwardes in the camp before Mūltān, where he remained until the siege was over.

After the conclusion of the war Major Edwardes made him a jemadār of horse, gave him 10 "bālgīrs" in the militia, and presented him with a "khillat" of Rs. 1,000 for his services.

Subsequently, when General Van Cortlandt received charge of the district, he continued Ghūlām Haidar in part possession of his estate, and gave him one-third of the Government share of the produce in kind, subject to the tribute of Rs. 400. This continued for the two first years of our rule before cash assessments were introduced.

With such antecedents, it is not remarkable that for many years after annexation the Gorchānīs should have had the worst name of any tribe on this frontier, with the exception of the Mazārīs.

The reasons why they remained turbulent long after the Mazārīs and others had settled down into peaceable subjects can easily be traced to natural causes.

The sections of the tribe which gave most trouble were the Pitāfīs and Lishārīs. They were inveterate thieves, and their highway robberies in Harand, Dājal, and Fāzilpūr had become notorious. The Lishārīs at that time lived mostly on the Mārī mountain, but they used to come down to graze their flocks along the border, and had connexions and accomplices in the plains. From 1854 to 1857 they continued to give much trouble, and in the latter year a party of them acted as guides to a strong Mārī force which plundered the Āsnī plain at the time Bijar Khān, the Drīshak chief, and his followers were killed. After this they absconded to the hills, and the greater part joined the Mārīs, with whom they continued to raid in the plains.

At last, in March 1858, Captain Pollock, with the consent of the Chief Commissioner, determined, under cloak of an expedition by the Survey Department to the Mārī hill, to surprise some Lashārī villages in the vicinity. The attempt was not, however, successful; the Lashārīs had obtained intelligence of the intention, and moved off to the mouth of a small pass within our territory, sending at the same time a party to follow and annoy the surveyors.

It appears, however, that the spot to which the Lashārīs had removed was within a convenient distance of the Shambānī Būgtīs and Mazārīs, and these tribes, thinking the opportunity a good one to punish their common foe and enrich themselves, made an attack on them, in which seven Lashārīs and two Syadānī Shambānīs were killed, and cattle to the value of Rs. 2,000 driven off. The conduct of the Shambānīs and Mazārīs was unquestionably reprehensible; at the same time there are several circumstances of an extenuating character to be taken into consideration. It was, as Lieutenant Davies states, well known to all that we desired to punish the Lashārīs; and when they entered our boundary and placed themselves within reach of these wild people, it is not surprising that the temptation should be too much for their forbearance.

Captain Pollock proposed that the Mazārī chief should be required to pay Rs. 500, the amount of his pledge for the good conduct of the Shambānīs, and that the Laghārī chief should pay Rs. 100.

The first attempt to reclaim the Lashārīs was made in 1860 by Major Pollock, who bestowed on their headmen, Khaireh and Ūmrān, the reve-

nue-free lease of the Makwalwāh and Goliwāh estates. This gave him a certain hold over these men, and through them over the whole section; but as the produce of the estates was little more than sufficient for their own maintenance, the whole was appropriated by them, and the rest of the section did not derive much benefit from the gift. They continued to live half in the hills and half in the plains, and many robberies were perpetrated by them, and the suspected persons being always in the hills could never be produced.

This state of affairs continued till 1866, when Captain Minchin wrote of them: "The Lashārīs are the worst-behaved on the whole border. They "are nearly always fighting with the Būgtīs, Mārīs, and Khetrāns, and "then rushing for shelter into the district. The robberies which often occur "in the Mithankot sub-division, particularly in the dense jungles about "Fāzilpūr, can nearly always be traced to them or the Pitāfīs. When any-"thing happens to displease any of the sections, they at once go off in a "body and join the Mārīs."

A marked change for the better, however, can now be recorded of these sections. During the past few years hardly a single highway robbery has been committed by them, while they have given little or no trouble in the hills.

This satisfactory state of affairs arises from the Lishārīs having been in 1867 withdrawn altogether from the hills and settled on an estate near Drigrī, called the Rājā Wāh, which was bestowed on them rent-free, an advance being given them by Government to purchase cattle and seed. The lands as well as the advance were divided amongst the whole of the sub-sections in proportion to the number of their fighting men.

The Vazīrī and Garkana estates near Harand were similarly bestowed on the Pitāfīs and the Dūrkānīs, who were also withdrawn from the hills and settled in the plains.

Another, and the main, cause which prevented the settlement of the Gorchānī tribe was the extreme poverty of the chief, Ghūlām Haidar Khān, which prevented his being able to keep up his position, and exercise the hospitality which would enable him to attain that influence over his tribe of such paramount importance of this frontier.

Under former Governments, as has been stated, the chief received the farm of the Nūrwāh estates, consisting of the villages of Mīranpūr, Kalotipūr, Bākarpūr, Bambli, Garkana, Vazīrī, and Alīpūr, and realized the Government share of the produce in kind from his clansmen, one-half of which he kept himself, and paid the other half to Government.

This grant was afterwards converted by General VanCortlandt into a cash payment of Rs. 532, but, as the chief was still subject to the payment of the tribute of Rs. 400, this was almost equivalent to confiscating his estates altogether, and he was therefore unable either to support his position or keep his tribe in order. Accordingly, in 1866, Major Minchin recommended that at the next settlement he should receive the lease of his ancestral estate, *viz.*, the Nūrwāh lands, and be permitted, like the other Baloch chiefs, to take his share in kind.

Agreeably to this recommendation, the old Nūrwāh canal was bestowed on him in 1867, and his position being otherwise improved by Captain Sandeman, his influence over his tribe was greatly increased.

In 1867 a raid was committed on Harand by 1,200 Mārīs, Būgtīs, and Khetrāns under the leadership of the famous Ghūlām Hūsēn, Masūrī

Būgtī. Timely information of the intended raid being conveyed to the Gorchānī chief, he was ready with 500 of his followers to receive the raiders when they made their appearance.

An account of this raid has been given in the article on Harand; it is sufficient here to say that the Gorchānīs and Lūnds, following the excellent example set them by the regular garrison of Harand, completely defeated the raiders, killed Ghūlām Hūsēn and 257 of his followers (92 Būgtīs, 70 Mārīs, and 95 Khetrāns and Pathāns), and took 24 prisoners. As a reward for his conduct on this occasion, the grants which had been confiscated were restored to Ghūlām Haidar Khān, and the privilege of collecting his share in kind. With our present light assessment, this is a very valuable property, and fully establishes his position and prestige as chief of the Gorchānīs.

Since then Ghūlām Haidar Khān has proved himself quite equal to the successful management of his tribe. He has put down crime, and has not spared to hand his own clansmen up to justice.

Towards the end of January 1871, a portion of the hill Dūrkānīs attacked the Lohārānī Mārī tribe on the Sham plain, and killed one Mārī and two slaves of a Būgtī chief who were in charge of some cattle at graze. They also carried off 1,000 head of cattle. The Assistant Commissioner recovered and returned to the Mārīs the greater portion of the stolen property, and apprehended all the principal raiders who were British subjects.

This raid was committed partly in retaliation for a combined attack made by some Būgtīs and Mārīs in August 1870 on some Dūrkānīs who were grazing their flocks on the western slopes of the Drāgal hill. Captain Sandeman on this occasion called on the Mārī and Būgtī chiefs to explain the conduct of their tribes, and then for the first time discovered the bitter feud between the three clans, and how opportunities for revenge were never allowed to slip. The account of bloodshed and stolen cattle was a most difficult one to settle, and enquiries clearly showed that the Gorchānīs had suffered severely since annexation, no less than 350, or about 7 per cent., of the whole tribe having been killed by the Mārīs in that period.

Captain Sandeman, however, held the Gorchānīs responsible for the last raid, because it was their duty to seek redress for grievances at his hands. For the three men killed he made the tribe pay Rs. 2,100, and exacted compensation for the stolen cattle.

"It is obvious," says Captain Sandeman, "that the above settlement "can only be a temporary one; for in the event of the Gorchānīs in the "summer months again grazing their flocks on their hill lands, the result "is sure to be more bloodshed." Ever since annexation, this clan has been noted as the worst on the border, and no change for the better can reasonably be expected, as it would be impossible for them to please us, and at the same time hold their position and name amongst the Baloches.

The following genealogy of the Gorchānī chief's family is furnished by Mr. Bruce :—

- Bhem Sing.
  - Bhoung Sing.
    - Satha.
      - Doda. Married Bībī Moga, daughter of Mīr Shāhak, Rind Biloch. Gorīsh, 1st chief, from whom the Gorchānīs are named.
        - Shahak.
          - Gerazo. Married a daughter of Dōst Alī, the Marī chief.
            - Jalb, chief.
              - Shādī, chief.
                - Kakal, chief.
                  - Shādī, chief.
                    - Lāl, chief.
                      - * Biloch.
                        - Lashkar. Died without heirs.
                    - Jalb. Became chief on Lāl's death.
                      - Fateh chief.
                        - Jān Mahamad.
                          - Fateh.
                        - Khān Mahamad.
                      - Ghūlām Mahamad. Became chief on Fateh's death, and was afterwards killed by the Mārīs.
                        - Jalb, chief.
                          - Masū. Killed by the Mazārīs.
                          - † Bijar Khān betrayed to Sāwan Mal by Dīn Mahamad, Governor of Harand, and subsequently killed, while a prisoner at Mūltān, by Nūr Ahmad, Laghārī.
                          - Ghūlām Haidar, present chief.
                        - Kakal. Killed by the Mārīs; also Mahamad Khān and Ismaīl Khān.
                        - Chuta. Married a daughter of Jalāl Khān, Laghārī, and was afterwards killed by Bijar Khān.
                        - Lāl. Killed by the Mārīs.
                  - Shakal.
              - Lashkar.
            - Merīd.
            - Sarīn Dad.
            - Dildār.
            - Mīr Dād.
            - Bakar.
          - Bābal.
          - Mānak.
          - Doda.
        - Khalīl.
        - Hoti.
        - Alī.

        From Gorīsh's four sons, the Shikānī, Khalīlānī, Hotwānī, and Alkānī sections are named.
      - Chenesur.
    - Sumra.

* Biloch was killed by his cousin Fateh.

† Bijar married a daughter of Nindu Khan, Laghari.

(*Bruce, Wood, Paget, Pollock, Minchin, Van Cortlandt, Fryer, Ghūlām Haidar, Sandeman, Macgregor.*)

GORDARĀN—

A watering place on the Rājanpūr border, in the Pitok ravine, about 4 miles from where it enters the plains. Brackish water is procured from 10 or 12 wells under a high and steep cliff. The Pitok here is some 100 yards wide, fairly open on the right. This is a favorite watering place of wild asses, hence the name; it is said that even when the place is dry, the asses scrape a small hole, in which water soon bubbles up. (*Davidson.*)

GORĪ—

A mountain torrent on the Harand border; it rises in the Gorondano hill, about 18 miles north-west of Tibi Lūnd; runs south-east, is joined by the Juigar at the foot of the Daola Roh, and flows into the Gorapdano about a mile south-east of the hill; it is also known as the Baga Kosrah. The bed is covered with large boulders, which render it impassable for beasts of burden, &c. The hills on either side of the torrent are very difficult. They are generally frequented by Dūrkānī shepherds, as there is good pasturage on them. It contains several watering places, and here and there running water is met with, which is said to be excellent. (*Davidson.*)

GOROGONDOI—

A small perennial stream on the Harand border, rising in a saddle, which connects the Drāgal and Gorandano hills, and running south-east joins the Kāhā just before it enters the Ghat defile. Its water is excellent. The hills on either side of it are difficult and high, but are much frequented by Dūrkānī shepherds. (*Davidson.*)

GORONDĀNO—

A water-course on the Harand border, which rises in the hill of this name, and drains easterly to meet the Gori near Daola Roh, whence it is known as the Baga Kosrah. It is a stony mountain torrent, but is practicable for laden camels, horsemen, &c., and is the chief route leading from Harand and Tibi to the Khetrān valley.

In some places it is very narrow, with high banks; it contains no watering places. The adjacent hills are frequented by Dūrkānī shepherds. (*Davidson.*)

GORPAT—

A small ravine on the Rājanpūr border, rising in low hills, and draining into the Nathil branch of the Zangī ravine, about half a mile below the Rānī watering place. (*Davidson.*)

GORSHANI THALI—

A small water-course on the Rājanpūr frontier, rising in low hills, and draining north into the Chedgī. It has good pasturage on its banks, and affords water for several weeks after rain. It joins the Chedgī about a mile before it enters the plains. (*Davidson.*)

GUDI KHEL—

A small sub-division of the Manzai-Bārak-Khataks who reside in the Lowaghar hills, in the south of the Kohāt district. (*Coke.*)

GUIOBA—

A pass on the Dera Ishmāīl frontier leading into the Shīrānī hills, and situated between the Kūrm and Walia passes, west of the outpost of Drāband. A road, for footmen only, goes through this pass, and leads into the first range of hills. The Drāband outpost is responsible for the pass, but Sādu Khān, son of Pīr Dil Khān, Marhel, is responsible for it from October to April. (*Carr.*)

GŪJAR—

A village in Panjkora or Dīr, Yāghistān, on the south of the Laorai pass. Travellers usually halt here before crossing the pass. It is only inhabited during the summer months. (*Sapper.*)

GŪJARĀT—

A village in Yūsafzāi, Pēshāwar district, situated 9 miles north-east of Mardān Fort, on the left bank of the Mokam ravine, from which it is supplied with water. The banks are here 12 feet deep. Chārgolai is 5 miles above this village, and Jamāl Garhī about 6 miles westward. There are 130 houses, of which 74 belong to Gūjars, and 5 to Hindūs. The roads thence to Ishmaila and Jamāl Garhī are good. There are 16 wells belonging to this village. (*Lumsden, Hastings.*)

GŪJARS—

A tribe of Indians who are found both in the frontier districts of the Pēshāwar division, and also among the independent tribes of Yāghistān. They are of Jat descent, but are now Musalmāns, and are divided into clans and khels like the Pathāns. They are a very numerous race, and form the entire population of many villages. They have no hereditary possession in the land beyond the British limits, but are merely the vassals of the Pathāns. They follow no mechanical trades or handicrafts, but are entirely devoted to the rearing of cattle and the cultivation of the soil, which they hold in lease from the Pathān owners on fixed terms that vary in different localities. Generally they are these,—to keep the land cultivated; to pay a land tax, either in cash or kind, to the Khān of the district at the collection of each harvest (the amount varies from Rs. 3 to Rs. 10 per plough); and to arm for military service at the call of the chief of the district they live in. Besides these, they provide the Khān, or Malik, under whose protection they live with certain supplies for the use of his "hūjra," such as ghī, barley, fodder, bedding, &c. They also pay the Khān, or Malik, a tax on the occasion of a marriage amongst themselves; it is termed "Bakrai," and the sum varies from Rs. 4 to Rs. 40 or more. They also are forced to provide unpaid labor when required.

The Gūjars are a fine healthy race, and in many points resemble the Pathāns among whom they dwell. They are supposed to be the descendante of the possessors of the country previous to the arrival of the Pathāns. As a rule, they are comfortably off, and maintain more independence than others settlers. They are a very quiet people, industrious and frugal. (*Bellew, Wace.*)

GŪJAR GARHĪ—

A village in Yūsafzāi, Pēshāwar district, situated 3 miles from Mardān Fort, on the right bank of the Kalpanī ravine, whence it is supplied with water. The surrounding country is open. It has 360 houses, 6 inhabited by Ūtmān Khēl, 35 by weavers, 24 by Hindūs, 172 by Gūjars, 39 by Awāns, 6 by Kashmīrs, 20 by Pīrs, 12 by Mias, &c. Some country cloth is made here. It had 30 wells, but of these only 18 have water in them now. On the 6th March 1852 a party of 42 sabres of Guide Cavalry under Risāldār Fateh Khān was attacked here by a band of 180 sowars from Swāt and Rānīzai under Mokaram Khān. The enemy came down along the uncultivated plain west of the village, and striking into the Torū road, about 800 yards in rear of the Guide camp, approached quietly, and then rushed in. The Guides, though surprised, beat off the enemy with a loss of one man killed and many wounded. The Guides lost one killed and five wounded. It was in consequence of this outrage that a force moved out soon afterwards to punish the Rānīzais. (*Lumsden, Hastings.*)

GŪJRĪ—

A village on the Dera Ghāzī border, situated about 6 miles north by west of Bātil, formerly the head-quarters of the Kosah tribe.

The surrounding country is open, and the part under cultivation is irrigated by the Sorī, which debouches from the hills a few miles west of Gujri.

There is a square fort here, consisting of a wall about 16 feet high, with sides of 80 yards, circular bastions at the angles, and a banquette, about 8 feet from the ground, running the length of the enclosure.

The fort is in bad repair, and contains a well in which brackish water is found at a depth of 95 feet.

Outside the fort are numerous houses and huts of Kosahs and their followers. The entrance is by a wooden gate in the south face. (*Davidson.*)

GŪJRŪ—

A branch of the Sorī ravine on the Rājanpūr border, which rises in the Pashini hill, and meets it at 12 miles above Kamreli. (*Davidson.*)

GŪL KI KACHĪ—

A small valley of the Shāhwānī, Malānī, and Rūstamānī Bozdārs, on the north bank of the Sangarh, a short distance before it enters the plains. It is about 1½ mile from north to south, and ½ mile from east to west, and is irrigated by canal cuts from the bed of the Sangarh. Its soil is fertile, and produces scanty autumn crops, chiefly wheat.

A few Kasrānīs also cultivate in this valley when on good terms with the Bozdārs. It is crossed by the Rāh-i-Tokh. (*Davidson.*)

GŪMATĪ—

A pass leading from the Banū district, north of the Kūram, into the hills of the Vazīrīs of the Kāfar Kot range. It also communicates with the Kūram, and there is a branch road which leads to the Barganatu ravine. It is a good pass for horsemen and camels, but is a difficult one to force, as the road is commanded by inaccessible mountains. The chiefs of the Ūmarzai and Mahamad Khel Vazīrīs are responsible for it. Taylor considered this pass the most important in the district. All the more serious raids were made by it, and in former days the garrison of the post consisted of 50 horse and 180 foot. Now it only has a garrison of 7 horse and 10 foot, and is provisioned for ten days. The pass is not practicable during a flood, as there is a deep pool about one mile up which quite stops the way. However, it is possible horses might get up a path which leaves the pass below the pool, on the right bank, and which is used by the bullocks of the Ūmarzai. The old post of Gūmatī is badly placed, as the pass cannot even be seen from it. The new tower is well placed on a knoll in the centre of the exit of the pass, and its command is such that no one could be able to pass it unchallenged. Its present garrison is composed of 10 Vazīrs of the Ūmarzai section, and therefore the advantages of its excellent site are to a great extent annulled. (*Macgregor.*)

GŪMBAT—

A village of Senī Khataks, Kohāt district, 15 miles from Kōhat, and 19 from Khūshiālgarh. It has 150 houses and many shops. It is situated on undulating ground, at the foot of a limestone range, and belongs to the Tīrī Khatak chief. There are the remains of an old fort on the plain to the west, built by the Khataks, and destroyed by the Bārakzais. The site appears bad, but if it were necessary to guard the communication between Kohāt and Khūshiālgarh, it would be an eligible position for a detachment of cavalry, both to watch the pass through the small sandstone range through which the road runs for the next 8 miles, and to prevent the

raids of the hillmen into the plain. Good water is procurable at various depths from 25 to 50 feet, and supplies could always be furnished from Kohāt. It is also called Senī. The surrounding country is open and arid, but a good deal cut up by ravines. There are four unwalled villages here, one on the road, in which is a serai and the residence of Mahamadi, the Naib of Khoja Mahamad. There is another about 1¼ mile to the south, which is divided into two parts, named Hindki and Dar Tapi. The fourth village is situated half a mile still further south on a flat hill, and is called Khoar Khel, and is inhabited by Senī Khataks also. There are seven wells situated towards the ravine on the north-west, and two tanks to the south of the village on the road. The houses are flat-roofed, and built of stones and mud. (*Macgregor.*)

GŪMBAT—

A village in Yūsafzāi, Pēshāwar district, situated ¼ mile from the left bank of the Balar ravine, 6 miles east of Torū, and 3½ miles south-west of Yār Hūsēn. The ravine here is 20 feet deep, and has generally water in it. It has 220 houses, *viz.*, 28 of Pathāns, 145 of gardeners, and 45 of Awāns. The village land is not rich, and the only wells in the neighbourhood are those in the enclosure of the mosque. (*Lumsden, Hastings.*)

GŪMBAT—

A village in Yāghistān, on the road from Bajāwar to Swāt. It contains 200 houses. Behind it, on a hill, is a large and ancient tower. It is within the boundaries of the Khwāzozais. (*Aleemoola.*)

GŪMBHAD—

One of the principal places of Bajāwar. It furnishes 300 matchlockmen, and pays revenue in money and kind to the value of Rs. 3,000. There is an iron mine in the hills near. (*Aleemoola.*)

GŪNDA—

A village in the Ūtmān Khēl country, situated 1 kos from the banks of the Swāt river, and 4½ kos from Dabr. It belongs to the Ūmar Khēl section, and can turn out 120 fighting men. (*Turner.*)

GŪRĀBI—

A pass on the Tānk border, situated between the Sharanī and Gomal passes, west of the outpost of Mānjī. A road through this pass only goes through the first range of low hills, and then branches to its right and left. It is practicable for cattle. The Mānjī outpost is responsible for it. (*Carr.*)

GŪREGĀ—

A village in the Kohāt district, 8 miles east of Latamr, on the right bank of the Koshai ravine, at the foot of the Khatak hills. There is a large salt mine here. (*Carne.*)

GŪREH-KHĒL—

A section of the Mānzai branch of the Alīzaī Māhsūd Vazīrīs. They number about 260 fighting men, and own the villages of Tarata-Kai, Ahmadwānah, Ghalieh Bhanga, in the vicinity of Kānīgūram. They raid in company with the Langar Khel section, chiefly by the Larzan pass. (*Norman.*)

GŪRGŪRLŌT SIR— Elev. 3,650

A hill in Kohāt district, south of Gūmbat. It seems pretty level from Gūmbat, and is covered with low scrub jungle.

GŪRGŪRĪ—

A village in the Tīrī division of Kohāt, 18 miles from Tīrī, on the road to Daland. It contains 160 houses, and is situated in the midst of a cultivated plain. It is divided into four parts, Barmī Khēl, Safar Khēl, Mahī Khēl, Kadī Khēl. Its cultivation is all unirrigated, and stretches from the foot of the hills on the north to those on the south, a width of 3 miles.

Its water-supply is from a well about 20 feet deep, ¼ mile to the north-west, and is good. The produce of the village is principally wheat and bajra. There are roads from this place to Tīrī, Thal, Kharboza, Latamar, and Bahadūr Khēl. (*Macgregor.*)

GŪRŪ—

A peak about 5,000 feet high on the range which separates Bunēr from British Yūsafzai, situated immediately north of the Ambēla Pass. It is not very steep and is covered with large rocks and fir trees. The slopes of this hill were occupied by the enemy during the Āmbēla campaign of 1863, as it commanded the British position below. (*Allgood.*)

GŪZĪ—

A small pass on the Dera Ishmāīl frontier, in front of the post of Daolatwāla, which communicates with the Kaora Pass. (*Macgregor.*)

# H

HABĪB RĀHĪ—

A pass in the Būgtī hills, situated north of the Sīāf valley. It is a rent in the hills, barely practicable for laden camels, and leads to the Pātar plain. There is good water at its south outlet. Horsemen and messengers sometimes take this route to Kāhan from Dera Būgtī. (*Davidson.*)

HAD MELA.—*Vide* ADMELA.

HAFIZ KHOR—

A village in the Mohmand country, 6 miles west of Shabkadr, containing 50 houses. It is very difficult of access. (*Macgregor.*)

HAIĀT KHĒL—

A Maorat village in the Banū district, about 5 miles north-north-west of Shekhbūdīn. It contains 86 houses, with 2 shops, and is situated on the short road from Shekhbūdīn to Ghaznī-Khēl. Water is obtained from the Kakara ravine, a tributary of the Pezū, and tanks are also dug in its bed in which rain-water is stored. (*Norman.*)

HAIDARAI—

A road in the southern Batanī hills, joining the Tand Chīnai and Shūza passes; it is easy and frequented by thieves. There are several springs along the road, which, for the first 2 miles, follows a small tributary of the Chīnai. There are also some small hamlets of Uraspūn Batanīs on the road, who are cognisant of all thefts that occur by it. The main Haīdaraī road joins the Shūza at the Pīr Tangī, but a path called Asūna Paiwar runs into it about 3 miles from its mouth. This Asūna Paiwar is much resorted to by Vazīrī thieves. (*Norman.*)

HAIDARI KACH—

A village in the Vazīrī country, 76 miles from Dera Ishmāīl. Water is abundant; the encamping ground is rather limited, and could easily be defended. (*Roberts.*)

HAIDAR KHEL—

The chief village in Lower Dāwar and the first met with on entering the valley by the Tochī road. It has about 3,500 inhabitants, and has about 55 Hindū shops. It is the wealthiest of all the Dawar towns. Grain of all sorts and cattle in abundance are to be found here. The village has walls about

10 feet high, and is flanked by numerous high towers; the east face is protected by a deep brook, the banks of which are very boggy, and a marsh extends for nearly a mile parallel to the stream. This town was attacked in 1872 by the force under General Keyes, when but slight resistance was made, and it was partially burnt. It is a hotbed of fanaticism. The southern face of the town is the best to attack, as the gates are more numerous, and the streets more open than in the other quarters. (*Norman.*)

HĀJĪ KĀ KOT—

The capital of the Khetrāns, and residence of Bābal Khān, the chief, and his son Baloch Khān. It is a large village, containing about 375 houses—(Khetran 300, Hindū 15, Miscellaneous 60). The ground is very fertile, and especially prolific in fruits. There are two gardens close to the city, producing excellent pomegranates.

The village is rectangular in shape, surrounded by a weak wall 2 feet high; and it contains several small *kots* or enclosures.

The distances hence are—Kasimani village, bearing 179° 2 miles; Chūhar kot, bearing 60° 2 miles; Hasanī kot, bearing 275° 2 miles; Mouth of Han pass, bearing 280° 2 miles.

The village was built by Hajī Khān, brother of the present chief of the Khetrans. It is situated in the middle of the Bārkhān valley (which is a continuation of the Laghārī Bārkhān, being separated from it only by a few low hills), and lies along the foot of the Jandran hills. It lies at the mouth of the Han pass, which leads into the Pathān country of Tal, Chotalī and Kolū. (*Davidson, Tucker.*)

HĀJĪ PĀNDŪ—

A village in the Khalīl division of Peshāwar, 4 miles west of the cantonment. It contains 38 houses. (*Lumsden.*)

HĀJĪPŪR—

Lat.—29°21′17″ Long.—70°32′6″. Elev.—380 feet.

An unwalled village in the Rājanpūr division of Dera Ghāzī Khān, 61 miles from Dera Ghāzī; 18 miles north from Rajanpūr; 14 miles south from Dājal; 7½ miles north-east from Fatehpūr, (foot-path); 9 miles north-by-west from Fāzilpūr, on the road from Rājanpūr to Jampūr. The centre street runs about east and west, and is only a few yards wide.

Near the main entrance to the city is a large (Persian wheel) well, the water of which is somewhat brackish. About 400 yards south of the village, is a large masonry mosque, a few yards south-west of which is another, with a large white dome, which forms a good landmark for miles. The residence of Miā Sahib, Jāgīrdār of Rājanpūr, is to the north-east of the city. There is a dak bungalow and sarai here. (*Davidson, Macgregor.*)

HAKIM KE SHER—

A village of the Lower Dāwar valley adjoining the large village of So-o-khel, from which its inhabitants originally migrated. There are about 150 houses in it, and 20 Hindū shops; it is walled and has 15 flanking towers. (*Norman.*)

HAKI NAKI—

A defile in the Kohāt district, in the Tarkha ravine which rises below Karīrosam, and joins the Toi (Tīrī Toi) above Lora Mela, and nearly opposite Karnogha.

The Tarkha (the gorge of which is about 30 paces wide), flows over sheets of rock, which alternate with deep pools. The hill on the right bank is high and nearly perpendicular, and is faced with sandstone rock, sloping into the stream. On the left bank are sandstone cliffs about 30 feet high below a high hill.

The road from Kālābāgh and Makhad to the Mālgīn valley and Kohāt used to pass through this gorge. It ascended the left bank, up a sandstone rock, crossed a water-course which comes down the hill-side, and then passed by a narrow path along the top of a ledge of rock, with a drop of about 30 feet into the stream. This path was deserted owing to its being dangerous for laden camels. The road now leaves the Tarkha glens below the gorge, and passes by a gradual ascent over the neck of a spur of the hills on the left bank of the stream, round which the Tarkha curves. Having crossed the neck of the loop formed by the bend of the stream, the road again enters the defile by a rough and difficult descent for laden animals. This alternative pass is also called Haḳī Naki. The gorge was a famous robbers' haunt in former days; they used to hide and stone the traveller as he rounded the corner of the rock. (*Ross.*)

HALKĪ PINDIĀLĪ—

A village in the Tarakzai Mohmand country, 2 miles north of the Targakhe Kotal, and about 10 miles north of Shabkadr. It is situated in the plain, has about 30 houses, and is able to turn out 30 matchlock-men. (*Turner.*)

HAMĀM—

A small village in the Shikārpūr district, 13 miles from Shikārpūr, 12 miles from Jacobabād. Supplies are procurable, and water is got from wells. The country is covered with thin jungle and partial cultivation. There is a travellers' bungalow here.

HAMĪDPŪR—

Lat.—28.57.3. Long.—70.14.7. Elev.—332 feet.

An old outpost in the Rājanpūr division of Ghāzī, 4 miles west of Mūrgai, 5 miles south-south-west of Asnī. This post was better known as Murgai. (*Walker.*)

HAMSAYAS—

A dependent section of the Orakzai, composed of the following sub-divisions:—Alīkhel, Mīshtī, Shekhān, Mūlakhel (*q. v.*). Hamsaya is a term applied to the dependents of any Pathān tribe, and is not confined to those of the Orakzaīs.

HAMSHĪRĪ—

A village in Paklī, Hazāra district, 4 miles from Mānsera, on the Oghī road, situated in a commanding position on the left bank of the Ichar river. It has about 50 houses. The inhabitants are Swātīs, but the headman, Fakīra, is a Tanāwalī. (*Macgregor.*)

HAMZADER—

A village in the Yūsafzaī division, Pēshāwar district, situated 3 miles south-east of Sheva, supplied with water from 2 wells. (*Lumsden.*)

HAMZAKHĀN—

A small village in Yūsafzaī, Pēshāwar district, situated on the left bank of the Gadr Rūd in the open plain, distant 7 miles north of Hotī Mardān. It is supplied with water from 2 wells. (*Lumsden.*)

HAMZAKOT—

A village in the division of Yūsafzaī, Pēshawār district, situated in the open plain of the Sūdūm valley on the Mokām ravine, about 2 miles above Chārgolai and about a quarter of a mile from an isolated hill called Da Ghobāno Gūndai. There are 4 wells attached to the village. The water-supply is from the ravine. (*Lockwood.*)

HAN—

A pass in the Khetrān hills, or more strictly speaking, a small stony and uncultivated valley, which is traversed *en route* from the Khetrān country to the Zarkhān, and Lūnī Pathān tribes.

From the mouth of the valley the bearings are :—Hajī kot 100°, about 2½ miles; Hasanī kot 245°, about 600 yards.

The head of the valley is Bibar Tak, a high saddle-back connecting Birbūz and Jandrān, and forming the water-shed between Kolū and the Han; and north of this the Nīlā Lakrī range, which is the water-shed between Han and a stream draining into the Chūmālang.

The Han stream (ordinarily dry) drains generally in a direction south-south-west. Its bed is very stony and about 100 to 200 yards wide. About 3 miles from the mouth of the pass there is a spring of excellent water, which is carried away by an artificial water-course along the high left bank of the Han to Hājī kot, where it is expended in cultivation. From near this spring the hills close in on the pass, but are in no place so near each other as to make it formidable. The water-course runs fairly straight, and the road follows first one bank, then the other. The nature of the bed of the stream would probably render it impracticable for artillery, the path being narrow stony, and unsuited for that arm.

Leaving the pass, the water-course runs a few yards east of Hasanī kot, when it takes a sharp turn to the right, having on its left at a few hundred yards the Pīr Roh hill, it then runs west, and joins the Kaha at a distance of 10 to 12 miles from its head. (*Davidson.*)

HAN BAR—

A stream in the Pathān country, west of Dera Ghāzī Khān, rising in the Han pass, north of the Jandran range and draining to the southern or Sebi Luni. It is often called Ana Bar. (*Davidson, Macgregor.*)

HANGŪ—

A village in the Kohāt district, 25 miles west of Kohāt, 18 miles from Thal. It is situated in the plain and contains 204 houses, divided into two quarters, Afghāna and Gharīwāl. It is a place of no strength, being situated close under steep hills on the west and north; to the east and south is a cultivated plain.

The situation of Hangū is picturesque, and many fine springs issue from the adjacent rocks and form a rivulet which winds through the valley in the direction of Kohāt. In the numerous orchards are vine, apple, plum, peach, and mulberry trees.

Hangū is hot in the summer, and also unhealthy from the intermittent fever which, owing to its confined situation and extensive irrigation, is very prevalent.

The inhabitants of the village are Bangash, and the chief of Hangū, Mozafar Khān, is also chief of the Upper Bangash, tehsīldar of Mīranzaī and head of the Sāmal faction. Mahamad Amīn, formerly thanadar of Upper Mīranzaī, resides here. He is an intelligent and communicative old gentleman, and knows a good deal about the tribes.

There are two shrines here, one on the summit of a hill overlooking the village to the west, the other occupying a little flat or rising ground below it.

Very good "lūngis" are made at Hangū, and vary from Re. 1 to Rs. 50 in price.

There is a spot on a low ridge to the west of the village called Faringī Takht, from its having been a favorite sitting-place for a European who was here many years ago. His name according to Mahamad Amīn was Weskan, and he is said to have been in the service of Pīr Mahamad Khān of Pēshāwar, who sent him here as Governor. He had about 400 sepoys with him, and remained about a year. This was probably Masson.

The inhabitants are of the Shīa persuasion, and are Sāmal in their politics.

There is a road from Hangū to the Orakzaī hills, and two to Kohāt, one by Ūstarzaī and the other by Ibrahimzaī. The water of the Hangū river joins the Ghurbīn Toi at Raīs, and the valley is sométimes called Lower Mīranzaī. (*Agha Abbas, Masson, Lumsden, Bellew, Mozafar Khan, Mahamad Amin, Plowden, Macgregor.*)

HARAND—

A fort on the Rājanpūr frontier, situated 34½ miles north of Rājanpūr, and 56 miles south-west of Dera Ghāzī Khān. The distance to the other nearest towns and posts are Drigrī, south, 11 miles; Lālgarh, 4 miles; Tibi Lūnd, 5 miles; Dājal, 16 miles; Gangīhar out-post 18 miles; Dera Būgtī, 5 marches, about 90 miles; Kāhan about 120 miles; and Bārkhān, 6 marches, about 110 miles.

The Harand fort is a polygon of 16 sides each, 75 yards in length, with circular bastions at the angles. The walls are masonry, 3 feet thick, and 20 feet high. It is built on the ruins of several old towns, and has thus considerable command, being about 25 feet above the surrounding country. The walls are loopholed, but the interior of the fort is now filled in to a height considerably above the level of the loopholes.

A portion of the fort has been enclosed by a mud wall for the garrison, which consists of 1 native officer and 20 sabres of cavalry, and 1 native officer with 20 bayonets of infantry, from the Dera Ghāzī Khān garrison, with two Guide (Frontier Militia) sowars. The inner fort is a pentagon, two sides of which are 130 and 135 yards and the remainder 75 yards. It contains barracks with stabling for 48 horses. There are also store and guard rooms, close to the north-east entrance, a magazine, and a small hospital. There are two entrances to the fort, on the east-north-east and west-south-west faces. There is no ditch, nor are there any out-works.

Supplies for one month's consumption for man and beast are kept in store, in addition to the detachment supply of 7 to 5 days. The water-supply is from a small masonry tank outside the fort and close to its north-east entrance. This is fed by the Kāhā, which, however, before arriving at Harand, flows through cultivated lands, and thus becomes very impure. There is also a well, which is not used, and a large natural tank, filled by the Kāhā, close to which is a saltpetre manufactory.

The village of Harand is about 700 yards east-north-east of the fort. It contains about 150 houses, of which 20 are inhabited by Hindūs. The soil of the land belonging to the village is of average quality and produces jowar, wheat, &c. There is a little country cloth made here.

From the elevated position of the fort it commands a very extensive view of the country, which on three sides—north, south and east—as far as the eye can reach, is a level plain. Westerly, the plain is shut in at a distance of about 5½ miles from Harand by low hills. The country between Harand and the hills (except within a mile of them when the ground becomes rocky and strewn with boulders) is fine arable land, of which a great portion, known as the Jalbwāh, yields good crops of corn, bajra, jowar, &c. The hills appear to run in three ranges; that nearest to Harand is very picturesque, with palm trees dotted about at its base. This range rises to a height of several hundred feet, and its eastern and western slopes are at an angle of about 60° and possess rocky and jagged peaks. West of this is the Sūfed range, several hundred feet higher than the Ghār range, and very difficult; behind which rises the Drāgal range, which also runs north and south, and is a portion of the Sūlimān range.

To the north the country is fairly cultivated, especially around the village of Miān-kī-Bastī, about ½ mile from the fort. The country to the east is

chiefly a jāl jungle. Southerly, there are some large plots of cultivation, especially round the villages of Bākēr-ka-Thūl and Vazīr-ka-Thūl, which are watered by the Kāha and farmed by the Pitāfī section of the Gorchānīs. The soil here, however, is not very good, and does not yield nearly so good a crop as the Jalbwāh land.

The Harand fort guards the Kāhā, Kalgarī, and Mīrlar passes, and is only about 7 miles from the mouth of the Chāchar.

The Kaha, being impracticable from about 8 miles west of the last-named range of hills, is unimportant as a line of communication. The Mīrlar and Ḳalgarī are also unimportant, as they issue only from the Mari hill; but there is an easily practicable road from the Chāchar to them and thence to the Kaha (this was the route taken by the raiding party under Gholam Hūsen in 1867) behind the second range of hills to the west of Harand.

Harand has always been considered a place of importance. It was the principal town of Nasīr Khān of Kalāt's district of Harand Dājal, which was considered the richest part of his dominions. The Sikhs also attached great importance to it, and built a fort at a cost of Rs. 1,00,000. It owes its importance to its situation at the mouth of the direct pass through the Būgtī hills to Kachī and the Bolān. In the event of an invasion from the west by the Bolān or Tal Chotālī route, it would be necessary to watch, if not to hold, Harand, as a road leads from both of these routes to it.

The best route to reach Harand from Mūltān would be to march by Mozafargarh and Khāngarh for the Sherū ferry and then by Jāmpūr.

If arrangements were entered into with the Marīs, some of the old trade which came from Kachi, Tal, &c., to Harand would no doubt be drawn back to its former channel. Ranjīt Sing got the best of his gun bullocks from Kachi by this route, and there is still a considerable trade in these animals, which now has to follow the circuitous route through Jacobabad and Kasmōr.

The following particulars regarding the former trade of Harand are taken from a note prepared by Jalb Khān Gorchānī and Gopāl Das:—

About 40 years ago, caravans used to go thence to the hills with merchandise belonging to some Shikārpūrī Hindūs of Dājal—cotton cloth of all kinds, turbans, coarse sugar, cotton. The caravans consisted generally of from 100 to 200 animals, and were despatched whenever this number could be made up by the Chāchar pass under the escort of the Gorchānīs, to whom they paid Rs. 7 on each load of cloth, Rs. 3½ on each load of cotton, ¼ of coarse sugar, and who saw them as far as Guzarpar. Thence the Marīs took them on, charging the same amount as far as Lehrī. From this the Dūmkīs escorted them through Kachī to Bāgh, charging them Rs. 2 to 3 on each load for each stage.

Thence doubtless goods went to Kandahār, but none of the Dājal merchants advanced beyond Bāgh. The hire of a camel from Dājal to Lehri was Rs. 9 and thence to Bāgh, Re. 1-8.

The Barohīs before this time used to bring the following articles to Dajal:—sulphur, dates, mats of all kinds; no one else being able to come through the hills.

About Rs. 60,000 worth of merchandise used to go annually from Harand. The Shikārpūrīs who engaged in this trade had friends of their own caste at Bāgh, who arranged for the sale of each venture.

About 40 years ago, a caravan of the value of about Rs. 50,000, going through the hills, was plundered by the Būgtīs, and since that time no one has ventured to re-open the trade.

Another account says that the Gorchānīs took Rs. 2-8 a camel for escort for customs Rs. 3-1, and Rs. 100 for themselves. The Marīs took the same.

It appears also that some trade went from Mithankot, Rojhān, Kotla Nasīr, and Rājanpūr.

These caravans went from Bandūwala across the Sham by Dera Bībrak, Kahan, to Bāgh, and the stages from Harand were:—Toba, Bashkabet, Kūp, Gidarpur, Kalapānī, Kāhan.

The Harand fort was held in 1848 by Mokam Chand, in the interests of Mūlrāj of Mūltān, for 8 months with 150 men, against Nazīr Khān, Popalzāi, who was besieging it with 1,500 men. But at the commencement of February 1849, Major Edwardes directed Lieutenant Young of the Engineers to proceed, with a reinforcement of 400 Rohillas and Panjābīs, and 2, guns to take it if possible. That officer arrived at Tībī Lūnd on the 9th February, and after a little fighting Mokam Chand surrendered unconditionally on the 14th. The garrison was found to consist of 130 men, mostly ill.

It is interesting to note that the reason why Edwardes was so anxious to secure Harand was that "reports were rife of an invasion from Kandahār *viâ* Harand," shewing that the Barakzāi brothers there were preparing to share in the general disturbance of the Panjāb.

Major Paget, Commanding at Rājanpūr, gives the following account of the great raid which occurred on the 26th January 1867, and which is generally known as the Harand raid.

"On the 24th instant an express reached me from Gholām Mortiza, the "Būgtī chief, that Gholām Husen Maṣūrī had declined the proposals for "his settling at Sīāf, and having declared his intention of annoying this "border, had started to lead a body of 1,200 Marīs and Būgtīs against the "Dūrkānī section of the Gorchānīs."

This news was subsequently confirmed by information from Gohrām Khān of the militia, but there were great doubts if the Dūrkānīs were the real point of attack, and it seemed probable that the Mazārīs and Drishaks would be plundered. "Having so few cavalry at my disposal," says Major Paget, "I felt I could not, under the circumstances, move "any men from Rājanpūr, and that the cavalry, as allotted to the "different posts, were, to meet all contingencies, disposed in the best possible "manner; I moreover knew that on the north I could rely on the Gorchānīs "turning out in great force to protect their villages, provided only the "information was timely; and the results have proved the truth of this "theory. I knew that the Mazārīs were strong and had all their cattle "brought down, but in the centre I was weak as regards any real assistance in frontier defence from the people of the country, and my line "was a very long and exposed one.

"On the 25th further news came in that the hill-men were moving "down, but that it was doubtful if the Dūrkānīs or the Lishārīs in front "of Drigrī were to be attacked. The whole of the posts had been duly "warned and had communicated with the villages around, so that the "cattle had all been brought back and every man was ready. At a little "before day-light on the 26th the hill-men came out of the Kosra pass, "10 miles north of Harand, and their horsemen swept round by "Thūl Alī Mahamad and other villages to drive off the cattle, but they "met with little success, as nearly all had been taken to the rear or within "the villages; as they came up, the village towers were manned and fired on "the robbers. Four villagers, who were proceeding from one tower to "another, were met by the horsemen, and three of them killed, the fourth

"escaping badly wounded, after wounding Gholām Hūsen slightly. The "footmen had moved in the meanwhile straight on the Dūrkānī and "Shikārī hamlets in front of the Kūmbī pass, which they fired. The "whole then retired towards the Kūmbī pass, carrying off only a few "goats and ewes.

"The news immediately spread, and the Gorchānīs, numbering some "350, assembled near Thūl Alī Mahamad under Gholām Haidar Tomandār. "And the detachment, 5th Panjāb Cavalry, from Harand, numbering "27 sabres, under Jemadār Imām Khān turned out most promptly; and as "the burning of the hamlets showed the outposts the position of the raiders "they were enabled to lose no time in arriving at the scene of action.

"The force then moved on towards the pass, across the mouth of which, "and at a distance of about 400 yards from it, the enemy had formed a line. "The ground was very bad for cavalry, being strewn with large boulders; "as soon as the enemy was sighted, a line was formed with the 5th Panjāb "Cavalry in skirmishing order on the right. The Tomandār wished to halt "till further reinforcements came up, but Jemadār Imām Khān insisted "that he must advance, as the enemy would get into the hills and the "cavalry would be unable to act; and accordingly the 5th Panjāb Cavalry "detachment followed by the Tomandār and the mounted Gorchānīs "broke into a trot. The sight of the cavalry thus advancing was too "much for the raiders; they advanced for a short distance, then wavered, "and all attempts of Gholām Hūsen to rally them being useless, they "opened a harmless fire, and then fled as soon as the cavalry got within "carbine range. Of course the moment they turned, the flight became "general and utterly disordered. The majority evidently felt that the "pass was not their line of retreat when pursued by cavalry, and took to "the hill side, but, bad as was the ground, they were still pursued and "shot or cut down, the Baloch horsemen (many of whom for the first time "fought off their mares) pursuing those who were escaping by the ravine. "In the meantime, the Gorchānī footmen advanced and ascended the hills on "the left in pursuit of those who escaped from the cavalry. The advance "of the cavalry from the right had not only defeated the enemy's line, but "had cut off its retreat from the pass, forcing them to take to the hills.

"The cavalry then descended into a small hill running between the "first and second ranges, the Gorchānī footmen pursuing the enemy across "the hills on either side, and on a small hill on the right of this ravine "Gholām Hūsen was caught and killed.

"The pursuit was carried along this ravine to the Kosra pass, which "was crossed, and the pursuit continued towards the Drāgal mountain, "under which a body of 23 Marī and 12 Masūrī footmen were surrounded, "and the latter, refusing to surrender, were killed.

"The loss sustained by the enemy is put down at 200, and this is probably "not much in excess of those actually killed." Following the line taken by the cavalry, Major Paget mentions having counted about 50 bodies himself, and large numbers were killed on the hill tops and in the pursuit beyond. Amongst the dead, in addition to Gholām Hūsen, whose death alone, for the peace of the border, was equal to a hundred common robbers, the following noted thieves and outlaws were killed:—

Fouzān Masrūī, Rs. 500 offered for this man's apprehension.

| | |
|---|---|
| Pullun Mehranī<br>Burree Pitāfī | Absconded murderers. |
| Doda ,,<br>Lobdor ,, | Proclaimed for other offences. |

The loss on our side was 1 duffadar 2 sowars, 2 horses wounded, and about 50 Gorchānīs wounded. For his gallant conduct on this occasion Jemadār Imām Khān received the Order of Merit. (*Davidson, Macgregor, Jalb Khan, Young, Paget.*)

HARANG—

A tributary valley of the Panjkora in Yāghistān. It contains a number of small hamlets, many of which are now deserted. The shrine of a saint named Ghāzī Sahib is situated in this valley. (*Raverty.*)

HARĪĀN—

A village in the Tajū Khēl sub-division of the Khatak division of Pēshāwar, situated on the right bank of the Indus, 3 miles below Hūnd, and 10 miles above the junction of the Kābal river. It could, according to Khash Alī, turn out 50 fighting men.

HARĪCHAND—

A village in Hashtnagar, Pēshāwar district. It is built on the bank of the Kila Khwar, on a number of small hillocks, and has 250 houses of Mohmands, Sāfīs, and Khataks, and 2 of Hindūs. The houses are of stone and mud, and are flat-roofed, with thorn enclosures round them. It has three quarters, *viz.*, Chārsada, Sati Khēl, and Safar Khēl. The headman is Mīr Alam.

The water-supply is from 3 tanks (one of which is very large), and 26 wells. Its cultivation is all 'lalmi'. Around is a cultivated open plain. (*Macgregor.*)

HARĪPĀLS—

A tribe who reside beyond the Shīrānīs on the Dera Ishmāīl frontier. The tradition is that they are the descendants of a man called Harīb, who used to live on the Shekh Būdīn or Gūnd hill, and who, after leaving that place, married into the Ūmar section of the Shīrānī tribe. They live on the borders of Spasta, south of the Marhel section of the Shīrānī tribe. They are a tribe of *fakirs*, living from hand to mouth, and number about 800. The nominal head is a man of the name of "Gwaram." Their country is called Shingar, and they are under the protection of the Shīrānīs. They are bounded by the Marhels on their north, the Mandū Khēls on the west, the Shīranis on the east, and the Mūsa Khēl on their south.

The waters of Shingar drain into the Zhobe valley. The Harīpāls very seldom come down into British territory, and but little is known of them. (*Carr, Macgregor.*)

HARĪPŪR— Elev. 1,811 feet.

A village in the Harīpūr division of the Hazāra district, 22 miles from Abbottabād, 60 miles from Mardān, 90 miles from Pēshāwar, 80 miles from Atak, 43 miles from Rawal Pindī. It has 1,668 houses, built of mud, with a few of brick, 522 shops, 6 mosques, and 16 dhurmsalas. The population amounts to 4,800 souls. The inhabitants are composed of 128 Pathāns, 60 Awans, 36 Tanāwalīs, and 4,576 others.

The water-supply is from aqueducts which run through the village and from some deep wells; the water from the former is bad, but from the latter good. The produce consists of wheat and barley. The Abbottabad and Kashmīr road runs through this village, which causes a considerable trade, and it possesses a traveller's bungalow, a tehsil, and a sarai.

Supplies of all kinds are procurable in large quantities after due notice. The stock of the village consists of 92 horses, 561 cattle, 49 flocks of sheep, and 10 mules. The headmen are Kāzī Mīr Alam, Faiz Ālam, &c.

This village was founded in 1822 by the famous Sikh Sirdār Harī Sing.

It was formerly much exposed to raids from the trans-Indus tribes, and Paendeh Khān of Amb threatened it several times. It was the scene of considerable fighting between Mūlrāj, who was appointed Governor of Hazāra, and the Vazīr Panūn, an adherent of Gholāb Sing's, who had the country-people on his side; but the former was eventually victorious. When the Sikh war with the British broke out, the inhabitants of the country rose and besieged Mūlrāj in Harkishangarh, and plundered the city. Mūlrāj held out as long as there was water, and then attacked his besiegers and defeated them. In 1847 Major Abbott came to Hazāra, and, though his hold became rather precarious in 1848, he never quite gave up Harīpūr. The old fort of Harkishangarh is now in ruins. (*Wace, Macgregor.*)

HARĪPŪR—

A division of the district of Hazāra, consisting of its most southern part.

The Harīpūr plain proper consists of 3 parts—Sarai Sālih, Mānakrai, and Harīpūr. These 3 divisions are the most highly cultivated of the Hazāra plain and are situated—Sarāi Sālīh and Harīpūr on the south and Mānakrai on the north of the Dōr river.

Proprietary rights in Sarāi Sālīh are claimed by Dalazāks, in Mānakrai by Tūrks, and in Harīpūr by the Tarīn family. In each tract a few members of each are in partial possession, but most of the proprietors behaved ill in 1848 and lost their leases.

The cultivators are very mixed; there are many Maliars, specially in Sarai Sālīh and Harīpūr.

The area according to the settlement of 1868-69 is—

| | Cultivated. | Uncultivated. | Total Area. |
|---|---|---|---|
| Sarāi Sālih ... ... | 7,008 | 6,414 | 13,422 |
| Mānakrāi ... ... | 6,496 | 8,840 | 15,336 |
| Harīpūr ... ... ... | 7,824 | 2,103 | 9,927 |
| Total ... ... | 21,328 | 17,357 | 38,625 |

The climate is not less hot than the rest of the northern Panjāb, and the autumn is frequently unhealthy. Irrigation is abundant, chiefly from the Dōr river. In the Nika Pah, Thanda Chōa, Maksūd and Kalānwān lands, at the head of the Serāi Sālīh tract, five full springs take their rise.

The principal crops are wheat, barley, mustard, tobacco, maize, rice, mongmash, moth, badjra, kangni, kalhat, cotton, gur, and haldi.

The population of this tract is—

| | Serāi Sālīh. | Mānakrāi. | Harīpūr. |
|---|---|---|---|
| Total population ... ... | 8,097 | 5,549 | 10,854 |
| Families ... ... ... | 1,877 | 1,142 | 2,752 |
| Souls per family ... ... | 4 | 5 | 4 |
| Do. per square mile of total area ... | 385 | 231 | 724 |
| Cattle ... ... ... | 5,713 | 5,406 | 4,938 |
| Head per 100 souls ... ... | 71 | 98 | 45 |

In Sarāi Sālīh the tenants are chiefly Maliars, a clan of garden cultivators of great industry and intelligence; they have 658 acres out of 1,675 under turmeric and sugarcane. There are many springs of good water which are said to be cold in summer and temperate in the winter. Wood and grass can be obtained in plenty from the hill waste lands.

Mānakrāi has fewer Maliars as tenants. Irrigation is inferior to Sarāi Sālīh and superior to Harīpūr. Wood and grass are obtainable from the hills.

In Harīpūr there are but few Maliars, and a bad feeling exists between tenants and lessees, so that the cultivation is not so good as it might be. The water-supply is fair, but occasionally runs short in the western villages. The population is very dense, but 60 per cent. of the land being irrigated, this is not felt.

*The following statistics of villages in the Haripūr Division*

| Sub-division. | Name. | Population. | | Number of houses. | Mosques. | Shops. | Stock. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Garhi ... | Aldojibi ... | 248 | ... | 50 | ... | ... | ... | 116 | 3 | ... |
| Ditto ... | Jamū ... | 199 | ... | 55 | 1 | ... | 2 | 151 | 47 | ... |
| Ditto ... | Dherī ... | 481 | ... | 99 | ... | ... | ... | 265 | 27 | ... |
| Ditto ... | Sūbhera ... | 358 | ... | 71 | 1 | ... | ... | 186 | 257 | ... |
| Ditto ... | Ghāzī ... | 632 | ... | 123 | ... | ... | ... | 248 | 368 | ... |
| Ditto ... | Kāzīpūr ... | 411 | ... | 88 | 2 | 2 | 4 | 108 | 106 | ... |
| Ditto ... | Nagārchiān ... | 294 | ... | 64 | ... | ... | ... | 166 | ... | ... |
| Gandgarh ... | Būdha ... | 354 | ... | 62 | ... | ... | ... | 334 | 671 | ... |
| Ditto ... | Kharbāra ... | 738 | ... | 135 | ... | ... | ... | 321 | 487 | ... |
| Ditto ... | Dhārchiti ... | 297 | ... | 65 | 1 | 1 | 1 | 218 | 602 | ... |
| Ditto ... | Salīm Kand ... | 700 | ... | 133 | 1 | 3 | 4 | 449 | 894 | ... |
| Ditto ... | Kotra ... | 690 | ... | 145 | 1 | 4 | 10 | 332 | 900 | ... |
| Srikot ... | Kūndī ... | 1,000 | ... | 222 | 1 | 4 | 14 | 360 | 2,447 | ... |
| Ditto ... | Ambarkhāna ... | 422 | ... | 106 | 1 | 4 | ... | 137 | 251 | ... |
| Torbela ... | Mohat ... | 819 | ... | 168 | 2 | 2 | ... | 303 | 447 | ... |
| Ditto ... | Dal ... | 485 | ... | 120 | 2 | 1 | ... | 250 | 259 | ... |
| Khalsa ... | Sirī ... | 336 | ... | 75 | 2 | 1 | 3 | 170 | 90 | ... |
| Ditto ... | Bēl ... | 352 | ... | 56 | 3 | ... | ... | 252 | 300 | 9 |
| Ditto ... | Bādho ... | 261 | ... | 57 | 2 | 1 | 3 | 177 | 300 | ... |
| Ditto ... | Padhāna ... | 533 | ... | 106 | 2 | 3 | 7 | 217 | 74 | ... |
| Ditto ... | Momāya ... | 599 | ... | 104 | 2 | ... | ... | 341 | 179 | ... |

*of the Hazāra District are furnished by Captain Wace.*

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| ... | ... | Barley, wheat, bajra, makai. | Wells ... | In small quantities. | 11 Syads, 38 Mogals, 65 Awāns. |
| ... | ... | Ditto ... | From ravines and 1 well. | Ditto ... | 61 Koreshīs, Bandaks? 43 Lagharis. |
| ... | ... | Barley, vegetables, bajra, makai. | Wells ... | Yes ... | 260 Syads, 28 Pathāns, 45 Awāns, 148 others. |
| 1 | ... | Ditto ... | From the Indus, ½ mile. | Yes ... | 104 Mashwānīs, 54 Awāns, 23 Gūjars, 177 others. |
| ... | ... | ... ... | ...... | ...... | 39 Mārjīlīs, 83 Mogals, 16 Awāns, 464 Bandaks. |
| 16 | ... | Wheat, vegetables, makai, bajra. | Wells and from the river. | Yes ... | 65 Marjīlīs, 64 Awāns, 41 Pathāns, 250 others. |
| ... | ... | Wheat, barley, bajra, &c. | Wells ... | Yes ... | 61 Awāns, 11 Pathāns, 101 gardeners, 115 others. |
| ... | ... | ... ... | ...... | ...... | 21 Marjīlīs, 220 Awāns, 117 Gūjars, 56 others. |
| ... | ... | ...... | ...... | ...... | 16 Marjīlīs, 94 Awāns, 86 Mogals, &c., 562 others. |
| 2 | ... | Wheat, barley, sarson. | A spring ... | Small quantities. | 7 Marjīlīs, 22 Awāns, 200 Gūjars, 68 others. |
| 5 | ... | Wheat, barley, sarson, makai, moth. | Ditto ... | Ditto ... | 78 Marjīlīs, 241 Gūjars, 59 Pathāns, &c., 322 others. |
| 15 | 7 | Wheat, barley, bajra, moong. | Ditto ... | Ditto ... | 74 Marjīlīs, 320 Gūjars, 41 Pathāns, 256 others. |
| 14 | ... | Ditto ... | Ditto ... | Ditto ... | 712 Mashwānīs, 39 Syads, 56 Gūjars, 203 others. |
| 10 | ... | Ditto ... | Ditto ... | Ditto ... | 241 Mashwānīs, 18 Syads, 17 Awāns, 140 others. |
| 5 | ... | Ditto ... | From the Indus. | Ditto ... | 505 Awāns, 86 Mashwānīs, 27 Gūjars, 201 others. |
| ... | ... | Ditto ... | Ditto ... | No ... | 24 Pathāns, 75 Mashwānīs, 376 others. |
| 13 | ... | Ditto ... | One well and springs. | Wood and grass only. | 175 Pathāns, 24 Gūjars, 137 others. |
| ... | ... | Wheat, makai, bajra, moong. | A fine spring... | Ditto ... | 238 Awāns, 43 Syads, 30 Tanaolīs, 41 others. |
| 7 | ... | Ditto ... | Two wells and canal from the Dorh. | Small quantities. | 26 Pathāns, 104 Gūjars, 45 Awāns, 86 others. |
| 5 | ... | Ditto ... | Canal from the Dorh. | Ditto ... | 89 Pathāns, 46 Gūjars, 175 Awāns, 223 others. |
| ... | ... | ... ... | ...... | ...... | 36 Pathāns, 346 Abdāls, 65 Gūjars, 152 others. |

*Statistics of villages in the Haripūr Divi*

| Sub-division. | Name. | Population. | | Number of houses. | Mosques. | Shops. | Stock. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Khalsa ... | Dārī ... | 457 | ... | 96 | 2 | 2 | ... | 164 | 262 | ... |
| Ditto ... | Thapla ... | 223 | ... | 51 | 1 | 1 | 10 | 83 | 39 | 8 |
| Ditto ... | Bharū ... | 450 | ... | 87 | 3 | 3 | 7 | 278 | 8 | ... |
| Ditto ... | Kot ... | 451 | ... | 89 | ... | ... | .. | 234 | 24 | ... |
| Ditto ... | Jorā Pind ... | 316 | ... | 60 | 1 | 2 | 2 | 166 | 160 | ... |
| Ditto ... | Daragrī ... | 806 | ... | 165 | 2 | 3 | 27 | 500 | 104 | 9 |
| Ditto ... | Alolī ... | 298 | ... | 52 | 2 | 2 | 3 | 203 | 37 | ... |
| Ditto ... | Jogī Motra ... | 510 | ... | 93 | 2 | 2 | 8 | 272 | 64 | ... |
| Ditto ... | Jāma ... | 457 | ... | 82 | 2 | 4 | 14 | 283 | 6 | ... |
| Kolai Tanawal | Dēra ... | 344 | ... | 63 | 1 | ... | 1 | 218 | 43 | ... |
| Ditto ... | Lālūgali ... | 703 | ... | 140 | 4 | 5 | ... | 293 | 108 | ... |
| Ditto ... | Anora ... | 328 | ... | 76 | 1 | 3 | 1 | 186 | 130 | ... |
| Ditto ... | Kharkot ... | 649 | ... | 117 | 3 | 2 | 2 | 449 | 786 | 18 |
| Badnah ... | Langar ... | 379 | ... | 95 | ... | ... | ... | 200 | 94 | ... |
| Ditto ... | Kūndariāla ... | 331 | ... | 90 | ... | ... | ... | 105 | 8 | ... |
| Ditto ... | Gandap ... | 289 | ... | 70 | 2 | 2 | ... | 272 | 413 | ... |
| Ditto ... | Pindkhānkhel ... | 736 | ... | 165 | 1 | 5 | 1 | 406 | 78 | 55 |
| Ditto ... | Ladarmang ... | 271 | ... | 59 | 7 | 1 | ... | 325 | 57 | 1 |
| Shingri ... | Bāndī ... | 638 | ... | 107 | 1 | 2 | ... | 286 | 102 | ... |
| Ditto ... | Nūrpūr ... | 488 | ... | 88 | 2 | 1 | 2 | 332 | 142 | ... |
| Ditto ... | Bānda ... | 286 | ... | 50 | 1 | 1 | 3 | 178 | 287 | ... |
| Ditto ... | Sarai Niāmat ... | 819 | ... | 179 | 2 | 21 | 12 | 474 | 141 | ... |
| Ditto ... | Sarpān ... | 617 | ... | 103 | ... | ... | ... | 374 | 183 | ... |

*sion of the Hazāra District*,—continued.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| 19 | ... | Wheat, makai, bajra, moong. | Canal from the Dorh, 1 spring and 1 well. | No ... | 146 Pathāns, 50 Syads, 46 Abdāls, 165 others. |
| ... | ... | Wheat, barley, bajra, haldi. | 1 well, and from the Siran and Dorh. | Small quantities. | 59 Pathāns, 39 Sūlimānīs, 86 others. |
| 3 | ... | Ditto ... | 2 springs and from the Siran. | Ditto ... | 105 Pathāns, 24 Syads, 282 others. |
| ... | ... | ...... | ...... | ...... | 160 Pathāns, 31 Abdāls, 66 Awāns, 247 others. |
| 8 | ... | Wheat, barley, bajra, jowar. | 1 spring, 1 well. | No ... | 95 Pathāns, 80 Sūlimānīs, 25 Awāns, 116 others. |
| 13 | 8 | Ditto ... | 1 well ... | Small quantities. | 56 Pathāns, 184 Gūjars, 185 Abdāls, 381 others. |
| ... | ... | Ditto ... | 1 spring ... | No ... | 192 Awāns, 106 others. |
| 42 | ... | Wheat, barley, sarson, makai. | Canal from the Dorh. | Small quantities. | 37 Pathāns, 101 Gūjars, 30 Awāns, 342 others. |
| 14 | 3 | Ditto ... | Ditto ... | Ditto ... | 145 Pathāns, 82 Gūjars, 38 Tanāolis, 192 others. |
| ... | ... | Wheat, barley, jowar, makai. | From the Indus. | Yes ... | 182 Tanāolis, 69 Syads, 15 Awāns, 78 others. |
| 4 | 18 | Ditto ... | Ditto ... | Ditto ... | 584 Tanāolis, 6 Syads, 28 Gakars, 85 others. |
| ... | ... | Ditto ... | From 2 springs and the Indus. | Small quantities. | 328 Tanāolis. |
| ... | ... | Ditto ... | Ditto ... | Ditto ... | 395 Tanāolis, 10 Pathāns, 46 Abdāls, 192 others. |
| ... | ... | ...... | ...... | ...... | 43 Tanāolis, 53 Awāns, 44 Abdāls, 239 others. |
| ... | ... | Wheat, moong. | 1 well and an aqueduct. | ... ... | 52 Tanāolis, 41 Banias, 35 Andāls, 203 others. |
| 3 | 1 | Ditto ... | ... ... | ... ... | 139 Tanāolis, 39 Syads, 32 Awans, 82 others. |
| 24 | ... | Wheat, barley, sarson, moong. | From the Sīran. | Ditto ... | 50 Tanāolis, 575 Awāns, 60 Syads, 104 others. |
| ... | ... | Ditto ... | Ditto springs | Ditto ... | 240 Tanāolis, 25 others. |
| 12 | 3 | Barley, wheat, makai. | 1 well ... | Ditto ... | 210 Awāns, 87 Syads, 101 Gūjars, 240 others. |
| 7 | 1 | Ditto ... | Spring ... | Ditto ... | 129 Awāns, 111 Gūjars, 31 Syads, 217 others. |
| 5 | ... | Ditto vegetables | Canal ... | Ditto ... | 226 Awāns, 8 Syads, 52 others. |
| 54 | 18 | Ditto ... | Ditto ... | Ditto ... | 57 Tanāolis, 261 Awāns, 467 others. |
| ... | ... | ...... | ... ... | ...... | 35 Tanāolis, 424 Awāns, 6 Mogals, 152 others. |

*Statistics of villages in the Haripūr Divi*

| Sub-division. | Name. | Population. | | Number of houses. | Mosques. | Shops. | Stock. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Shingri ... | Chamahd ... | 299 | ... | 50 | 1 | 1 | 4 | 168 | 49 | ... |
| Ditto ... | Kōkal ... | 1,067 | ... | 184 | 4 | 5 | 4 | 843 | 287 | ... |
| Rajūīa ... | Bānda Bāzdar ... | 513 | ... | 100 | 4 | 1 | 4 | 333 | 117 | ... |
| Ditto ... | Langra ... | 1,266 | ... | 241 | 3 | 2 | 16 | 831 | 232 | ... |
| Ditto ... | Naoshahra ... | 678 | ... | 156 | 2 | 4 | 9 | 287 | 112 | ... |
| Ditto ... | Chamba ... | 538 | ... | 120 | 2 | 3 | ... | 108 | ... | ... |
| Ditto ... | Jangra ... | 1,596 | ... | 238 | 4 | 3 | 18 | 935 | 597 | 21 |
| Ditto ... | Sūltānpūr ... | 510 | ... | 130 | 1 | 2 | 2 | 206 | ... | ... |
| Ditto ... | Phūlānwalī ... | 368 | ... | 67 | 1 | ... | ... | 228 | 113 | ... |
| Ditto ... | Bāndī Atāī ... | 519 | ... | 102 | 1 | ... | 14 | 389 | 46 | ... |
| Ditto ... | Phūlgīran ... | 740 | ... | 117 | ... | ... | ... | 458 | 125 | ... |
| Ditto ... | Hūrnāra ... | 365 | ... | 67 | ... | ... | ... | 218 | 12 | ... |
| Ditto ... | Gahūra Bāzgīran | 281 | ... | 54 | 2 | 2 | 2 | 130 | 24 | ... |
| Ditto ... | Bāgh ... | 625 | ... | 130 | 2 | 2 | ... | 322 | 26 | ... |
| Bagra ... | Bāndī Shēr Khan | 268 | ... | 50 | 1 | 1 | 7 | 182 | 334 | 5 |
| Ditto ... | Garhī Sērīān ... | 487 | ... | 110 | 2 | 2 | 10 | 180 | 52 | ... |
| Ditto ... | Dūrūsh Khēl ... | 632 | ... | 123 | 1 | 2 | 2 | 180 | 52 | ... |
| Ditto ... | Kholīān ... | 411 | ... | 90 | 1 | 1 | 5 | 238 | 100 | ... |
| Ditto ... | Kēlag ... | 449 | ... | 90 | 1 | ... | 1 | 267 | 135 | ... |
| Ditto ... | Chitī Dhakī ... | 290 | ... | 50 | 1 | ... | ... | 163 | 157 | ... |
| Ditto ... | Karwāla ... | 612 | ... | 106 | 4 | ... | ... | 377 | 228 | ... |
| Ditto ... | Tāmba ... | 212 | ... | 69 | ... | ... | ... | 64 | 6 | ... |
| Sarai Saleh ... | Bāndī Akhūn ... | 335 | ... | 66 | 1 | 1 | 2 | 200 | 320 | ... |
| Ditto ... | Bhērī Bāndī ... | 1,236 | ... | 249 | 2 | 7 | 8 | 672 | 359 | ... |
| Ditto ... | Shah Md. ... | 264 | ... | 54 | 1 | 1 | 9 | 198 | 106 | ... |
| Ditto ... | Alī Khān ... | 460 | ... | 76 | 1 | ... | 5 | 161 | 95 | ... |

*sion of the Hazāra District*,—continued.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| 2 | ... | Barley, wheat makai, vegetables | 1 spring ... | Small quantities. | 60 Tanāolis, 100 Awāns, 39 Pathāns, 100 others. |
| 12 | ... | Ditto ... | Wells and aqueducts. | Ditto .. | 313 Tanāolis, 292 Awāns, 47 Gūjars, 415 others. |
| ... | ... | Ditto ... | Springs and the Dorh river. | Ditto ... | 108 Mīa Jadūns, 166 Awāns, 48 Gūjars, 191 others. |
| 1 | 1 | Ditto ... | The Dorh river. | Ditto ... | 546 Jadūns, 55 Awāns, 179 Gūjars, 486 others. |
| 3 | 6 | Wheat, barley, rice, makai. | Springs ... | Ditto ... | 201 Jadūns, 75 Awāns, 11 Syads, 390 others. |
| 4 | 4 | Ditto ... | Ditto ... | Ditto ... | 195 Jadūns, 14 Awāns, 16 Syads, 333 others. |
| 8 | ... | Ditto ... | Wells ... | Ditto ... | 25 Jadūns, 260 Awāns, 868 Gūjars, 31 Syads, 415 others. |
| 5 | 1 | Ditto ... | From the Dorh. | Ditto ... | 220 Jadūns, 26 Awāns, 203 Gūjars, 215 others. |
| ... | ... | Ditto ... | Spring .. | Ditto ... | 184 Awāns, 117 Gūjars, 67 others |
| 6 | 7 | Ditto ... | Springs ... | Ditto ... | 99 Jadūns, 84 Awāns, 73 Gūjars, 263 others. |
| ... | ... | ...... | ...... | ...... | 209 Jadūns, 46 Awāns, 61 Syads, 334 others. |
| ... | ... | ...... | ...... | ...... | 167 Jadūns, 40 Syads, 22 Karrāns, 136 others. |
| ... | ... | Wheat, barley, rice, makai. | From the ravine near. | Ditto ... | 32 Jadūns, 36 Syads, 35 Brahims, 178 others. |
| ... | 5 | Ditto ... | From a ravine. | Ditto ... | 535 Dhūnds, 12 Awāns, 78 others. |
| ... | ... | Wheat, barley makai, moth. | Do. ravines. | Ditto ... | 67 Jadūns, 113 Awāns, 88 others. |
| 12 | 7 | Ditto ... | Do. canals . | Ditto ... | 108 Jadūns, 36 Awāns, 130 Hindūs, 273 others. |
| 5 | 8 | Ditto ... | Do. ravine... | Ditto ... | 78 Jadūns, 28 Awāns, 250 Hindūs, 277 others. |
| 1 | ... | Ditto ... | Do. the Dorh. | Ditto ... | 131 Jadūns, 49 Awāns, 231 others. |
| 13 | ... | Ditto ... | Do. river ... | Ditto ... | 98 Jadūns, 23 Awāns, 119 others. |
| ... | ... | Ditto ... | Do. a ravine near. | Ditto ... | 86 Jadūns, 133 Awāns, 71 others. |
| ... | ... | Ditto ... | From the Dorh. | Ditto ... | 42 Jadūns, 541 Gūjars, 29 others. |
| ... | ... | ...... | ...... | ...... | 60 Jadūns, 26 Hindūs, 126 others. |
| 1 | ... | Wheat, barley makai. | Do. ravine near. | Ditto ... | 25 Dalazāks, 145 Awāns, 67 Pathāns, 98 others. |
| 120 | 8 | Wheat, rice, barley, moth. | From the Dorh. | Ditto ... | 33 Dalazāks, 141 Pathāns, 311 gardeners, 751 others. |
| 12 | 1 | Ditto ... | ...... | No. | 104 Dalazāks, 20 Syads, 46 Awāns, 94 others. |
| 23 | ... | Ditto ... | Canals from the Dorh, 1 well. | Ditto ... | 15 Gūjars, 191 gardeners, 190 others. |

*Statistics of villages in the Harīpur Divi*

| Sub-division. | Name. | Population. | | Number of houses. | Mosques. | Shops. | Stock. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Sarai Saleh ... | Kala Nawa ... | 402 | ... | 96 | 1 | 1 | 38 | 211 | 19 | ... |
| Ditto ... | Ghar Khān ... | 223 | ... | 50 | 1 | 1 | 1 | 153 | 25 | ... |
| Ditto ... | Morādabād ... | 413 | ... | 103 | 1 | 1 | ... | 259 | 111 | ... |
| Ditto ... | Maksūd ... | 277 | ... | 52 | ... | ... | ... | 252 | 65 | ... |
| Ditto ... | Morī ... | 622 | ... | 128 | 1 | 2 | 3 | 282 | 171 | ... |
| Ditto ... | Mūnan ... | 597 | ... | 145 | 2 | 8 | 1 | 204 | 30 | ... |
| Mānak Zai ... | Pind Hāshan Khan. | 397 | ... | 84 | 1 | 1 | 8 | 171 | 543 | ... |
| Ditto ... | Pharāri ... | 575 | ... | 94 | 2 | 1 | 5 | 331 | 313 | ... |
| Ditto ... | Mokeri ... | 123 | ... | 51 | 1 | ... | ... | 72 | 107 | ... |
| Ditto ... | Phīrāla ... | 493 | ... | 133 | 1 | 2 | 3 | 274 | 287 | ... |
| Ditto ... | Dobanlī ... | 399 | ... | 86 | 1 | 2 | 3 | 196 | 26 | ... |
| Ditto ... | Makhan ... | 601 | ... | 119 | 1 | 2 | 11 | 340 | 30 | ... |
| Ditto ... | Mohra ... | 304 | ... | 63 | 1 | 1 | 3 | 162 | 338 | ... |
| Ditto ... | Nartopa ... | 459 | ... | 79 | 2 | 1 | 1 | 222 | 562 | ... |
| Haripūr ... | Talukar ... | 1,280 | ... | 204 | 7 | 12 | 20 | 497 | 341 | ... |
| Ditto ... | Pāndak ... | 394 | ... | 90 | 2 | 2 | 3 | 156 | 89 | ... |
| Ditto ... | Darvesh ... | 1,447 | ... | 226 | 8 | 8 | 15 | 717 | 151 | ... |
| Ditto ... | Chōhar ... | 464 | ... | 107 | 1 | 1 | 4 | 589 | 124 | ... |
| Ditto ... | Malik Yār ... | 644 | ... | 118 | 2 | 2 | 19 | 405 | 38 | ... |
| Ditto ... | Sikandarpūr ... | 789 | ... | 182 | 2 | 10 | 27 | 497 | 7 | 11 |
| Kot Najībāla... | Sarīa ... | 1,038 | ... | 192 | 4 | 12 | 13 | 504 | 205 | 5 |
| Ditto ... | Gūnja-Kamāla... | 201 | ... | 52 | 5 | ... | ... | 113 | ... | ... |
| Ditto ... | Kherī ... | 204 | ... | 51 | ... | ... | ... | 152 | 113 | ... |

*sion of the Hazāra District*,—continued.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| 3 | ... | Wheat, barley. | From the Dorh. | Small quantities. | 14 Dalazāks, 112 Awāns, 123 Pathāns, 153 others. |
| 20 | ... | Ditto ... | Canal from the Dorh. | Ditto ... | 57 Awāns, 30 Pathāns, 75 gardeners, 61 others. |
| 13 | ... | Ditto ... | From the Dorh. | Ditto ... | 160 Awāns, 64 Pathāns, 16 Koreshīs, 173 others. |
| ... | ... | ...... | ...... | ...... | 6 Dalazāks, 82 Awāns, 31 Karhāls, 158 others. |
| 14 | ... | Wheat, barley, moth, makai, sarson, moong | Springs ... | Ditto ... | 22 Dalazāks, 129 Awāns, 112 gardeners, 359 others. |
| 5 | 5 | Ditto ... | From canal from the Dorh. | Ditto ... | 157 Pathāns, 61 Hindūs, 51 gardeners, 328 others. |
| 2 | ... | Ditto ... | 2 wells ... | Ditto ... | 21 Syads, 6 Awāns, 245 Gūjars, 125 others. |
| 9 | ... | Ditto ... | Spring ... | Ditto ... | 168 Awāns, 106 Bāraks, 9 Pathāns, 292 others. |
| ... | ... | Ditto ... | 1 spring ... | Ditto ... | 25 Awāns, 33 Gūjars, 62 others. |
| 43 | ... | Ditto ... | Canal from the Dorh and 1 well. | Ditto ... | 31 Awāns, 37 gardeners, 398 others. |
| 13 | 20 | Ditto ... | Canals from the Dorh. | Ditto ... | 141 Awāns, 77 Pathāns, 159 others. |
| 49 | ... | Ditto ... | Canal from the Dorh, 1 well. | Ditto ... | 215 Awāns, 17 Pathāns, 91 Syads, 278 others. |
| 2 | ... | Ditto ... | Ditto ... | Ditto ... | 61 Sūrgs, 56 Awāns, 24 Pathāns, 163 others. |
| ... | ... | Wheat, barley sarson, moth. | 1 tank ... | Ditto ... | 102 Sūrgs, 98 Gūjars, 22 Syads, 237 others. |
| 8 | 98 | Ditto ... | 1 well, 1 canal | Ditto ... | 52 Tarīns, 108 Dalazāks, 228 Awāns, 892 others. |
| 16 | ... | Ditto ... | 1 canal ... | Ditto ... | 43 Tarīns, 7 Syads, 94 Awāns, 250 others. |
| 30 | 86 | Ditto, opium... | 1 well and 1 canal. | Ditto ... | 64 Tarīns, 25 Pathāns, 49 Syads, 1,309 others. |
| 36 | 1 | Ditto ... | 1 canal ... | Ditto ... | 252 Pathāns, 6 Syads, 45 Awāns, 171 others. |
| 87 | 1 | Ditto ... | Ditto ... | Ditto ... | 213 Malikzāis, 41 Syads, 61 Gūjars, 339 others. |
| 74 | 5 | Ditto ... | 1 well, 1 canal | Ditto ... | 8 Tarīns, 27 Pathāns, 248 Awāns, 506 Sūrāns. |
| 58 | 11 | Ditto ... | 8 wells ... | Ditto ... | 55 Gūjars, 108 Pathāns, 25 Syads, 850 others. |
| 13 | 1 | Wheat ... | 6 ditto & tank | Ditto ... | 22 Mogals, 6 Awāns, 80 others. |
| ... | ... | Ditto ... | ...... | ...... | 21 Gūjars, 39 Awāns, 69 Pathāns, 75 others. |

*Statistics of villages in the Haripūr Divi*

| Sub division. | Name. | POPULATION. | | Number of houses. | Mosques. | Shops. | STOCK. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Kot Najībāla... | Ladhā ... | 278 | ... | 52 | 1 | 1 | 3 | 154 | 117 | ... |
| Ditto ... | Sarāi Gadaī ... | 262 | ... | 50 | 1 | ... | 7 | 146 | 3 | ... |
| Ditto ... | Dahdar ... | 307 | ... | 54 | 1 | 1 | 9 | 313 | 97 | 17 |
| Ditto ... | Dingī ... | 618 | ... | 112 | 2 | 1 | 12 | 695 | 375 | 9 |
| Jāgal ... | Mēlam ... | 405 | ... | 73 | 1 | 1 | 20 | 213 | 22 | ... |
| Ditto ... | Dhanda ... | 795 | ... | 140 | 3 | 5 | 2 | 631 | 80 | ... |
| Ditto ... | Bhārū ... | 201 | ... | 52 | 2 | ... | ... | 101 | ... | ... |
| Ditto ... | Bhēra ... | 617 | ... | 137 | 3 | 1 | 2 | 317 | 13 | ... |
| Ditto ... | Baka ... | 554 | ... | 112 | 4 | 2 | 10 | 520 | 206 | ... |
| Kūndī Kahl ... | Barēla ... | 936 | ... | 182 | 7 | 10 | 7 | 446 | 724 | 24 |
| Ditto ... | Mang ... | 463 | ... | 83 | 2 | 2 | 8 | 313 | 724 | 18 |
| Ditto ... | Chechiān .. | 310 | ... | 76 | 3 | 2 | 2 | 181 | 230 | 3 |
| Ditto ... | Mīrpūr ... | 427 | ... | 62 | 1 | 1 | 1 | 300 | 529 | ... |
| Ditto ... | Kahlān ... | 725 | ... | 123 | 2 | 2 | 2 | 269 | 254 | 9 |
| Ditto ... | Bāndī Sehrān ... | 325 | ... | 69 | 1 | 2 | 4 | 343 | 315 | ... |
| Ditto ... | Nūrdī ... | 754 | ... | 110 | 5 | 2 | 4 | 320 | 1,206 | ... |
| Ditto ... | Bhotrī ... | 422 | ... | 91 | 2 | 2 | 4 | 241 | 202 | 2 |
| Khānpūr ... | Tofakiān ... | 515 | ... | 119 | 3 | 3 | 24 | 393 | 93 | ... |
| Ditto ... | Pind Gakhara ... | 382 | ... | 108 | 3 | 3 | 1 | 164 | 6 | 6 |
| Ditto ... | Hatār ... | 806 | ... | 157 | 2 | 4 | 25 | 715 | 248 | ... |
| Ditto ... | Shadī ... | 358 | ... | 61 | 1 | 1 | 6 | 184 | 255 | ... |
| Ditto ... | Sūrajgah ... | 683 | ... | 107 | 5 | 5 | 8 | 602 | 537 | ... |

*sion of the Hazāra District,*—continued.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| 15 | ... | Wheat, barley, makai, moth. | 1 well ... | Small quantity | 117 Gūjars, 128 Awāns, 5 Syads, 28 others. |
| 14 | 14 | Ditto ... | Ditto, 1 spring | Ditto ... | 132 Gūjars, 33 Awāns, 45 Syads, 52 others. |
| 1 | 3 | Ditto ... | 1 well ... | Ditto ... | 123 Gūjars, 8 Pathāns, 176 others. |
| 36 | 5 | Ditto ... | Ditto, 1 spring | Ditto ... | 27 Gūjars, 160 Awāns, 201 Pathāns, 273 others. |
| ... | ... | Wheat, barley, sarson, makai, moog, bajra, moth. | 1 canal, 1 well | Ditto ... | 82 Pathāns, 62 Awāns, 30 Gūjars, 231 others. |
| 28 | 2 | Ditto ... | 1 canal ... | Ditto ... | 145 Siāls, 127 Awāns, 9 Gūjars, 224 others. |
| 5 | ... | Ditto ... | 1 well, 1 canal | Ditto ... | 97 Miānas, 45 Awāns, 59 others. |
| 7 | ... | Ditto ... | Ditto, 1 tank | Ditto ... | 274 Miānas, 50 Awāns, 114 Gūjars, 179 others. |
| 35 | ... | Ditto ... | 5 wells ... | Ditto ... | 80 Miānas, 242 Gūjars, 42 Syads, 210 others. |
| 25 | 1 | Ditto ... | 1 spring ... | Ditto ... | 458 Gūjars, 62 Syads, 416 others. |
| 17 | ... | Ditto ... | 1 well ... | Ditto ... | 283 Gūjars, 16 Abdāls, 8 Syads, 156 others. |
| 15 | ... | Ditto ... | 3 wells ... | Ditto ... | 229 Gūjars, 10 Awāns, 71 others. |
| 16 | ... | Ditto ... | Tank ... | Ditto ... | 273 Abdāls, 38 Mogals, 116 others. |
| 48 | 8 | Ditto, tobacco | Spring ... | Ditto ... | 233 Abdāls, 502 others. |
| 23 | ... | Ditto ... | Ditto, 5 miles off | Ditto ... | 30 Gūjars, 17 Abdāls, 164 Sērs, 108 others. |
| 5 | 3 | Ditto ... | 2 springs ... | Ditto ... | 73 Tarīns, 77 Pathāns, 153 Gūjars, 451 others. |
| ... | ... | Ditto ... | 1 spring ... | Ditto ... | 260 Tarīns, 34 Syads, 41 Gūjars, 140 others. |
| 13 | 3 | Ditto ... | Canal from the Haroh. | Ditto ... | 309 Gakhars, 126 Syads, 25 Coraras, 55 others. |
| .. | ... | Ditto ... | Ditto ... | Ditto ... | 3 Gakhars, 235 gardeners, 27 Syads, 117 others. |
| 14 | ... | Wheat, barley, makai, bajra, moog, sarson, &c. | Tank and well | Ditto ... | 430 Hatārs, 9 Gadrāls, 87 Syads, 280 others. |
| 8 | ... | Ditto ... | Tank ... | Ditto ... | 187 Gūjars, 8 Dhūnds, 43 Hatārs, 120 others. |
| 17 | ... | Ditto ... | Ditto ... | Ditto ... | 518 Gūjars, 33 Sahāns, 132 others. |

*Statistics of villages in the Haripūr Divi*

| Sub-division. | Name. | Population. | | Number of houses. | Mosques. | Shops. | Stock. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Khānpūr ... | Khūī Nāra ... | 533 | ... | 86 | 4 | 2 | 3 | 347 | 312 | ... |
| Ditto ... | Bāndī Monīm ... | 696 | ... | 93 | 1 | 1 | 9 | 417 | 323 | ... |
| Ditto ... | Chūī ... | 549 | ... | 107 | 2 | 1 | 3 | 146 | 143 | ... |
| Ditto ... | Rājdhān ... | 251 | ... | 52 | 1 | ... | ... | 146 | 43 | ... |
| Ditto ... | Najafpūr ... | 535 | ... | 132 | 2 | 2 | 4 | 289 | 247 | ... |
| Ditto ... | Sarādhna ... | 322 | ... | 62 | 2 | ... | 2 | 232 | 298 | ... |
| Ditto ... | Dārtiān ... | 664 | ... | 78 | 3 | 2 | 1 | 242 | 137 | ... |
| Ditto ... | Bapūtrī ... | 517 | ... | 74 | 5 | 2 | 1 | 675 | 275 | ... |
| Ditto ... | Jāwaliān ... | 637 | ... | 132 | 2 | 4 | ... | 211 | 96 | ... |
| Ditto ... | Dobandī ... | 231 | ... | 56 | 1 | ... | 7 | 208 | 206 | ... |
| Ditto ... | Momarhāl ... | 334 | ... | 63 | 1 | 3 | 5 | 301 | 124 | ... |
| Ditto ... | Khohāla Paīn ... | 513 | ... | 99 | 4 | ... | ... | 328 | 202 | ... |
| Ditto ... | Sanjaliān ... | 426 | ... | 69 | 2 | ... | ... | 342 | 548 | ... |
| Ditto ... | Jab ... | 366 | ... | 57 | 3 | 1 | 10 | 336 | 195 | ... |
| Ditto ... | Chajiān ... | 1,593 | ... | 216 | 7 | 2 | 3 | 934 | 602 | ... |
| Ditto ... | Halī ... | 887 | ... | 136 | 3 | 1 | ... | 624 | 117 | ... |
| Ditto ... | Khohāla Bāla ... | 217 | ... | 51 | 1 | 1 | 3 | 197 | 67 | ... |
| Ditto ... | Kohmal ... | 310 | ... | 54 | 1 | 1 | 1 | 276 | 88 | ... |
| Ditto ... | Tilānbhotā ... | 278 | ... | 53 | 1 | 1 | ... | 304 | 147 | ... |
| Ditto ... | Pakshāhī ... | 460 | ... | 81 | 1 | 1 | 1 | 268 | 73 | ... |
| Nāra ... | Kihāla ... | 412 | ... | 74 | ... | ... | ... | 112 | 25 | ... |
| Ditto ... | Hājīa ... | 196 | ... | 52 | 1 | 1 | 7 | 156 | 49 | ... |
| Ditto ... | Majūhā ... | 418 | ... | 88 | 2 | 2 | 2 | 392 | 75 | ... |
| Ditto ... | Gārīā ... | 261 | ... | 59 | 1 | ... | 4 | 218 | 130 | ... |

*sion of the Hazāra District*,—continued.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| 9 | ... | Wheat, barley, makai, bajra, moong, sarson, &c. | Wells and spring. | Small quantities. | 39 Awāns, 166 Gūjars, 68 Gakhars, 260 others. |
| 14 | 1 | Ditto ... | Tank and well | Ditto ... | 270 Gūjars, 158 Awāns, 9 Karāls, 269 others. |
| ... | ... | Ditto ... | Wells and from cuts. | Ditto ... | 41 Gakhars, 41 Syads, 160 Gūjars, 160 others. |
| ... | ... | Ditto ... | Wells ... | Ditto ... | 158 Gūjars, 53 others. |
| ... | ... | Ditto ... | Spring ... | Ditto ... | 83 Gūjars, 94 Rihāls, 134 Gakhars, 224 others. |
| ... | ... | Ditto ... | Canal from the Haro. | Ditto ... | 13 Gakhars, 175 Gūjars, 38 Awāns, 96 others. |
| ... | ... | Ditto ... | From the Haro | Ditto ... | 455 Dhūnds, 81 Orals, 26 Gūjars, 102 others. |
| ... | 3 | Ditto ... | Springs and ravines. | Ditto ... | 443 Gūjars, 9 Mogals, 65 others. |
| 12 | 1 | Ditto ... | Canal from the Haro. | Ditto ... | 52 Mogals, 10 Gakhars, 77 Rajpūts, 498 others. |
| 1 | 1 | Ditto ... | Ditto ... | Ditto ... | 35 Syads, 3 Gakhars, 3 Rajpūts, 190 others. |
| ... | ... | Ditto ... | Canal from the Dorh. | Ditto ... | 94 Gakhars, 58 Momarhāls, 21 Hindūs, 181 others. |
| 2 | ... | Ditto ... | Wells ... | Ditto .. | 337 Awāns, 8 Gakhars, 63 Gūjars, 105 others. |
| ... | ... | Ditto ... | Springs and canal. | Ditto ... | 324 Awāns, 18 Syads, 84 others. |
| 1 | 1 | Ditto ... | Canals ... | Ditto ... | 19 Gakhars, 30 Hindūs, 185 Awāns, 132 others. |
| 7 | 2 | Ditto ... | Canal from the Haro. | Ditto ... | 1,116 Awāns, 3 Khatārs, 45 Pathāns, 429 others. |
| .. | 1 | Ditto ... | From the Haro | Ditto ... | 392 Dhūnds, 339 Gūjars, 11 Samiāls, 145 others. |
| ... | ... | Ditto ... | Ditto ... | Ditto ... | 25 Syads, 48 Bakrāls, 52 Gūjars, 145 others. |
| 2 | 1 | Ditto ... | From canals... | Ditto ... | 29 Karāls, 103 Gūjars, 165 others. |
| 1 | 1 | Ditto ... | Ditto ... | Ditto .. | 50 Dhūnds, 17 Syads, 64 Gūjars, 147 others. |
| 1 | 1 | Ditto ... | Ditto ... | Ditto ... | 36 Bakrāls, 9 Karāls, 393 others |
| ... | ... | ...... | ...... | ...... | 186 Patials, 50 Syads, 176 others. |
| 2 | 5 | Wheat, barley, makai, bajra, moong, sarson, &c. | From a ravine near. | Ditto ... | 174 Karāls, 8 Syads, 14 others. |
| 4 | ... | Ditto ... | Spring ... | Ditto ... | 77 Karāls, 210 Barsins, 12 Panials, 119 others. |
| 7 | ... | Ditto ... | From a stream near. | Ditto ... | 27 Tihāls, 234 others. |

*Statistics of villages in the Haripūr Divi*

| Sub-division. | Name. | Population. | | Number of houses. | Mosques. | Shops. | Stock. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Souls. | Males. | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
| Nāra ... | Dana ... | 551 | ... | 94 | 4 | 1 | ... | 377 | 48 | ... |
| Ditto ... | Gharakī ... | 551 | ... | 80 | 1 | 2 | 5 | 365 | 69 | ... |
| Ditto ... | Dabrān ... | 566 | ... | 100 | 2 | 2 | 35 | 698 | 238 | ... |
| Ditto ... | Langariāl ... | 766 | ... | 142 | 3 | 3 | 3 | 408 | 195 | ... |
| Ditto ... | Satāora ... | 760 | ... | 138 | ... | ... | ... | 476 | 54 | ... |
| Ditto ... | Gagrōtar ... | 257 | ... | 56 | ... | ... | ... | 218 | 4 | ... |
| Ditto ... | Dakhan ... | 293 | ... | 51 | ... | ... | ... | 309 | 103 | ... |
| Ditto ... | Sajkot ... | 657 | ... | 100 | 2 | 6 | 12 | 344 | 15 | ... |
| Ditto ... | Mīra Ūtla ... | 310 | ... | 64 | 1 | ... | ... | 368 | 133 | ... |
| Ditto ... | Nāra ... | 446 | ... | 83 | ... | ... | ... | 355 | 48 | ... |
| Ditto ... | Manāl Dīwāl ... | 505 | ... | 89 | 2 | 1 | 7 | 535 | 6 | ... |
| Stāra ... | Samwāla ... | 408 | ... | 67 | ... | ... | ... | 365 | 96 | ... |
| Ditto ... | Pirkot ... | 388 | ... | 91 | 2 | 3 | 6 | 208 | 62 | ... |
| Ditto ... | Tajwāl ... | 429 | ... | 86 | ... | ... | ... | 330 | 112 | ... |
| Ditto ... | Bāgan ... | 1,528 | ... | 201 | 7 | 3 | 4 | 472 | 56 | ... |
| Ditto ... | Nagrī Ūtlī ... | 739 | ... | 95 | 4 | 1 | ... | 285 | 50 | ... |
| Ditto ... | Phala ... | 368 | ... | 79 | ... | ... | ... | 292 | 18 | ... |
| Danā ... | Bhajūra ... | 230 | ... | 54 | 1 | 3 | 9 | 192 | 54 | ... |
| Ditto ... | Dheri Rakāla ... | 392 | ... | 99 | 2 | 1 | 5 | 296 | 109 | ... |
| Ditto ... | Lūra ... | 661 | ... | 159 | ... | ... | ... | 495 | 163 | ... |
| Ditto ... | Tārūr ... | 359 | ... | 74 | 3 | 1 | 8 | 282 | 90 | ... |
| Ditto ... | Gorīnī ... | 621 | ... | 117 | 4 | 5 | 3 | 438 | 148 | ... |
| Ditto ... | Danā Khās ... | 339 | ... | 55 | ... | ... | ... | 123 | 58 | ... |
| Ditto ... | Sūma Ghorāga ... | 335 | ... | 79 | 4 | 1 | 6 | 319 | 63 | ... |
| Ditto ... | Ghamīr ... | 285 | ... | 56 | ... | ... | ... | 176 | 131 | ... |

*sion of the Hazāra District*,—continued.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| ... | ... | Wheat, barley, makai, bajra, moog, sarson, &c. | From a ravine near. | Small quantities. | 352 Karāls, 6 Syads, 9 Awāns, 184 others. |
| ... | 4 | Ditto ... | 1 canal ... | Ditto ... | 4 Karāls, 179 Panials, 58 Syads, 310 others. |
| 1 | 9 | Ditto ... | From an aqueduct. | Ditto ... | 54 Karāls, 383 Awāns, 130 others. |
| 3 | 7 | Wheat, makai, rice, moth. | From a stream | Ditto ... | 267 Pathāns, 18 Syads, 139 Abdāls, 342 others. |
| ... | ... | ... ... | ... | ...... | 258 Karāls, 31 Barsīns, 444 Paniāls, 27 others. |
| ... | ... | ...... | ...... | ...... | 110 Karāls, 10 Awāns, 30 Hindūs, 160 others. |
| ... | ... | ...... | ...... | ...... | 91 Karāls, 202 others. |
| 7 | 19 | Wheat, makai, rice, moth. | From a stream | Ditto ... | 170 Karāls, 34 Syads, 7 Abdāls, 293 others. |
| ... | ... | Ditto ... | Ditto ... | Ditto ... | 215 Barsīns, 5 Syads, 90 others. |
| ... | ... | ...... | ...... | ...... | 367 Kodāls, 26 Hindūs, 53 others. |
| 2 | 1 | Wheat, makai, rice, moth. | From a stream | Ditto ... | 389 Karāls, 40 Syads, 37 Hindūs, 39 others. |
| ... | ... | ...... | ...... | ...... | 186 Tipāls, 221 others. |
| 2 | 4 | Wheat, makai, rice, moth. | Spring ... | Ditto ... | 68 Karāls, 4 Syads, 9 Awāns, 360 others. |
| ... | ... | ... | ...... | ...... | 257 Karāls, 11 Tipāls, 34 Syads, 127 others. |
| 2 | 4 | Wheat, makai, rice, moth. | Spring ... | Ditto ... | 638 Karāls, 66 Pathāns, 7 Syads, 717 others. |
| ... | ... | Ditto ... | 1 Spring ... | Ditto ... | 663 Karāls, 75 others. |
| ... | ... | ...... | ...... | ...... | 138 Dhūnds, 3 Gūjars, 150 Syads, 212 others. |
| 4 | ... | Wheat, makai, rice, moth. | From a ravine | Ditto ... | 55 Dhūnds, 4 Syads, 125 Brahmins, 46 others. |
| 4 | ... | Ditto ... | From a ravine and spring. | Ditto ... | 105 Dhūnds, 32 Gūjars, 16 Brahmins, 239 others. |
| ... | ... | ...... | ...... | ...... | 195 Dhūnds, 10 Gūjars, 239 Brahmins, 217 others. |
| 2 | 2 | Wheat, makai, rice, moth. | Spring ... | Ditto ... | 134 Dhūnds, 67 Gūjars, 54 Brahmins, 104 others. |
| 8 | 8 | Ditto ... | Spring and the Haro. | Ditto ... | 265 Dhūnds, 34 Gūjars, 13 Brahmins, 309 others. |
| ... | ... | ...... | ...... | ...... | 187 Dhūnds, 9 Gūjars, 4 Brahmins, 139 others. |
| 1 | 2 | Wheat, makai, rice, moth. | Spring ... | Ditto ... | 172 Dhūnds, 5 Syads, 55 Brahmins, 103 others. |
| ... | ... | ...... | ...... | ...... | 171 Dhūnds, 21 Syads, 4 Brahmins, 39 others. |

*Statistics of villages in the Haripūr Divi*

| Sub-division. | Name. | Population. Souls. | Males. | Number of houses. | Mosques. | Shops. | Stock. Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. |
|---|---|---|---|---|---|---|---|---|---|---|
| Danā ... | Dherī Kiāla ... | 305 | ... | 65 | 2 | 4 | 4 | 317 | 95 | ... |
| Ditto ... | Dakhan Pīr ... | 458 | ... | 92 | 4 | 2 | 5 | 321 | 125 | ... |
| Ditto ... | Rāhī ... | 364 | ... | 60 | 3 | 1 | 9 | 395 | 116 | ... |
| Bakot ... | Sūrjāl ... | 294 | ... | 54 | 5 | 1 | 5 | 224 | 65 | ... |
| Ditto ... | Palāk ... | 388 | ... | 67 | 2 | 2 | 3 | 304 | 90 | ... |
| Ditto ... | Riāla ... | 304 | ... | 65 | 1 | 1 | 2 | 162 | 40 | ... |
| Ditto ... | Gahū ... | 790 | ... | 136 | 2 | 1 | 15 | 500 | 239 | ... |
| Ditto ... | Bakot ... | 1,046 | ... | 177 | 2 | 3 | 25 | 811 | 213 | ... |
| Ditto ... | Molīa ... | 894 | ... | 139 | 2 | 2 | 24 | 528 | 90 | ... |
| Ditto ... | Sangal ... | 493 | ... | 102 | 1 | ... | ... | 324 | 229 | ... |
| Ditto ... | Namal ... | 751 | ... | 112 | 2 | 2 | 7 | 243 | 73 | ... |
| Ditto ... | Majūhān ... | 1,442 | ... | 150 | 3 | 3 | 26 | 1,200 | 490 | ... |

*sion of the Hazāra District*,—concluded.

| Donkeys. | Mules. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|
| 1 | ... | Wheat, makai, rice, moth. | Spring ... | Small quantities. | 30 Dhūnds, 155 Brahmins, 21 Gūjars, 99 others. |
| 2 | 4 | Ditto ... | From the Haro | Ditto ... | 25 Dhūnds, 17 Syads, 118 Gūjars, 298 others. |
| 3 | 5 | Barley, wheat, rice, makai, kangni. | From a ravine | Ditto ... | 224 Dhūnds, 10 Syads, 35 Gūjars, 95 others. |
| ... | 2 | Ditto, potatoes | Ditto ... | Ditto ... | 250 Dhūnds, 31 Brahmins, 13 others. |
| ... | ... | Rice, makai ... | From a stream | Ditto ... | 317 Dhūnds, 5 Syads, 5 Brahmins, 8 others. |
| ... | ... | Ditto ... | Spring and stream. | Ditto ... | 285 Dhūnds, 4 Gūjars, 15 others. |
| ... | 3 | Ditto ... | Spring and ravine. | Ditto ... | 690 Dhūnds, 62 Gūjars, 37 Brahmins, 11 others. |
| 1 | 16 | Ditto ... | Spring and stream. | Ditto ... | 787 Dhūnds, 60 Gūjars, 33 Oris, 166 others. |
| 24 | ... | Ditto ... | From stream... | Ditto ... | 332 Dhūnds, 428 Gūjars, 18 Hindūs, 116 others. |
| ... | ... | Ditto, potatoes | Spring and ravine. | Ditto ... | 342 Dhūnds, 14 Syads, 76 Gūjars, 61 others. |
| ... | 7 | Ditto ... | From a canal | Ditto ... | 656 Dhūnds, 22 Gūjars, 25 Kardals, 49 others. |
| ... | 14 | Ditto ... | Spring and ravine. | Ditto ... | 520 Dhūnds, 177 Gūjars, 169 Karāls, 576 others. |

HARO—

A river of Hazāra, which rises in two branches,—one from the Dūngagalī gorge, and the other, the Samūndar, from that of Kālābāgh. These join after a course of about 12 miles, and then flow for over 50 miles through a mountainous country to Ūsman Khātir, where the river leaves the Hazāra district and enters that of Rawāl Pindi. It then flows through the Harīpūr plain to the southern foot of the Gandgarh, crossing the grand trunk road two miles from Lawrencepūr, and eventually joins the Indus. The Haro is generally fordable, but becomes dangerous after rain. It has no large tributaries, and is used only for irrigation. (*Johnstone.*)

HARPARI—

A hill on the Rajānpūr frontier, on the right bank of the Sori ravine, about half-way between Kabūdrānī and Hūran. (*Davidson.*)

HASAN KA GARHI—

A village in the Jacobabād district, 24 miles from Jacobabād, and 10 from Goranari, on the road to Kasmor, from which it is 60 miles distant. It is situated on the Sonīwāh canal, which affords plenty of good water. There is a good deal of cultivation near this village. Formerly there was a post of the Sind Horse here, but as cultivation extended towards the hills it was moved to Goranari. (*Macgregor.*)

HASAN KHĒL—

A section of the Mahmūd Khēl Ūtmanzaī Vazīrīs—(which last see).

HASAN KHEL—

A section of the Gadaizai division of Būnerwals (Iliāszai Yūsafzais). Their villages are Lagarpūr, Dokada, and Bishonai. (*Aleemoola, James.*)

HASAN KHĒL—

A section of the Adam Khēl Afrīdīs.

HASAN KHĒL—

A village of Kachai, Sāmalzai, Kohāt district. Its sections are Mahmūd Khēl and Himat Khēl. Its land has an area of 363 jarībs, divided into 30 bakras. Water for drinking and irrigation is procured from a spring. The village possesses many fine trees here, and produces large quantities of barley, jowar, and wheat. The revenue is Rs. 289. It can turn out 50 matchlockmen. (*Plowden.*)

HASANĪ KOT—

A large village in the Bārkhān valley, Khetrān country, belonging to the Hasani tribe, situated about 2 miles from Hājī Kot, west, a few hundred yards south of where the lowest under-features of the Jandrān hill melt into the plains. It is surrounded by a mud wall, and has four small towers.

There is hardly any cultivation in the vicinity. The water-supply is from a small perennial stream, about 700 yards off, at the mouth of the pass, the water of which is carried by an artificial channel to the Hājī Kot lands. (*Davidson*).

HASANĪS—

A tribe who formerly owned the Nisao plain in the Būgtī hills, from which they were ejected with much slaughter by the Mārīs. They have now received an asylum in the Khetrān country near Lagārī Bārkhān, where they are watching their opportunity to pay off old scores with the Mārīs.

Large numbers of the tribe are at Jalār Kot, a small town in the Shāhdozai country: on a section, the Manjianis live entirely with the Mazārīs, and many families now reside at Sebi. (*Davidson.*)

HASANZAI—

A section of the Īsazai Yūsafzāis, who reside on both sides of the Indus, those Cis-Indus living on the Black Mountain, and those Trans-Indus immediately opposite to it. To the south and south-west Cis-Indus, they are bounded by the crest of the Black Mountain, commencing from Kahi Gali, which is immediately above the Sambalbūt spur, on the eastern face of the range.

From Kahi Gali the range takes a slight bend to the south-west, and running on by Pabal Kandao, Panji Kandao, finally descends to the Indus by a spur close to the Hasanzāi village of Tumbai, and the Tanāwal one of Gangotī, which is a branch of the southern spur. The southern and eastern face of this spur of the range belongs to the Nawāb of Tanāwal, the northern and western to the Hasanzāis. To the north the Hasanzāi boundary runs with that of the Akazais, from whom they are divided by a large ravine called the Shal Khwar, which springs from below the peaks of Machai and Chita Batr, and runs down to the Indus a little above the Hasanzāi village of Ghazīkot, at some mills known as the "Shah's mills" (Da Shah Zurande), from which a ferry crosses to Palosa. Eastward the Hasanzāi are bounded by the Akazais, whose territory, running along the crest of the mountain, meets the Hasanzāi, Agror, and Tanāwal borders at Kahi Gali. Westward the Cis-Indus Hasanzāis are bounded by the Indus.

The Trans-Indus portion of the tribe is bounded on the south and west by the territory of the Mada Khēls, and on the north by the Chagharzāis, from whom they are divided by the Nadirai Khwar.

The sections of the Hasanzāis are ten in number, as follow:—

| Name. | Number of fighting men. | Name. | Number of fighting men. |
|---|---|---|---|
| 1. Kākā Khēl. | 180 | 6. Zakarīa Khēl | 110 |
| 2. Mir Āhmad Khēl | 130 | 7. Kālā Khēl | 80 |
| 3. Loghmān Khēl | 135 | 8. Nasrat Khēl | 70 |
| 4. Kotwāl Khēl | 120 | 9. Māmū Khēl | 60 |
| 5. Dādā Khēl | 90 | 10. Khān Khēl | 140 |
| | | Total ... | 1,115 |

In addition to the above, the following residents in Hasanzāi territory must be included in the strength of the tribe, as a portion at least would certainly be found in their ranks in war-time:—

| | | |
|---|---|---|
| 1. The villagers of Tillī, which is on a spur on the western side of the mountain, with a number of hamlets scattered over it. The land is said to be divided into 8 shares, 7 of which belong to Syads, descendants of the Pīr Jīmām Bābā, and 1 to the "Kōtwāl" section. | 250 | fighting men. |
| 2. Gūjars, boatmen and craftsmen of all sorts ... These live distributed throughout the various villages of the tribe. | 350 | ditto. |
| Total ... | 600 | |
| Grand total, Hasanzāis and squatters among them ... | 1,715 | |

It may be taken for granted that nearly every man possesses sword and shield, and there are said to be 1,100 matchlocks in the tribe. The outside total of fighting men would thus be about 1,200. In former estimates

of strength, the numbers of the Hasanzāis, as well as of the other tribes of the Black Mountain, appear to have been considerably over-rated.

The villages of the Cis-Indus Hasanzāis are as follow :—

| Names. | | Number of families. | Remarks. |
|---|---|---|---|
| Sarai | ... | 27 | Khān Khēl—Malik, Mahamad Ali Khān—situated high up on the mountain, approachable by roads leading down from the Pabal and Pinjur and Ḳāhī Gali passes on the west. It was burnt in 1852. |
| Mīrabād | ... | 25 | Khān Khēl—Malik, Fīroz Khān—not far from Sarāi. |
| Kohānāi | ... | 6 | Malik, Mōsam Khān. This village is stated by Captain Ommanney to have 40 houses. Khān Khēl. |
| Māira | ... | 35 | Khān Khēl—Maliks, Tōrā Khān and Bāhādur Khān. |
| Kanhar | ... | 55 | Mīr Āhmad Khēl, on the banks of the Indus. Maliks, Nijāb Khān and Dowur Khān. |
| Ghāzīkot | ... | 5 | On the Indus; has a ferry, the property of one Bewah, the widow of a Sāhibzādā, to whom it was given by the tribe of Hasanzāis. |
| Kūnarāi | ... | 45 | Loghmān Khēl—Maliks, Torā and Najaf—near Sarāi; stated to have 120 houses by Captain Ommanney. |
| Kotkaie | ... | 27 | Mīr Āhmad Khēl, lower Hasanzāis; some men of this village assisted Mehr Ali of Kandar in the murder of Messrs. Carne and Tapp in November 1852. It was burnt by the force of 1852. |
| Towāna | ... | 22 | Kākā Khēl—Malik, Litaf. |
| Kandar | ... | 50 | Kākā Khēl—Maliks, Ghafūr, Zabar, and Minadār. The two former are sons of Mehr Ali of Kandar, who headed the murderers of Carne and Tapp in November 1852. They assisted in the murder. Situate on the Indus. |
| Tūmbaī | ... | 8 | This is also assigned to Bewah of Ghāzīkot abovementioned; is situate on the Indus, and is the most southern of any. |
| Tilāi | ... | 180 | This is a spur of the Black Mountain, which gives its name to the hamlets situated on it. The land is principally the property of Syads. The Maliks are Syad Āzim and Hūsen Shāh. It was visited by the expeditionary force of 1852, and the houses, &c., lying on it partially burnt. The number of houses in Tilāi is estimated by Captain Ommanney at 200. It can be approached and commanded by a force moving from the crest of the mountain. |

The following are the names of a number of the smaller Hasanzāi villages and hamlets situated Cis-Indus :—

| | | |
|---|---|---|
| Dadam | ... ... | Situated on the mountain on the border of the Shāl Khwar. |
| Bakrāī | ... ... | Similarly situated. |
| Swābāī | ... ... | Burnt in 1852. This village is described by Captain Ommanney as having 40 houses. |
| Ūrmal. | | |
| Makhranaī. | | |
| Kārūn | ... ... | Situated on the side of the mountain, a little above the village of Serāī. Burnt in 1852. Estimated by Captain Ommanney at 20 houses. |
| Banj, Dīdban, Kālā Khān, Isaplāī. | | |
| Ābū | ... ... | On the crest of the mountain; not regularly inhabited. |
| Kūngar | ... ... | Estimated by Captain Ommanney at 40 houses. |
| Dōdzīr | ... ... | Belongs to Gūjars. |
| Rīl | ... ... | Gūjars. Captain Ommanney states the number of houses at 80. |
| Bārozaī, Tegram, Kālaī, Hasan Khēl, Da Razorāno Banda. | | |

The principal Trans-Indus villages of the Hasanzāi tribe are :—

| Names. | | Number of families. | Remarks. |
|---|---|---|---|
| Karnā | ... | 30 | On the river bank; their most northern village Trans-Indus. Half, *i. e.*, 15 families, belong to the Ākāzaī tribe, whose only Trans-Indus settlement it is. |
| Maidān | ... | 100 | This is the residence of the Hindūstāni colony under Mūlvī Abdūla. It is situated on the river bank, and has a ferry. |
| Palōsa | .. | 35 | Stated by Captain Ommanney to have 100 houses. Belongs to the Nasrat Khēl section—Maliks, Habib and the "Pīrzada." This latter is a most determined enemy to Government, and has been untiring in his effort during the past few years to get up a combination of the tribes for an *emeute* on the border. He is the son of one Ziārat Shāh, an Ākhūnzādā of great reputation for sanctity, who was commonly known as the Hāji Sāhib, and who died in 1867 of cholera. The village is about one mile from the Hindūstāni colony of Maidān. It has a ferry. |
| Nawa Kilai | ... | 70 | Mamū Khēl—Maliks, Yār Khān and Awal Khān. Estimated by Captain Ommanney to have 120 houses; situate on the Indus. |
| Gharai | ... | 85 | Dādā Khēl—Maliks, Khairūla and Torai. On the Indus; reached by a ferry. Captain Ommanney estimates it at 140 houses. |
| Muryer | ... | 20 | Mīr Āhmad Khēl—Malik, Shāhdād; reached by a ferry. Captain Ommanney estimates it at 60 houses. This is the most southern Trans-Indus village of the Hasanzāis. |

The principal routes leading to the Hasanzāi territory are as follow :—

1*st.*—The Pabal Gali route. This road starts from the Tanāwal outpost of Shūnglai, which lies at the south-western foot of the mountain, about 4 miles from Shergarh, ascends by a spur to the pass known as Pabal Gali, passing *en route* about ¾ mile below the crest the village of the same name. From Pabal Gali (the heights on each side of which might require to be crowned) an easy road leads down to the spur or plateau of Tili. From Tili three tracks branch off; the first, running along the prolongation of the spur, leads to the villages of Kotkai, Kandar, Towara, &c., and so down to the Indus. This road is said to be a tolerable one for men and mules. The distance by it from Pabal to the Indus is about 6½ miles. The second track leads in a northerly direction, and to Kanhar on the Indus, passing the hamlets of Tegrani Ail, &c., *en route*. This road is also stated to be passable for both men and animals. The distance is about 10 miles. The third track leads by the village of Kunarai to the Indus; it is steep and difficult for troops, especially below Kunarai, where it is almost impracticable.

The second route ascends from Shūnglai, and runs up the face of the mountain to Pinja Gali. Troops moving from Agror or Shergarh would first reach Shūnglai by the Bisaigrī Gali, the connecting point between the Sarnai hill and the spur running up to Chāta. From Shūnglai the road runs by a steep and rugged track to Pinja Gali, about 2½ miles; from whence it descends by an easy track to the hamlet of Abū, situated on a spur; below Abū the road descends to and crosses a stream known as the Silī Khwar, and then re-ascends to a hill (part of the Banjai spur, running down west from Akkhūn Baba peak) on which are situated Sarai and

Mīrabād; passing which it descends a little further on to a stream which rises below and west of Kahī Gali; this is also crossed, and a short ascent leads up on to the spur on which is placed the village of Kohanai; distance from Pinja Gali to Kohanai about 4 to 5 miles; the road is fair for men and animals, and the streams are easy to cross, except after very heavy rain.

The third route leads up from the Tila spur, which runs down eastward from the Jabai peak, and then along it. Tila is about half-way up from Agror or Tanāwal, and is easily distinguishable from below by being marked by some large conspicuous whitish rocks. Three spurs diverge from this point, *viz.*, one runs south-east, in the Tanāwal and Shūnglai direction, and another to Agror on the east; and the third or central one also to Agror, near the village of Maneval, and is known as the Malwara spur. Of the above the first, or south-eastern, and the second, or eastern, are the best for the passage of troops. The road up the first or 'Chata' spur leads up from Shergarh, *viâ* Ismail Banda and Kotla, to Chata, through which village it passes, and so on to Tila, and is easy and open throughout. The second ascends from Dewal in Agror, *viâ* Sambālbut, and then up an open easy ascent to Tila.

The third or Malwara spur could be ascended by infantry, but would be difficult for mules and guns.

From Tila towards Jabai the hill is about 300 yards in breadth, and is easy and open to the spot where the force in 1851-52 first showed themselves to the enemy. Here there is a steep rugged ascent for about 200 feet, topped by pine trees and much broken by rocks, which is a most favorable locality for the construction of a breastwork for disputing the passage. After this there is an easy climb over a bare and rounded spur for about a mile; after which the last 300 or 400 yards to the top of Jabai is steep and wooded, affording good cover for an enemy. The crest itself is under cultivation, and a spring of water exists on the western face of the hill. The Jabai peak commands the Kahi Gali. About half-way up between Tila and Jabai a road branches off to the left, across the south-western face of the hill, and leads directly to Kahi Gali. From Kahi Gali two roads lead down to Hasanzāi villages, the best of which is the one which, running along the northern face of the Banjai spur, leads to Sarai and Mīrabād, and afterwards by crossing the Kunarai Khwar reaches Kohanai. The other road passes along the spur which ascends westward from Jabai towards Kohanai, but is bad, though infantry could get along. The total distance from Agror to Sarai is about 12 miles; from Shergarh about 16 miles. The fourth route lies along the Indus, and is described in the article on the Black Mountain.

Water is obtainable at all the above-noted places on the crest, *viz.*, Pabal Gali, Pinja Gali, and Kahī Gali; it is always good, and generally abundant, but this depends on the rainfall.

The first time the Hasanzāis came into notice was the occasion of the murder of Messrs. Carne and Tapp. Up to this time no one (except perhaps Major Abbott) had ever heard of their existence, but this act at once raised them to the first rank of border scoundrels.

Messrs. Carne and Tapp were officers of the Salt Department, who came in November 1851 to inspect the Indus line of customs. Mr. Carne first visited Major Abbott, and was warned against going up the bank of

the Indus further than Torbela without sufficient escort. He promised not to go beyond Towi, but finding no apparent difficulty he rode on to Amb, and Jahāndād Khān met him there and escorted him back to Torbela.

From Torbela Mr. Carne went by Nawashahr to Garhi Habibula, which he left for Shergarh on the 19th November, halting one night at a village in Pakli. He stayed at Shergarh on the night of the 21st and 22nd November, and started for Amb by the Unar road on the morning of the 23rd. It appears that he was repeatedly warned of the dangerous and difficult nature of this road, but being very anxious to see it he persisted in proceeding to it. He took with him on starting from 20 to 30 sowars, but left most of these with his baggage, and pushed on with three of the Shergarh horsemen, three of his own, Mr. Tapp, and two of his servants.

He reached the village of Nikapani about noon, halted there a while, and then went on. When he had passed the village of Narainī, and was approaching the Jhandara ravine, the Shergarh horsemen of Bostān Khān are reported to have told him that there was too much water in the river to permit of their continuing by the regular road, which usually went along its bed, and they would therefore lead him by a pathway which would avoid the deep parts of the river. To this Mr. Carne unsuspectingly assented, and the whole party took the path pointed out. Before they had gone many paces, however, a servant of Mr. Carne's pointed out a large body of armed men waiting on their road, and suggested that they were enemies; but Bostān Khān's men said they were Jahāndād's men, and Mr. Carne, thinking they had been sent to escort him to Amb, went on. It soon became evident that they were not as had been reported, and then for the first time Mr. Carne appears to have realised his position; he looked round for a chance of escape, but it was too late; he had been decoyed off the main road on to a path barely practicable for horses; while from the surrounding rocks the Hasanzāis, who had been lying in wait, sprung up and cut off all retreat. Mr. Carne then parleyed their leader, who swore that if he gave up all his property he would spare all their lives. On this Mr. Carne at once surrendered his arms; thus giving the Hasanzāis an advantage which they were not long in seizing, and they then bound both Carne and Tapp, and taking them a little way off the path, cut their throats in cold blood. I have seen the place where this dastardly deed was committed, and it must be confessed that the spot was well chosen. The Unār here gives a sharp bend to the south-east, and then again another to the south-west, so that the traveller finds himself suddenly in a small amphitheatre, rendered dark by the deep shadows of the mountain on the left bank. The path by which Carne was taken leaves the river and ascends over the most difficult ground that can be conceived, till it gets to a small rough plateau, over which the hills rise steeply in every direction except the river. Once there, the traveller is at the mercy of any one on the heights; there is no escape, no possibility of either getting on to higher ground or of retreating to the river, which is separated from the plateau by an impracticable precipice. I have myself stood on the spot and looked round to see if there was any outlet, but I could find none; how much less then could Carne have found one when at last suddenly awakened to treachery in such a spot.

Bostān Khān, the minister of Jahāndād Khān, was accused by Major Abbott of having plotted this murder; the evidence was of course only

circumstantial, but there can be no doubt of his guilt. He was eventually sent to Lahor a prisoner, and, I understand, died in jail at that place. At first Major Abbott was also inclined to suspect Jahāndād Khān of complicity in the deed; but his energetic conduct in at once seizing 60 Hasanzāis who happened to be in his territory as hostages, and his following this up by other signs of unmistakeable loyalty, that officer withdrew his unjust suspicions.

Immediately on hearing of the murder, Jahāndād Khān, of Amb, seized 60 Hasanzāis as hostages, and by order of Major Abbott attempted to recover the possession of the forts of Chambheri and Shūnglai on the Black Mountain, which had been seized soon after the murder. In this, however, he was unsuccessful.

After the murder orders were given for the assembly of a force, and in December 1852 the Hazāra Mountain Battery, 3rd Native Infantry, 4 companies Guide Corps, 1st Sikh Infantry, Kalātī, Ghilzai Regiment, 176 Rawāl Pindī Police, and 2 Regiments of Dogras, supplied by the Kashmīr Government, assembled at Shergarh. Besides the following irregular levies were raised, *viz.*, Paklī 238 men, Bhairū Kot 112, Sarai Shingri 71, Garhiān 237, Kachī 145, Agror 172, Srīkot 282, Gandgar 196, Sherwān 187, Konsh 29, Rajūia 5, Māngal 80, Dhamtāwar 7, &c., &c., total 1,761.

These were formed into three columns and a reserve. The right column was placed under the command of Lieutenant Colonel Napier (now Lord Napier of Magdāla), Bengal Engineers, and consisted of—

| | | |
|---|---|---|
| 350 bayonets of the Guides | under | Lieutenant Hodson. |
| 300 of the 1st Sikh Infantry | ,, | Major Gordon. |
| 196 ,, Rawāl Pindī Police | ,, | Lieutenant Cookson. |
| Hazāra Mountain Battery | ,, | Subadar. |

The centre column under Major Abbott, Deputy Commissioner, consisted of 2 companies Police, 2 companies Dogras, and 1,300 or 1,400 levies, with 5 'Zambūraks' and 6 wall-pieces.

The left column under Major Davidson, 16th Irregular Cavalry, consisted of mountain guns, 2 Regiments of Dogras of the Kashmīr army.

The reserve was composed of the 3rd Regiment Native Infantry under Lieutenant Colonel Butler.

This force assembled at Shergarh early in December.

On the 16th December a reconnaissance of Shūnglai was made, and on the 20th that fort was recovered without loss, and the next few days were spent in rendering it defensible; no attempt to hinder the work being made by the enemy, who occupied the heights above. Colonel Napier was at Chata, Major Abbott at Shūnglai, Major Davidson at Shūshnai, and the reserve at Shergarh.

On the 29th, the repair of the Shūnglai fort having been finished, the whole force advanced. The right column under Colonel Napier marched in the following order:—*Advance.* 3 companies of Guides under Lieutenant Hodson. *Support.* 1 company Guides under Lieutenant Turner. *Main body.* 2 guns, Hazāra Mountain Battery. 300 bayonets, 1st Sikh Infantry, under Major Gordon. *Rear Guard.* 176 bayonets, Rawāl Pindī Police, under Lieutenant Cookson.

The ground which this column had to traverse consisted of a rocky ridge rising for about a mile, and terminating in a small wooded hill which lay at the foot of the first great ascent on which the enemy

(apparently about 300 in number) were posted; shortly before daybreak a company of Guides was sent to reconnoitre, and to occupy, if undefended, the small wooded hill. This was successfully done, and proved a great advantage, as it enabled the column to advance, though difficult ground, without opposition.

The first ground held by the enemy was a steep and thickly wooded shoulder of the mountain rising abruptly for nearly a thousand feet, with some open ground near the summit. The enemy had made an abatis at the bottom of the ascent, from which they opened a matchlock fire whilst the guns were being placed in position. About eight o'clock the guns opened with good effect, and considerable impression having been made on the enemy, Colonel Napier gave the order to advance, whereupon the Guides rapidly ascended in skirmishing order, supported by the 1st Sikh Infantry, and cleared nearly the whole of the ascent, when the enemy, finding themselves unable to answer the fire of the riflemen, charged boldly sword in hand on the advanced skirmishers, whose eagerness had carried them too far beyond their supports, and drove them back in some confusion. Order was, however, quickly restored, and a firm advance up the hill drove the enemy from their ground, which they defended step by step; a bold attempt to make a second charge being checked by the guns and the leading companies of the Guides.

On the summit of the ascent was open table-land upwards of a mile long and several hundred yards broad, beyond which the enemy retreated to the second steep ascent. After a short rest the column advanced to this hill, between which and the table-land was a hollow studded with rocks and pine trees; the lower part of the ascent was similar to the previous one, but more rugged, and being shut in by inaccessible cliffs on one side and a dense forest of pine trees on the other, our operations were confined to a very narrow front. The enemy had felled a number of trees at the foot of the ascent to retain their assailants under fire, keeping themselves to the upper and more open ground. The Guide skirmishers were posted in the broken ground at the foot of the ascent, whilst the guns were being put in position; when they were ready to open, the advance was again made, supported by their fire; the skirmishers of the Guides, supported by Lieutenant C. H. Brownlow, a company of Sikhs on the left, and Lieutenant Turner and a party of Guides on the right, covered the hill. The enemy made several bold attempts to charge, coming within twenty paces of the skirmishers, but unable to face the fire of the rifles and artillery, at length abandoned their position, carrying off their wounded. Colonel Napier had thus the summit of the Black Mountain, and the enemy having retreated, he thought it advisable to hold his ground until the rear guard had come up, lest any of the enemy should return. No further defence of the hill was, however, attempted. Shortly before sunset the advanced party of Guides under Lieutenant Hodson arrived at the shoulder of the mountain above Panji-ki-Gali, where the main body of the enemy still held their position, but they commenced a rapid retreat, pursued by the Mahāraja Golab Sing's troops.

To turn now to the centre column: Major Abbott commenced his operations by sending on 500 Ganāgarh levies at 3 A. M. on the 29th to seize the Takot hill, which commanded his proposed line of advance, and having given them three hours' start, he marched about sunrise with two

Dogra companies, two Police companies, and about 900 levies, with 5 "Zamburaks" and 6 wall-pieces.

Having ascended about half-way to the Panjī-kī-Galī, the column found the Hasanzāis strongly posted upon a steep eminence in the centre of the main ravine. They formed what seemed to be a solid square of about 600 matchlockmen, with skirmishers lining the ravine.

The path lay under their fire, which could not be effectually returned, nor could the column attack with any chance of success. The cover was so dense that the troops had great difficulty in reaching ground upon which some formation was possible. They at length attained a long spur running from Nil Takot to the main ravine. Upon this spur Major Abbott deployed his centre, and formed a long line obliquely facing the enemy. The tributary ravines in the front being filled with jungle, an advance of the whole line was impossible. Finding that the enemy would not quit his strong position to attack him, Major Abbott ordered the centre to advance by single files, and in a few minutes they had taken possession of a spur, turned the Hasanzāis. The enemy then fell back to the head of the pass, where at 11 A. M. the column again found him very strongly posted.

The left column under Major Davidson commenced its ascent at 3 A. M. on the 29th, and not being opposed, effected its junction with the centre column at 2 P. M. close to Panjī-ki-Gali.

Here the enemy had taken up a strong position, commanding the only water-supply. Major Abbott was anxious to attack, but Colonel Mackeson preferred to wait for the result of Colonel Napier's operations on the right, which he hoped would turn the position. His expectation was fulfilled, for about an hour before sunrise skirmishers of the Guides were seen to seize the highest point above Panjī, when the enemy withdrew, pursued by the Dogra regiments. Their line of retreat was along a spur running down to the Indus, on which they were followed as far as Abū-kī-Ghari. The main body of the right column not having come up till dark, it was bivouacked on the hill-side, and joined the main force in the morning.

The 30th was employed in burning the Hasanzāi villages within reach. The force then marched for the Tila plateau, half-way between the crest of the mountain and the Indus, but night coming on it bivouacked on the hill-side. On the 31st some more villages were destroyed, and on the 1st the column marched *viâ* Gali to Chambheri. On the 2nd the main force retired by the Barādar spur to the plain of the Indus, Major Abbott being sent by another route to cover the left flank. During the day he burnt the village of Kotkai, and defeated a party of the enemy that sallied out as he was retiring.

While these operations were going on the reserve moved to Nikapānī, and then to the Barādar plateau, where they were encamped when the force returned. Jahāndād, the Khān of Amb, also co-operated by crossing the Indus and burning all the villages between Kotkai and Barādar.

The only loss in this campaign was in Colonel Napier's column, which had four killed and ten wounded, and one Havildar of the Dogras, who was killed coming down the hill to Chambheri.

After this lesson the Hasanzāis did not commit any act of hostility towards Government till August 1863, when they made a raid in force (500 to 600) under Kūtab Shah on the Tanāwal villages of Shushi, Chumiar,

Bandi, Nawashah, Jrabu, Dargarian, and Bai, burning them and carrying off some cattle.

The fort of Shūngzi, which is in the middle of these villages, was useless, as it had a garrison of only five men.

The Amb authorities asserted that this outrage was instigated by Ata Mahamad Khān, the feudatory Khān of Agror, and there can be little doubt that he was implicated in it.

In the first plan of operations proposed in October 1863 for the expulsion of the Hindūstāni fanatics from Malka, it was intended that the force should afterwards cross the Mahaban to the Indus and punish the Hasanzāis on the Black Mountain; but, owing to the unexpected course of events, this plan was never executed.

The Hasanzāis subsequently waited on the Deputy Commissioner of Hazāra at Darband and entered into engagements which were adhered to till a section of them was induced by Ata Mahamad Khān of Agror to join in the attack on the Oghī Thana on the 30th July 1868. They were afterwards engaged in all the Agror attacks during August, but submitted when General Wilde's force advanced up the Black Mountain. (*Unwin, Lockwood, Bellew, Abbott, Mackeson, Napier, Cote.*)

HASHTNAGAR—

A division of the Pēshāwar district (so called from the eight large villages, Tangī, Sherpao, Umarzai, Tūrangzai, Utmānzai, Rajar, Chārsada, and Prāng) lying along the left bank of the Swāt river, from where it leaves the hills to its junction with the Kābal river. These villages were all built on the rich land along the old bank of the river, but the stream has now retired some miles west, leaving a highly productive tract.

Hashtnagar appears to have been first brought extensively under cultivation in the time of Akbar by Mahamadzai emigrants from Kandahār. They paid half the produce of their lands to the Alī Khēl Khāns, who held the district in jagir for military service. Above 55 years ago the Alī Khēl were removed, and for 17 years Yar Mahamad, Governor of Pēshāwar, held it with the rest of Pēshāwar, but 30 years ago it was again made over to the Barakzais. The inhabitants are now Mahamadzais and Miāns. A considerable quantity of sugar is grown in the division.

The Miāns trade a good deal with Panjkōra and Swāt and Chitrāl. All the villages are large and thriving, and have a perfect understanding with their hill neighbours. The population of Hashtnagar in 1868 was 58,376, or 203 to the square mile, of which 47,513 were adult males. In religion 56,682 were Mahamadans, 1,690 Hindūs. In race 879 were Syads, 1,773 Khataks, 3,310 Mohmands, 22,089 Mahamadzais, 217 Popalzais, 1,388 Parāchas, 1,233 Khojas, 1,301 Kashmīrīs, 24,126 miscellaneous Mahamadans, 839 Khatris, 650 Aroras. There are 45 villages in the division, the area of which is 287·4 square miles, of which 109·23 are cultivated. The number of enclosures are 10,804, of houses 14,495, giving 5 souls to an enclosure and 4 to a house.

*The following statistics of villages in the Hashtnagar division of the Pēshāwar district are furnished by Captain Hastings, Settlement Officer.*

| Name. | Population. | | Number of houses. | Number of ploughs. | Mosques. | Shops. | Names of headmen. | Stock. | | | | | | | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. | Sections of village. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Souls. | Adult males. | | | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. | Donkeys. | Mules. | Others. | | | | | |
| Aba-bakrī ... | 287 | 101 | 82 | 23 | 1 | 2 | Gholām Mohiudin... | ... | 59 | 4 | ... | ... | ... | 134 | *Kharif.* Sugarcane, rice, cotton, makki. *Rabi.* Wheat, barley. | Swāt river | Ordinary | Popalzai ... | 1 Dūrani. 2 Seri Khor. |
| Tarnab ... | 1,107 | 405 | 340 | 136 | 7 | 15 | 1 Mahbūb Khān ... 2 Mīr Aslam. 3 Habībūla Khān 4 Shāhbāz Khān. 5 Hamīd Khān. 6 Pūrdil Khān. | 6 | 189 | 10 | ... | ... | ... | 286 | *Kharif.* Sugarcane, rice, cotton, vegetables. *Rabi.* Wheat, barley, masūr. | Ditto ... | Ditto ... | Mahamadzai, Miscellaneous. | 1 Akū Khēl 2 MadaKhēl. 3 Mando Khēl. 4 Masim Khēl. |
| Agra ... | 1,789 | 624 | 436 | 215 | 8 | 8 | 1 Firoz Khān ... 2 Mastmir. 3 Mobarik Shāh. | 4 | 394 | 65 | ... | ... | ... | 781 | Same as in Aba-bakrī. | Ditto ... | Ditto ... | Mahamadzai ... Akhūn Khēl. Syads. Kākā Khēl, &c. | 1 Musa Khēl. 2 Akhun Khēl. 3 Seri Khor. |
| Prang ... | 8,241 | 2,525 | 2,424 | 278 | 28 | 63 | 1 Hakumat Khān... 2 Adil Beg. 3 Khairula Khān. 4 Sarfirāz Khān. 5 Madat Khān. 6 Ghuffār Khān. 7 Najīm Khān. 8 Shāhbaz Khān. 9 Shādī Khān. 10 Fakīr Khān. 11 Lashkar Khān. 12 Niāmat Khān. | 32 | 934 | 1,662 | 151 | ... | ... | 1,922 | Same as in Aba-bakrī. *Kharif.* *Rabi.* Wheat, barley, ads, and sarshaf. | Ditto ... | Ditto ... | Mahamadzai ... Syads, &c. | Seri Khor. Musa Khēl. Sado Khēl. Yasīnzai. Safer Khēl. |

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Shekh Killi ... | 350 | 77 | 53 | 36 | 1 | 1 | Masamat Bībījān, widow of Mahamad Azim Khān, represented by Faiztalb. | 2 | 8 | ... | ... | ... | ... | 120 | *Kharif.*<br>Jowar, rice, cotton.<br>*Rabi.*<br>Wheat, barley, ads, sarshaf. | Ditto ... | Ditto ... | Dūrānī ...<br>Popalzai.<br>Mianjan.<br>Mahamadzai. | 1 Dūrānī<br>2 Seri Khor. |
| Sherpao ... | 1,839 | 691 | 592 | 256 | 13 | 17 | 1 Abdula ...<br>2 Ali Akbar.<br>3 Kasim.<br>4 Zorāwar Khān.<br>5 Mīr Aslam.<br>6 Sher Zamān. | 18 | 582 | 328 | 27 | ... | ... | 686 | *Kharif.*<br>Jowar, rice, cotton.<br>*Rabi.*<br>Wheat, barley. | Ditto ... | Ditto ... | Mahamadzai ...<br>Miscellaneous. | 1 Yakūbzai.<br>2 Bahakzai.<br>3 Sulemanzai.<br>4 Ghurrahzai.<br>5 Wasazai.<br>6 Seri Khor. |
| Abazai ... | 1,313 | 436 | 226 | 82 | 7 | 4 | 1 Chigan ...<br>2 Habibula Khān.<br>3 Abdul Rehmān.<br>4 Nowass. | 5 | 139 | 12 | ... | ... | ... | 113 | Ditto ... | Ditto ... | Ditto ... | Yūsafzai ...<br>Bajori.<br>Prachah.<br>Miānjan. | 1 Maira Khēl.<br>2 Kor Umra Khān.<br>3 Mīr Arab Khān.<br>4 Yar Mahamad Khān. |
| Jara ... | 370 | 149 | 99 | 40 | 2 | 3 | 1 Amān Khān ...<br>2 Asaf Khān.<br>3 Umra Khān.<br>4 Ata Mahamad. | 1 | 86 | ... | ... | ... | ... | 79 | Same as in Abazai. | Ditto ... | Ditto ... | Mahamadzai ...<br>Gumriānī.<br>Chamkaniwāl.<br>Chāwal, &c.<br>Afghāns. | 1 Nasratzai.<br>2 Barahzai. |
| Garhī Behar... | 273 | 199 | 79 | 32 | 4 | 1 | 1 Umra ...<br>2 Mīr Afzal.<br>3 Alanūr.<br>4 Salīm. | ... | 65 | ... | 2 | ... | ... | 115 | *Kharif.*<br>Sugarcane, rice, jowar.<br>*Rabi.*<br>Wheat, barley, masur. | Ditto ... | Ditto ... | Rānīzai ...<br>Gūjar.<br>Lodi. | 1 Ranīzai Bala.<br>2 Palezai Payān<br>3 Todeh.<br>4 Gūjran.<br>5 Seri Khor. |
| Dági Gholám Kádir. | 284 | 83 | 63 | 18 | 1 | 1 | 1 Zarīf ...<br>2 Amīn. | 1 | 55 | ... | 8 | ... | ... | 181 | Ditto ... | Ditto ... | Ditto ... | Yusafzāi ...<br>Awans. | 1 Sharif.<br>2 Aimal. |

HAS

## *Statistics of villages in the Hashtnagar division*—continued.

| Name. | Population. | | Number of houses. | Number of ploughs. | Mosques. | Shops. | Names of headmen. | Stock. | | | | | | | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. | Sections of village. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Souls. | Adult males. | | | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. | Donkeys. | Mules. | Others. | | | | | |
| Nandeh ... | 598 | 230 | 161 | 67 | 2 | 3 | Syad ... | ... | 130 | ... | 13 | ... | ... | 252 | *Kharif.* Sugercane, rice, jowar. *Rabi.* Wheat, barley, masur. | Swát river | Ordinary | Mahamadzai. Kazi Khēl. Kashmīrī. Dūranī. | 1 Kandī Bálá. 2 Kandī Payán. |
| Kot ... | 215 | 84 | 58 | 12 | 1 | 1 | Fateh Khán ... | ... | 50 | ... | ... | ... | ... | 76 | *Kharif.* Sugarcane, rice, jowar, cotton. *Rabi.* Wheat, barley. | Ditto ... | Ditto ... | Mahamadzai. Syads. | 1 Salazai. 2 Inayatzai. 3 Khūdazai. 4 Seri Khor. |
| Totaki ... | 204 | 86 | 55 | 17 | 1 | 2 | Mahamad Beg, represented by Gholám Mohiudīn. | ... | 40 | ... | ... | ... | ... | 21 | *Kharif.* Jowar, cotton, rice. *Rabi.* Wheat, barley. | Ditto ... | Ditto ... | Dūranīs Afrīdis. Shekhs. Syads. | 1 Mahamadzai. 2 Sher Mahamad. |
| Chīna ... | 1,008 | 332 | 286 | 87 | 6 | 8 | Moasim ... | 8 | 204 | 12 | ... | ... | .. | 579 | *Kharif.* Rice, sugarcane, cotton, mung. *Rabi.* Wheat, barley, masur, melon. | Ditto ... | Ditto ... | Awáns. Miscellaneous. | 1 Awán. 2 Seri Khor. |

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Garhi Dildár | 519 | 185 | 139 | 58 | 2 | 2 | Abdūl Hakīm ... | 1 | 123 | 12 | ... | ... | ... | 234 | *Kharif.* Rice, jowar, cotton, sugarcane. *Rabi.* Wheat, barley. | Ditto ... | Ditto ... | Gūmrianī. | No kandī in this village. |
| Mirzadher ... | 807 | 247 | 252 | 60 | 6 | 8 | 1 Hastam Khán. 2 Amīr Khán. 3 Ghazīudīn. 4 Mahamad Yusaf. | 5 | 153 | 1 | 1 | ... | ... | 251 | Ditto ... | Ditto ... | Ditto ... | Mahamadzai. Dūranī. | Ditto. |
| Dheri Zardád Khán. | 644 | 196 | 165 | 106 | 5 | 4 | Moman Khán ... | 4 | 130 | 150 | ... | ... | ... | 177 | *Kharif.* Jowar, charrī, moth, kangnī, mash. *Rabi.* Wheat, barley, sarshaf. | It has no water-supply. | | Dūranī. Popalzaī. | Ditto. |
| Nīsata ... | 2,021 | 619 | 390 | 287 | 7 | 11 | 1 Pūrdil ... 2 Sado. 3 Nawáb, son of Mūla Kalim. 4 Nawáb, son of Amán Beg. 5 Amīrgūl. 6 Kalandar. 7 Mohib Khán. | 8 | 707 | 800 | ... | ... | ... | 1,240 | *Kharif.* Jowar, charri, moth, kangni, mash. *Rabi.* Wheat, barley, sarshaf. | See No. 17 ... | | Mahamadzai. Miscellaneous. | 1 Shekh Mali. 2 Kuker Khēl. 3 Lali Khēl. 4 Nugra Khēl. 5 Misrī Khēl. 6 Ari Khēl. 7 Bora Khēl. |
| Utmánzai ... | 3,110 | 1,112 | 1,278 | 177 | 25 | 62 | 1 Sháhbáz Khán ... 2 Maira Khan. 3 Sīkandar. 4 Yár Mahamad. | 11 | 841 | 1,074 | 4 | ... | ... | 539 | *Kharif.* Jowar, rice, sugarcane, senna, cotton. *Rabi.* Wheat, barley. | Swát river | Ordinary. | Mahamadzai. | 1 Sharīf Khēl. 2 Pris Khēl. 3 Seri Khor. |

*Statistics of villages in the Hashtnagar division*—continued.

| Name. | POPULATION. Souls. | Adult males. | Number of houses. | Number of ploughs. | Mosques. | Shops. | Names of headmen. | STOCK. Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. | Donkeys. | Mules. | Others. | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. | Sections of village. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Dosara ... | 325 | 60 | 73 | 39 | 1 | 1 | Mansūr Khán ... | ... | 80 | ... | ... | ... | ... | 75 | *Kharif.*<br>Charri ...<br>*Rabi.*<br>Wheat, barley, sarshaf. | See No. 17 ... | | Khatak.<br>Awán.<br>Kashmīrī.<br>Teli.<br>Miscellaneous. | 1 Khatak.<br>2 Awán.<br>3 Kashmīrī.<br>4 Teli.<br>5 Seri Khor. |
| Behram Dheri | 317 | 130 | 100 | 81 | 1 | 6 | Mīr Hasn Khán ... | 3 | 170 | 378 | ... | ... | ... | 152 | No kharif crop, except charri, provided there is plenty of rain.<br>*Rabi.*<br>Wheat, barley. | See No. 17 ... | | Mahamadzai. | No kandi. |
| Tangī Barazaī. | 3,081 | 1,475 | 871 | 395 | 50 | 45 | 1 Mīr Hasn Khán.<br>2 Amán Sháh.<br>3 Jamder.<br>4 Bahadūr.<br>5 Karm Khán.<br>6 Basher.<br>7 Niámat.<br>8 Hukmat.<br>19 Mīrazád.<br>10 Mīr Ahmad.<br>11 Rustam Khán.<br>12 Syadgūl.<br>13 Ghazar.<br>14 Usman.<br>15 Zamán Sháh.<br>16 Khūdadád.<br>17 Mīr Mahamad.<br>8 Ismáil. | 27 | 685 | 270 | 3 | ... | ... | 814 | *Kharif.*<br>Rice, jowar, cotton.<br>*Rabi.*<br>Wheat, barley. | Swát river | Ordinary | Ditto ... | 1 Mula Khēl.<br>2 Marūf Khēl.<br>3 Nando Khēl. |

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Tangī Nasratzai. | 4,188 | 1,566 | 948 | 233 | 60 | 50 | 1 Azim Khán ...<br>2 Alaf Khán.<br>3 Samand Khán.<br>4 Habīb Khán.<br>5 Adil Sháh.<br>6 Haīder Khán.<br>7 Mokarrim Khán.<br>8 Abbás. | 54 | 1,352 | 1,551 | 6 | ... | ... | 1,020 | Ditto ... | Ditto ... | Ditto ... | Ditto ... | 1 Safir Khēl.<br>2 Charsada.<br>3 Pati Khēl. |
| Harí Chand | 1,089 | 322 | 248 | 147 | 3 | 7 | See Tangī Nasratzai. | 10 | 513 | 1,199 | ... | ... | ... | 250 | *Kharif.*<br>Kangni, charri.<br>*Rabi.*<br>Wheat, barley. | See No. 17 ... | | Mahamadzai.<br>Mohmands. | See Tangī Nasratzai. |
| Chársada ... | 6,522 | 938 | 1,838 | 485 | 40 | 212 | 1 Amīr Khán ...<br>2 Hazrat Mīr.<br>3 Hasn Khán.<br>4 Mahamad Khán.<br>5 Rūstam Khán.<br>6 Hyát.<br>7 Izat.<br>8 Najaf Khán.<br>9 Janghaz.<br>10 Nasīr Khán.<br>11 Lilaf. | 17 | 1,013 | 1,451 | 28 | ... | ... | 1,372 | *Kharif.*<br>Sugarcane, rice, cotton, jowar.<br>*Rabi.*<br>Wheat, barley. | Swát river. | Ordinary. | Mahamadzai.<br>Kamangar.<br>Awan.<br>Pracha.<br>Moghal.<br>Miscellaneous. | 1 Sipayán.<br>2 Painda Khēl.<br>3 Sīnzai.<br>4 Zikriyazai.<br>5 Seri Khor. |
| Dargaī ... | 546 | 175 | 152 | 56 | 2 | 2 | 1 Mīr Alam ...<br>2 Hazrat Sháh.<br>3 Janghaz.<br>4 Atai Khán. | ... | 220 | 380 | ... | ... | ... | 176 | *Kharif.*<br>Charri ...<br>*Rabi.*<br>Wheat, barley, sarshaf. | See No. 17 ... | | Besūt.*<br>Mahamadzai.<br>Awán.<br>Khatak. | 1 Besūt.*<br>2 Sipayán.<br>3 Awán.<br>4 Khatak. |
| Torangzai ... | 3,778 | 745 | 1,166 | 524 | 12 | 15 | 1 Sirbiland ...<br>2 Amīn.<br>3 Sahibgūl.<br>4 Mīr Báz.<br>5 Manawar.<br>6 Syad Ahmad.<br>7 Arsala.<br>8 Akbar Sháh.<br>9 Faīztalb.<br>10 Moazimdīn.<br>11 Pasand. | 32 | 1,009 | 483 | ... | ... | ... | 947 | *Kharif.*<br>Same as in Charsada.<br>*Rabi.*<br>Wheat, barley, masur, sarshaf. | Swát river. | Ordinary | Mahamadzaī.<br>Dūránī.<br>Awán.<br>Miscellaneous. | 1 Hasn Khēl.<br>2 Musa Khēl.<br>3 Seri Khor. |

*Statistics of villages in the Hashtnagar division*—concluded.

| Name. | Population. | | Number of houses. | Number of ploughs. | Mosques. | Shops. | Names of headmen. | Stock. | | | | | | | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. | Sections of village. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Souls. | Adult males. | | | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. | Camels. | Donkeys. | Mules. | Others. | | | | | |
| Rajar ... | 2,686 | 836 | 924 | 424 | 16 | 11 | 1 Mīr Ahmad ...<br>2 Habībula.<br>3 Sarwar Khān.<br>4 Azād Khān.<br>5 Tūra Bāz.<br>6 Daūd.<br>7 Mansūr.<br>8 Gholām Mohī-udīn.<br>9 Monawar.<br>10 Sherdil.<br>11 Baidūla. | 9 | 485 | 652 | 14 | ... | ... | 964 | *Kharif.*<br>Same as in Charsada.<br>*Rabi.*<br>Wheat, barley, masur, sarshaf. | Swāt river | Ordinary | Mahamadzaī.<br>Dūrānī.<br>Baghhān. | 1 Salārzaī.<br>2 Ināyatzaī.<br>3 Khaderzai.<br>4 Serī Khor. |
| Umarzai ... | 3,378 | 838 | 920 | 376 | 31 | 12 | 1 Hastam Khān...<br>2 Mīr Hamza.<br>3 Jamdād.<br>4 Mobīn.<br>5 Arsla Khān.<br>6 Allahnūr.<br>7 Gholām.<br>8 Chikan. | 22 | 1,002 | 607 | ... | ... | ... | 918 | Ditto ... | Ditto ... | Ditto ... | Mahamadzaī.<br>Dūrānī.<br>Khatak. | 1 Bar Kandī.<br>2 Kūz Kandī. |

HATĀLA—

A village in the Kolāchī division of the Dera Ishmāīl district, 7 miles south-west from Takwāra, 10 miles north-east from Kolāchī, 15 miles south-east of Tānk, and 24 miles north-west of Dera.

It has 180 houses, all built of mud, 10 shops and 2 mosques. The population amounts to 777 souls, of whom 253 are adult males. The inhabitants are composed of 700 Jats, 57 Pathāns, 20 Hindūs.

The water-supply is from a large tank to the west of the village, but in dry weather water has to be brought from 5 miles off. The village has 14,223 bīgas of unirrigated land, of which only 2,222 are cultivated. The produce consists of wheat, barley, bajra, and mustard, but hardly any supplies are procurable here except after long notice; a little cotton cloth is also made. The stock of the village embraces 4 horses, 382 cattle; and the headmen are Alī Khān, Kamāl Khān, &c.

There is a small police post, and a travellers' bungalow here. (*Macauley.*)

HAVED—

A village in the Banū district, 11 miles from Banū, situated in an open and cultivated country on the left bank of the Gūmbīla. Supplies are procurable after notice, and water is plentiful. There is a small mud fort here. (*Roberts.*)

HAVELIĀN—

An unwalled village in the Harīpūr division of the Hazāra district. It has 349 mud houses, 2 shops, and 5 mosques. The population amounts to 1,522, composed of 329 Jadūns, 373 Awāns, 32 Syads, and 788 others. The water-supply is from the river Dorh, and is good and plentiful. The produce consists of 'makai', barley, wheat. Supplies are procurable in small quantities after due notice. The stock of the village embraces 2 horses, 685 cattle, 383 sheep, and goats, 19 donkeys, 18 mules. The headman is Amīr Khān. (*Wace.*)

HAZĀRA—

A district of the Panjāb, the most north-westerly of all the Cis-Indus districts. It is bounded on the north by various independent tribes, on the west by the Indus, on the south by Rāwal Pindī, and on the east by Kashmīr, or speaking accurately, the boundary line runs as follows:—Commencing from the Indus 1 mile above Mahābāra, it takes to the hill and runs up to Chūmbī, passes a mile west of Chambheri and then ascends by that spur of the Black Mountain along its crest, passing Pabal Galī, Panjī-kī-Galī, Jabai, to Chitabatr, whence it descends by the Mana-kī-Dana spur to Jāl-kī-Galī, whence it then continues still along the crest of the ridge past the Kiarkot and Kūndra peaks, and Kiām-kī-Galī, when it turns north and runs above the Chatr plain to near Chūmrī. So far the boundary is natural, keeping to the main crest of the range; but here according to Colonel Johnstone's map it leaves this clear line of demarcation and descends into valleys draining to Nandihār, crossing the head of them in an irregular manner to the Mūlkī peak, where it recovers the crest of the water-shed and continues along it, passing the head of the Siran by the Sona and Khando and Charka peaks to the Mūsa-kā-Masala, whence it runs north-east the whole way along the crest, dividing the drainage of Kohistān from that of Kaghān as far as Lolūsar. Thence it goes on the same range, which however drains to Chilās on the north. The boundary now leaves this main range and goes south along the crest of a similar ridge

which divides the drainage of the Kūnhār from that of the Kishanganga, and this continues down to where the road from Mozafarabad to Garhī crosses it, when the boundary leaves the main spur and turns abruptly to the south-west to the Kūnhār, which it follows to its junction with the Jhelam and then continues along that river to below Dehval, when it leaves it and ascends to the Dehval police station, where it meets the boundary of the Pīndi district, with which it runs to the Indus, whence it continues up the middle of that river to the point from which we commenced.

The length of Hazāra from the head of the Kāghān glen to the village of Koliān, near Hasan Abdāl, is about 130 miles, and its breadth at its broadest part, *viz.*, from the Indus at Torbela to the Jhelam below Dehval, about 40 miles. Its area is 2,994 square miles or 19,16,336 acres.

Hazāra is divided for administrative purposes into 4 parts: Harīpūr, Mānsera, Independent Tanāwal, and Kāgān. The first may be said, roughly speaking, to consist of the drainage of the Dorh and the Haro, and the second of that of the Māngal and the Siran and lower Kūnhār; the third is a block of territory to the north-west of the district, draining principally to the Indus direct; the last consists of the upper portion of the Kūnhār valley.

The surface of the district is very varied; to the south, it has the Harīpūr plain and the low hills of Gandgarh, Badnak and the southern portion of Khānpūr, and in the upper part of the district there is the Orash (Abbottabād) plain about 4,000 feet in elevation, with the Paklī plain on the north, and all the rest of the district consists of mountains and narrow glens.

Ethnographically, the divisions of this district are more marked; the Kāghān glen is almost entirely peopled by Gūjars, though the proprietors are Syads, while the lower portion of the Kūnhār valley and all the valleys west of it, as far as the Black Mountain, are owned by Swātīs. Next to the Swātīs in the centre of the district, north and south of Abbottabad are Jadūns, while west of Jadūns to the Indus are Tanāwalīs.

The south portion of the district is owned by Bombas, Dhūnds, Karāls, and Gakhars, and the tracts on the Indus by Ūtmānzais, Mashwānīs, and Tārkhelis.

Hazāra possesses the usual picturesque aspect of other Himalayan districts. The outer portion consists of finely cultivated plains in the midst of low, treeless hills; but in the interior of the district, the hills increase in height, in verdure, and level land disappears.

The district may be said to be entirely composed of mountains which rise from a point at the extreme north-east source of the Kūnhār river beyond the Lolusar Lake. Here is a main range which divides the drainage of the Jhelam from that of the Indus and a continuation of the Himalayan chain, which comes from the sources of the Satlej. Near this point rises the peak of Nanga Parbat, 26,629 feet in height and then the range sinks to the sources of the Kūnhār, where it reaches about an elevation of 15,000 feet, from which it enters the Hazārā district. It first throws off one main spur, which runs south and forms the water-shed of the Kūnhār and Kishanganga rivers, till it is stayed by the junction of the former with the Jhelam. This range is very steep and descends into both valleys with great abruptness, but, as it forms the extreme boundary of Kāgān, no more need be said of it. The crest of the next spur thrown off by this range forms the boundary between Chilās Kohistān and Kāgān. It runs south-

west draining on the south of the Kūnhār till it arrives at the Mūsa-ka-Masala peak, 13,378. Here a spur is thrown out to the south, passing by the peaks of Shadal, Doda 10,114, Dana 8,322, Masūr 6,984, Dodiāl 4,102, where, with the point where the Garhī-Mansera road crosses, it reaches its lowest. From this it begins to ascend again, and passes south by the peaks of Daban Phūt 6,654, Signar 8,645, Tandiānī 8,845, Masta 8,435, Ucha Trapi 9,501 to Mian Jani 9,793, whence it again descends by Mūrchpūrī 9,232, Kamar 8,919, Chānglagalī, Chūmbi 8,751, Khaīrigalī, Kūldana 7,060 to Marī 7,200, when it passes out of the Hazāra district. As it would be impossible to note all the spurs of this range, which Captain Wace calls "the back-bone of the physical formation of the district," it will be sufficient to state that, on its eastern face, the spurs are all short and steep, and that it drains into the Kūnhār as far as Patan, the junction of the Jhelam, and thence into the latter river. On the west, however, it is more important, and, a short summary of its ramifications is necessary. At first, this range drains direct into the Bhogarmang branch of the Siran, then into Paklī, and then by the Ichar to the Siran, and lastly by the Māngal, a stream which crosses the Abbottabād, Mānsera road at 7 miles from Abbottabād. At about 3 miles from Māngal towards Abbottabād is an almost imperceptible water-shed, which divides the drainage of the Māngal from the Dorh, into which this range now drains. To the south the range drains into the Haro. From the water-shed mentioned above a spur runs south past Abbottabād, and then divides into two near Habība, one running north again towards the Māngal and the other south-west parallel to the Dorh. The first range drains north to the Māngal and south to the Miān Khākī and Sari ravines, and has a direction irregularly east and west, rising about its centre to the Bilihana peak, 6,192. The second spur drains north to the Miān Khākī and south to the Dorh and ends a couple of miles east of Harīpūr, and is the range seen on the left on the road thence to Abbottabād. The next spur which this range throws out, leaves it a mile east of Kālābāgh; it then runs west towards Bārāgali and is crossed at this point by the Abbottabād-Marī road. Thence it rises into the Taumi peak 8,025, and runs south-west between the Dorh and the Haro, decreasing rapidly in height as the following peaks on its crest show:—Mohar 5,815, Kasil 4,161, Mārī 4,685, Gali 4,584, above Gulmah 3,511, till it ends in the Serh peak 4,005 above Ūsmān Khatir.

The last spur of this range starts in the Pindī district from Ghora Gali a few miles west of Marī and runs south of the Haro and parallel to it, and forms the south boundary of the Hazāra district.

There is yet another range, which, starting from the same point, Mūsa-ka-Masala, first runs to the west, bounding the district on the north as far as above Kabl in Agror. From this point the spur divides; one runs still west by Kundra, Riarkot, Manakidana to Chitabatr, where again it breaks into two, one running by Machai to the Indus, the other south-west, parallel with the Ūnār, to the Indus, also at Barādar. This spur is called the Black Mountain. The second branch of the northern range runs south, dipping at the Kathaigalī and rising to the Bāgh Dana peak 6,630, again to dip at the Sūsal pass and rise to the Guria peak 6,812. It then runs for a time to the west to turn the head of the Dara ravine, when it turns south to the Chakole peak 6,950, and rises to Bahingra 8,503, its highest point.

From this it turns west to Dabankot 7,528, and then turns south past

Khūmbiān 5,961, Ghar Lakiān 3,702, Dodha 4,516, and is ended by the junction of the Indus and Siran. This range on the west and north drains uniformly to the Ūnār till the Dabankot peak is passed, whence it drains direct to the Indus, and the whole of its eastern and southern water-shed is to the Siran.

The Gandgarh range may be said to be an isolated hill, but it is connected by an indistinct water-shed, crossed close to the south of Harīpūr with the range described above as commencing at Kālābāgh and ending at Ūsmān Khatir.

These are all the ranges of this district; space will not allow me to describe them more fully. In studying them, it becomes noticeable that Hazāra Proper, *i. e.*, excluding Kāgān, Agror, and Independent Tanāwal, is bounded on all sides by these two ranges; and only at the debouchement of its main rivers, the Siran, Dorh, and Haro, is it possible to get out of the district without crossing one or other of these main water-sheds.

Though entirely mountainous in its surface, there are portions which, by comparison with the rest of the district, may be termed plains. Of this nature is the Paklī plain, situated north of Mānsera; this has a length from Mānsera to Shankiārī of about 10 miles, and a breadth from Khākī to the east of Dodial of the same. The Mānsera plain is about 5 miles long by 2½ miles wide. The Māngal plain is something smaller and more irregular. The Abbottabād or Orash plain extends from Mīrpūr to the south of Abbottabād cantonment, a distance of 5 miles, and its breadth at the broadest, *viz.*, from Abbottabād to Nāwāshahr, is about 3½ miles. All these plains are of the same nature and appear to be the beds of ancient lakes gradually filled up by the débris washed down from the hills, which has forced the water to make channels for itself; these latter are the ravines which now so markedly score the whole face of these plains. This idea too is strengthened by the fact that all are surrounded by hills, and have each only one narrow gorge as an exit of their water. The small plain, or plateau, of Chatr, in the Konsh valley, may be mentioned here; it has an area of about 4 square miles and an elevation of 6,000 feet. The plain of Harīpūr is also about 10 miles square, and seems to partake of the nature of the above.

The plain of the Haro, which extends for about 5 miles in this district, is continued in that of Rāwal Pindi for many more miles.

Besides these there are smaller plains, such as those of Torbela, Khālsa, Maidān, Badnak, Bagra, Rajūia, Agror, which consist of strips of level land of varying width on the banks of the streams which drain them.

The rivers of Hazāra are the Kūnhār, Ūnār, Siran, Māngal, Dorh, and Haro; these will be found described under their respective titles. The Indus also bounds the district on the west. In the higher parts of Hazāra water is everywhere abundant, springing from the mountain sides in almost every dell; but to the south and west of the district it is scarce in the hot weather. All the rivers are torrents at their commencement, only quieting down when they have descended to a level of about 3,000 feet. They are subject to sudden rises, and in the upper part of their courses their banks are everywhere of a very impracticable nature.

There are no canals in the district. The only lakes are in the Kāgān glen. These are mere mountain tarns, except Lolūsar; the others are Dodibatsar and Safr Malūk Sar, &c.

The ferries over the Indus in the Hazara district are—Kain, 1 boat; Darband, 1 boat; Amb, 1 boat; Dalmohat, 3 boats, capable of holding 100 men and fit for animals; Kazipūr to Patolian in the cold weather, and in the hot, between Bai and Jamāl Dekri.

I have no information of the meteorology or climate of the district except that detailed in the article on Abbottabād; yet it is probably not different from that of surrounding districts. In the plains of Hazāra, the climate is temperate throughout the year, but, though pleasant, these plains become from the excessive irrigation very feverish in the autumn. Torbela, Darband, and places on the Indus, though hot, receive much relief from the cold breeze which blows down the river from the snows of Gilgit. Snow falls on all the higher hills, and sometimes comes as low as 4,000 feet. Generally speaking, there is no snow below 10,000, before the end of November and by the end of March it has all cleared away. It seldom lies long anywhere below 7,000. The snow line in this district is not under 13,000 feet.

The following tabulated statement of the rainfall has been compiled from the district returns. Three rain-gauges are kept, one at Abbottabād and one at each of the Tehsīl stations of Harīpūr and Mānsera. The Marī rainfall is also given, because that station is only 4 miles south of the south-east portion of the district, and its climate and mountain character are the same as those of the hills which lie between it and Abbottabād.

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| *Harvest. | Months. | Latitude 3°48′. Abbottabád. Statistics from May 1857 to April 1868, 11 years. | | | Latitude 34°. Haripur. Statistics from May 1857 to April 1868, 11 years. | | | Latitude 34°22′. Mánsera. Statistics from May 1857 to April 1868, 11 years. | | | Latitude 33°55′. Marí. Statistics from May 1859 to April 1868, 9 years. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Highest. | Lowest. | Average. | Highest. | Lowest. | Average. | Highest. | Lowest. | Average. | Highest. | Lowest. | Average. |
| Kharíf ... | May ... | 10·90 | 0·03 | 2·87 | 6·53 | 0·08 | 1·18 | 8·16 | 0·20 | 1·63 | 21·14 | 0·22 | 4·14 |
| | June ... | 10·00 | 0·20 | 2·42 | 3·70 | 0·03 | 0·90 | 9·51 | 0·10 | 1·75 | 5·51 | 1·10 | 2·32 |
| | July ... ... | 15·20 | 3·30 | 8·11 | 13·65 | 1·26 | 5·17 | 10·48 | 0·23 | 5·99 | 18·88 | 1·25 | 7·83 |
| | August ... | 12·00 | 2·20 | 8·36 | 12·85 | 0·30 | 6·26 | 12·08 | 3·23 | 7·20 | 17·20 | 1·16 | 11·14 |
| | September ... | 8·00 | 1·50 | 3·15 | 4·59 | 0·90 | 2·68 | 4·75 | 0·45 | 2·16 | 6·66 | 1·51 | 2·85 |
| | October ... | 2·20 | 0·10 | 0·54 | 0·75 | 0·17 | 0·17 | 1·30 | 0·30 | 0·15 | 2·49 | 0·09 | 0·82 |
| | Total ... | 37·80 | 19·35 | 25·48 | 26·23 | 8·65 | 16·38 | 28·26 | 8·80 | 18·91 | 49·43 | 12·36 | 28·02 |
| Rabí ... | November ... | 2·60 | 0·10 | 0·80 | 2·05 | 0·01 | 0·24 | 1·40 | 0·20 | 0·34 | 2·22 | 0·05 | 0·33 |
| | December ... | 7·70 | 0·20 | 2·33 | 7·17 | 0·17 | 1·88 | 7·84 | 0·20 | 2·53 | 16·68 | 1·01 | 2·34 |
| | January ... | 6·30 | 0·80 | 3·57 | 5·53 | 0·65 | 3·00 | 6·30 | 0·70 | 3·46 | 2·84 | 0·05 | 0·58 |
| | February ... | 6·70 | 1·00 | 3·43 | 8·03 | 0·40 | 3·04 | 7·63 | 0·83 | 4·09 | 4·71 | 0·36 | 0·93 |
| | March ... | 9·40 | 1·40 | 4·36 | 5·57 | 0·56 | 2·75 | 8·14 | 0·77 | 4·39 | 6·73 | 0·90 | 1·81 |
| | April ... | 7·40 | 1·00 | 3·21 | 6·92 | 0·09 | 2·26 | 8·22 | 0·50 | 2·91 | 6·75 | 0·10 | 1·95 |
| | Total ... | 30·70 | 9·80 | 17·37 | 26·59 | 5·35 | 13·18 | 28·05 | 10·34 | 17·74 | 19·39 | 1·36 | 7·97 |
| | Yearly rainfall ... | 59·20 | 29·93 | 43·57 | 45·77 | 15·51 | 29·57 | 48·44 | 25·79 | 36·65 | 60·48 | 19·09 | 35·99 |

There is very little information regarding the mineralogy of the district. Iron ore is found at Bākot on the Jhelam and antimony has been excavated in small quantities near Bakot. A little gold is taken from the Indus which sells at Rs. 15 per tola.

The stock in the Hazāra district for the year 1867-68 was—

| | Panjāb Report. | Settlement Officer. |
|---|---|---|
| Cows and bullocks ... ... ... | 90,000 | 1,205,420 |
| Horses ... ... ... ... | 2,200 | |
| Ponies ... ... ... ... | 400 | |
| Donkeys ... ... ... | 6,000 | |
| Sheep and goats ... ... ... | 210,000 | 1,447,315 |
| Camels ... ... ... ... | 75 | |
| Total, live-stock ... ... ... | 308,765 | 349,975 |
| Carts ... ... ... ... | 9 | |
| Ploughs ... ... ... ... | 35,252 | 37,241 |
| Boats ... ... ... ... | 4 | |

An attempt was made by Major Adams to introduce the Merino sheep into Hazāra, but the experiment proved a failure owing to the dislike of the people to the innovation, and to the thorny woods in which the sheep are grazed obliging them to be kept close sheared.

The flocks of Hazāra wander from the low hills of the Rāwal Pindi district to the extreme northern end of Kāgān and Bhogarmang. The shepherds ordinarily spend the month of April in their own homes in Kashmīr and Northern Hazāra. In May they begin to drive their flocks to the higher regions of Kāgān and Bhogarmang, and even beyond on to the spurs of the Chilās territory. This is the lambing season. In the early part of September, they begin to drive the flocks back towards their homes. They spend a month at their homes harvesting their crops, if they have any. By the end of October they move off towards the lower hills for the winter season, and reach them about the middle of November. During the cold season the flocks are grazed on all the lower Hazāra hills, from the Tanāwal hills in the north-west to the Khānpūr hills in the south-east; and latterly, a large number of the flocks have been driven in the winter to the hills in the western half of Rāwal Pindī district. Some of the flocks also are driven for their winter-grazing as far as Jhelam. They remain in these warmer climates from November to the middle of March. The graziers then begin to drive the flocks back to their homes in Northern Hazāra; and reaching home by the middle of April, spend a month there, sowing and manuring their fields, and then in May start again for the higher mountains of Kāgān and Bhogarmang.

A flock (locally called *Ajar*) is ordinarily reckoned to be 200 head of sheep or goats. In small flocks called 'chauka' *(little)*, the sheep and goats graze together; in large ones they are generally separated; when a flock increases to near 500 head, it is divided into two. There is generally a shepherd and a dog to every 100 head.

The collection of a grazing tax from such a shifting body is a matter of some difficulty. The farmers have, in the first place, to employ a number of agents, generally about 25, and the following system of collection is ordinarily followed. The flocks, in passing from the summer grazing grounds,

cannot avoid using certain known bridges and passes, the principal ones being as follow:—

| Place. | Estimated collections. Rs. | Remarks. |
|---|---|---|
| Garhī Habībūla, bridge over the Kūnhār river. | 200 | Principally from Kashmīr flocks. |
| Shohal bridge, over the Kūnhār river ... | 400 | Three-fourths collected from Kashmir flocks, one-fourth from Bālākot flocks. |
| Bālākot ditto ditto ... | 700 | Nearly all contributed by Kāgān flocks, a little by Kashmīr flocks. |
| Mattikot pass between Bālākot and Shinkarī. | 300 | One-third contributed by Bālākot flocks; two-thirds by Bhogarmang flocks. |
| Dag pass on the Siran river between the Bhogarmang and Siran villages. | 400 | Konsh, &c. Bhogarmang flocks. These are also counted in their villages. |
| Kunjadī Galī on the north border of the Chatar plain in Konch. | 700 | From the flocks of the Alahī (independent) valley. If the farmer does not send good men here, the Alahī graziers refuse to pay. |
| TOTAL ... | 2,700 | |

Also, for some 10 or 12 years past, a number of flocks which before grazed in Kāgān have resorted in the summer to the Mochpūrī and Miānjānī ranges, and the farmer collects from them there. The farmer or his agent, on counting the flocks, levies the amount of the tax, and gives the grazier a receipt, stating the number of sheep and goats counted. The receipt does not state the sum levied. This is frequently in excess of what is due on the heads counted; the graziers leave part of their flocks behind, and the farmer knows it and demands more than what is due on the heads counted; a certain sum in excess is generally paid. The grazier then drives his flock on; and when the farmer or his agent has left the collecting station, goes back and fetches the rest of his flock. But the farmer is a match for the grazier. Having collected all he can at the principal bridges and passes, he follows the flocks to their cold weather grazing grounds, and demanding his receipts from the graziers, re-counts their flocks and makes them pay again on the number in excess of the receipt. If the flocks have gone on to the Rāwalpindī district, he of course fails to obtain this second counting. But he still has a third opportunity: when the flocks after the cold weather move back towards their summer grazing grounds, he again counts them and levies the tax on all sheep not covered by his receipts, and if the grazier has been unfortunate enough to lose the farmer's receipts, he will have to pay the whole tax over again. The enumeration, after all, is always to a certain extent incomplete; and the farmers' agents frequently collude with the graziers.

The settlement enumeration gives the following return of sheep and goats:—

| Tehsīl Harīpūr. | | Tehsīl Mānsera. | |
|---|---|---|---|
| Gandgar ... ... | 5,315 | Kāgān ... ... | 34,542 |
| Srīkot ... ... ... | 4,431 | Bālākot ... ... | 20,726 |
| Kandi Klah ... ... | 6,698 | Bhogarmang ... ... | 8,717 |
| Khānpūr ... ... | 9,838 | Kōnsh ... ... | 3,086 |
| Nāra ... ... ... | 3,575 | Boī ... ... | 3,063 |
| Dana and Bakot ... ... | 4,487 | Kachī ... ... | 4,862 |
| Other tracts ... ... | 22,907 | Other tracts ... ... | 12,488 |
| TOTAL ... | 57,251 | TOTAL ... | 87,484 |

Total, Hazara District ... ... 144,735

This enumeration does not include the Kashmīr and Alhī flocks which contribute to the grazing tax.

The following estimate of the flocks taxed by the annual farm was given to the Assistant Settlement Officer by the present farmers, who have had shares in the farm, off and on, for the last twelve years. This estimate does not include the Harīpūr Tehsīl's flocks, nor the flocks in the Mānsera Tehsīl, under 50 in number :—

| Flocks from Kashmīr and independent territory. | Head. | Mānsera Flocks. | Head. |
|---|---|---|---|
| From Kashmīr— | | Flocks grazed in Kāgān ... | 55,000 |
| Kotli flocks, 16,000 | | Flocks grazed in Bhogarmang | 20,000 |
| Flocks from Chakara and other parts 7,000 ... ... | 23,000 | Ditto in Konsh ... | 3,000 |
| From Alhi ... ... | 8,000 | Ditto on the Mochpūri and Mianjānī ... | 10,000 |
| Total ... | 31,000 | Total ... | 88,000 |

Total, flocks taxed 119,000 head of sheep and goats.

The farmers state, that the number of Kashmīr flocks grazing in Kāgān has fallen off largely during the last few years.

The population of the Hazāra district is formed as follows :—in Kāgān the inhabitants are principally Gūjars, the Syads being the proprietors; in Paklī, Agror, Konsh, Bogarmang and lower part of the Kūnhār valley the inhabitants are Swātīs. These are not of Afghān blood, but their customs are in every way the same. They are the descendants of the original holders of Swāt, who were expelled by the Yūsafzais.

The Bombas, Dhūnds, Karāls and Gakars, who inhabit the south-eastern portion of the Harīpūr division, are undoubtedly of Hindū origin.

The Jadūns, who occupy the Orash plain, are not Afghāns, but their customs assimilate them. The same may be said of the Tanāwalis.

The Ūtmānzai and Tarkhēlis are emigrants from the Ūtmānzai clan on the right bank of the Indus in the Ūtmānanma division of Yūsafzais. The Mashwanīs are said to be Syads from Afghanistān. The Awāns are spread all over the district, holding a number of villages in the Jadūn, Swātī and Tanāwali tracts.

The plain south of Harīpūr was formerly owned by small families of Tarīns, Dalazāks and Turks, but they have been gradually supplanted by the Gūjars.

Captain Wace gives the following table of the distribution of land, stock and population in Hazāra district :—

| | Square miles, cultivated. | Uncultivated. | Ploughs. | Souls. | Kine. | Flocks. |
|---|---|---|---|---|---|---|
| Bombas, Dhūnds, Karāls, Gakars | 114 | 426 | 8,550 | 71,306 | 49,506 | 20,963 |
| Hazāra plain ... ... | 93 | 75 | 4,604 | 47,545 | 22,391 | 14,795 |
| Ūtmānzais, Mashwanīs, Tarkhels | 59 | 139 | 2,940 | 26,626 | 13,836 | 14,420 |
| Swātīs ... ... | 183 | 373 | 10,140 | 90,970 | 55,238 | 38,794 |
| Tanāwalīs ... ... | 73 | 213 | 4,915 | 41,944 | 28,568 | 13,429 |
| Jadūns ... ... | 75 | 146 | 4,444 | 46,770 | 24,059 | 7,792 |
| Total ... | 615 | 2,175 | 37,241 | 340,340 | 205,420 | 144,735 |

The dress of the residents of the lower portion of the district differs little from that of the inhabitants of the Panjāb generally. A loose white 'kurta' and flowing 'paijamas'; the latter, sometimes loose and open at the ankle, and sometimes drawn like a Turkish trowser, constitutes the dress of the majority, to which the higher class add a 'lungi' as a girdle and another as a turban. The Khans wear the latter embroidered with gold. In the hill country, near the border, the garments, both tunic and trowsers, are often dyed of a deep blue, with a small skull cap for a head covering.

The prevalence of the dark blue dress and the blue turbans, often with a bright crimson border, strikes the traveller in Hazāra. The people seem much better dressed than is usual in the plains; there are none of those dirty-looking, half-naked men, whose costume is made up of nondescript pieces of cotton, very dirty and ragged.

The following exhaustive information regarding the soils of Hazāra is extracted from Captain Wace's settlement report:—

"On inquiry I found that the soils all over the district were classified "amongst the people in the following manner:—

| Irrigated Soils. | Unirrigated Soils. |
|---|---|
| 1 Bāgh. | 1 Chari. |
| 2 Bahardizamin. | 2 Bela Kund, Cho. |
| 3 Hotar. | 3 Maira, Mohri. |
| 4 Haranda Gār. | 4 Sikar, Rakkar, Retar. |
| | 5 Kalsi. |

"The 'bāgh' or garden soil is always situated in the immediate vicinity "of the village, and is cultivated principally by 'malliars' (mallis), a class of "cultivators superior in intelligence and industry to the other cultivators; "it is highly manured; and sugar-cane, opium, turmeric, and vegetables of "all descriptions are raised in it; the cultivator generally gets three crops a "year off it; it always pays cash rents, and corresponds with the 'zabti' lands "of the Panjāb; in Harīpūr and a few villages in the vicinity, it pays as "high a rent as Rs. 40 an acre. There are only 5,169 acres of this soil in "the district, divided over the main assessment divisions as follows:—

| Tract. | Acres. | Per cent. of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 40 | 0·2 |
| "Unirrigated plain tracts ... ... | 1,247 | 1·52 |
| "Irrigated plain tracts ... ... ... | 3,054 | 6·5 |
| "Temperate hills and high lands ... ... | 531 | 0·4 |
| "Cool mountain tracts ... ... ... | 297 | 0·3 |
| TOTAL, District ... ... | 5,169 | 1·3 |

"It is also called 'kata' land from the fact that the Sikh assessment was "always levied on it at a contract rate (*bil mukta*). It is the same kind of "land as is elsewhere called '*zabti*'.

"This term was mainly in use in Lower Hazāra. The word means '*outlying* "*land*.' The term signifies the irrigated land lying beyond the immediate "vicinity of the village; that is to say, the irrigated land on the cultivation "of which less pains are spent than on the 'bāgh' land. Garden crops cannot "be raised on it, and it varies in quality according to the original character "of the soil, the amount of manure it gets (generally not much), and the "character of the husbandry applied. Cereals, pulses, and cotton are raised on "it; and it generally yields two crops, of which the 'kharīf' is always a good "crop; but the 'rabī' is often poor for want of sufficient manuring. There

"are 10,264 acres of this soil in the district, divided over the main assessment "divisions as follows :—

| Tract. | Acres. | Per cent. of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 34 | 0·2 |
| "Unirrigated plain tracts ... ... | 1,764 | 2·2 |
| "Irrigated plain tracts .. ... ... | 6,255 | 13·0 |
| "Temperate hills and high lands ... ... | 629 | 0·5 |
| "Cool mountain tracts ... ... ... | 1,582 | 1·4 |
| Total, District ... | 10,264 | 2·6 |

"The lands classified under this soil are nearly all situated in the plain "tracts. Those so classified in the hill tracts only get an occasional watering "from the water which is not wanted at the time for the rice-lands.

"The 'hotar' lands are the good rice-lands of the hill tracts. There are "14,289 acres of this soil in the district, distributed over the main assessment "divisions as follows :—

| Tract. | Acres. | Per cent of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 94 | 0·5 |
| "Unirrigated plain tracts ... ... | 89 | 0·1 |
| "Irrigated plain tracts ... ... | 560 | 1·2 |
| "Temperate hills and highlands... ... | 7,399 | 5·6 |
| "Cool mountain tracts ... ... | 6,147 | 5·3 |
| Total, District ... | 14,289 | 3·6 |

"It will be observed that there are scarcely any 'hotar' lands in the low "arid hills and plain tracts. In the higher hill tracts it is the most valuable "soil. Rice is the only crop raised; the description of rice raised is for the "most part coarse and inferior. The largest continuous areas under rice "cultivation are situated on the banks of the Siran from the mouth of the "Bhogarmang valley to the western limit of the Baihr Kund ilaka; they "aggregate a continuous sheet of about 4,500 acres of irrigated rice-lands. "The rice-lands on the Bālākot ilaka, on the banks of the Kūnhār, also ag-"gregate about 1,000 acres; and in the Bālākot ilaka, there are some 900 "acres divided between 6 villages, irrigated from the hill streams above the "Jhelam river. The rest of the rice-lands are scattered about in smaller "patches. Speaking generally, the irrigation supply is constant and abun-"dant. Ordinarily each hill village has its patch of 'hotar' land, which is "to it much the same as the 'bāgh' land is to the plain villages, only a very "great deal inferior in value. The 'hotar' of the plain tracts is not valuable. "The greater heat of the plains enables the agriculturists there to raise "much more valuable crops than rice on their best irrigated soil.

"Under the head of 'harranda gar dhangar' is included two different classes "of soil. One is the 'dhangar' or 'barangar' land under irrigation. The other "is the 'harranda' land, also called 'gar' and 'garera.' The 'barangar' or "'dhangar' land is hard, stony, poor soil; such land is covered with large round "stones; and looking at it at first sight, there seems to be a good deal more of "stones than soil on it; this land is of small area, and is principally confined to "the tail end of the Dor river's irrigation between Harīpūr and its junction with "the Siran river; cereals are raised on it, and it only yields one crop a year. "The 'harranda gar' and 'garera' lands are of the poorest character; when the

"flood sweeps away the alluvial lands on the banks of the Haro, Dor or "Siran river, on its subsiding the old substratum of round stones and pebbles "is left exposed; the cultivator then proceeds to form this unpromising bed "into little square parterres; and by making a small irrigation channel from "the river's bed a little higher up to these parterres, he makes the river water "irrigate them,passing it slowly from plot to plot; he adds what soil he can "with his own hands and leaves the silt deposited from the water to do the "rest. On this miserable soil he raises a crop of the coarsest rice, that is to "say, he raises it unless another flood rises and sweeps it away when it is only "half-grown; but if the land escapes fresh floods, in a few years, by "perseverance in this way, a very fair rice-field is formed. There are 6,939. "acres f these soils in the district, distributed as follows:—

| Tract. | Acres. | Per cent. of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 17 | ... |
| "Unirrigated plain tracts ... ... | 969 | 1·2 |
| "Irrigated plain tracts ... ... | 5,941 | 12·7 |
| "Temperate hills and high lands ... | 7 | ... |
| "Cool mountain tracts ... ... | 5 | ... |
| TOTAL, District ... | 6,939 | 1·7 |

"The terms 'bari,' 'chari,' and 'lipara,' are applied to the unirrigated ma- "nured lands. They are mostly situated in the immediate vicinity of the "village site, and besides the manure they receive, they are fertilised by the "wash which flows from the village site during rainfalls. But these terms "are also applied to all unirrigated manured land; cereals, maize, wheat and "barley, are the crops principally raised on this soil. It invariably and "without intermission yields two crops a year; and both crops are excellent, "except in the coldest hill tracts (*e. g.*, Bakot, Sammundar Par, Kagaan); in "the hill villages where the winter is very severe, the 'rabī' crops on this soil "are of inferior quality. The crops on this soil rarely fail; they succeed "with only a little rain, and the rate of yield is treble that of the unma- "nured lands. When rented to tenants, it never pays a lower rent than half "the produce, and it sometimes pays so much as two-thirds. It sells or mort- "gages readily for Rs. 100 an acre, but is very rarely parted with. There "are 38,178 acres of this soil in the district distributed as follows:—

| Tract. | Acres. | Per cent of cultivation of tract. | Head of cattle per 100 acres cultivated. |
|---|---|---|---|
| "Low arid hills ... ... | 2,423 | 14·1 | 142 |
| "Unirrigated plain tracts ... | 6,689 | 8·2 | 59 |
| "Irrigated plain tracts ... | 2,180 | 4·7 | 71 |
| "Temperate hills and high lands ... | 11,039 | 8·3 | 83 |
| "Cool mountain tracts ... | 15,847 | 13·6 | 116 |
| TOTAL, District ... | 38,178 | 9·7 | 89 |

"The proportion of these soils is low in the irrigated plain tracts, because "the manure is there given principally to the irrigated 'bāgh' land. In all the "other tracts they are the mainstay of the villages in bad seasons. Those of "the temperate hills and highlands are perhaps the finest of the whole; in "that tract maize, wheat and barley, all three, thrive excellently, whereas

"maize thrives indifferently in the plain tracts, and wheat and barley thrive "indifferently in the cold hill tracts.

"This soil is known under a variety of names; *e. g.*, 'cho,' 'kund' 'bela,' "'dab,' 'negar,' 'las,' 'mal,' 'jabba,' 'nalla,' 'nari,' 'dungi' 'kachi,' 'gujrat,' "'gujhail,' &c. They all alike indicate a deep loam soil, free of stones, with "an abundance of moisture and exceptional facilities for retaining it, either "because it is situated in a hollow, or at the base of a hill or slope, or on the "banks of a stream or ravine. It yields one excellent crop per annum, "generally maize, wheat or barley; the rate of yield is much higher than "that of ordinary 'maira' land. The great value of this soil, independent of "its inherent fertility, is its comparative security from bad seasons. There "are 25,244 acres of this soil, distributed as follows:—

| Tract. | Acres. | Per cent of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 1,439 | 8.4 |
| "Unirrigated plain tracts ... ... | 8,974 | 11·0 |
| "Irrigated plain tracts ... ... | 3,270 | 7·0 |
| "Temperate hills and highlands ... | 6,228 | 4·7 |
| "Cool mountain tracts ... ... | 5,333 | 4·6 |
| TOTAL, District ... | 25,344 | 6·4 |

"The next quality of soil is known variously as 'Maira' in the plain lands; "and as 'Mohri,' 'Thala,' 'Thapla,' 'Dhan,' 'Danna,' in the hill lands. The "'Maira' lands are light soil, half clay and half sand, and generally free of "stones; they get neither manure nor irrigation; depend entirely on timely "rain; and yield only one crop per annum, either cereal or pulse; this crop is "generally a spring one; autumn crops are not ordinarily sown in this soil. "The terms 'Mohri,' 'Thala,' 'Thapla,' indicate the small level patches on the "hill tops; 'Dana' indicates the level top of a long ridge; 'Dhan' indicates a "table-land of some size, situate in a hill tract; their characteristics and agri- "culture are similar to those of the 'Maira' of the plain lands. These lands in "good rainy seasons all yield well. Their total area is 116,224 acres, dis- "tributed as follow:—

| Tracts. | Acres. | Per cent. of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 6,120 | 35·7 |
| "Unirrigated plain tracts ... ... | 37,547 | 46· |
| "Irrigated plain tracts ... ... | 12,947 | 27·7 |
| "Temperate hills and highlands... ... | 36,716 | 28· |
| "Cool mountain tracts ... ... | 22,894 | 19·7 |
| TOTAL, District ... | 116,224 | 29·5 |

"The next quality of soil is known variously as 'sikar,' 'retar,' 'rakkar,' "'dhāngar,' 'jhamra,' 'garera,' 'gār dana,' 'thangar,' 'harrānd.' 'Sikar' and "'rakkar' are hard soils, full of shale and gravel; 'dhāngar' and 'jhamra' are "hard clay soils, full of stones; all these soils are ploughed with difficulty, and "the crops are soon parched on them; 'retar' is sandy soil; 'garera,' 'gār,' "and 'harrānd' are terms applied to very stony land. These soils get no irri- "gation and no manure; they never bear more than a very scanty *rabī* crop, "generally barley and moth; *kharīf* crops are rarely, if ever, raised on them. "The crops on these soils are frequently lost for want of timely rain; they

"have little stamina, and scorch sooner than those on any other lands. "There are 97,572 acres of these soils, distributed as follow:—

| Tracts. | Acres. | Per cent. of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 3,773 | 22·0 |
| "Unirrigated plain tracts ... ... | 19,113 | 23·4 |
| "Irrigated plain tracts ... ... | 9,739 | 20·8 |
| "Temperate hills and highlands... ... | 45,485 | 34·5 |
| "Cool mountain tracts ... ... | 19,462 | 16·8 |
| TOTAL, District ... | 97,572 | 24·8 |

"The 'kalsi' soil is the worst of all. It consists of the narrow terraced "fields cut out of the sides of hills. They yield well the first year, but after- "wards the crops on them are very poor. Very inferior pulses are principally "grown on them; they get neither irrigation nor manure, and many crops "are lost. They are generally narrow, sloping, ill-drained, difficult of "access, and ploughed with difficulty; in many cases they cannot be ploughed "at all, but are cultivated with the spade. A heavy fall of rain in the "autumn will frequently break the terraces and wash the entire block of "terraced fields down the hill-side. The term 'kalsi' originally indicated "the point of a minaret, and, I presume, came to be applied to these fields "from the fact of their being situated high up the hill-sides—

| Tracts. | Acres. | Per cent. of cultivation of tract. |
|---|---|---|
| "Low arid hills ... ... ... | 3,195 | 18·6 |
| "Unirrigated plain tracts ... ... | 5,349 | 6·5 |
| "Irrigated plain tracts ... ... | 2,874 | 6·1 |
| "Temperate hills and highlands... ... | 23,886 | 18·1 |
| "Cool mountain tracts ... ... | 44,570 | 38·4 |
| TOTAL, District ... | 79,874 | 20·3 |

"I found from the measurement papers and from inquiry that the lands "lately thrown out of cultivation (*i. e.*, not cultivated either in the sea- "son of the measurements or in the season preceding) form an insigni- "ficant fraction of the total cultivation. They are therefore included with "the worst soil (kalsi), instead of being shown separately in the returns "herewith submitted.

"Of culturable land there is very little that is not already cultivated, *viz.*:

| Culturable land, uncultivated in | Acres. | Proportion of cultivated area per cent. |
|---|---|---|
| Low arid hills ... ... ... | 1,521 | 8·9 |
| Unirrigated plain tracts ... ... | 6,773 | 8·3 |
| Irrigated plain tracts ... ... | 3,016 | 6·4 |
| Temperate hills and highlands ... ... | 3,852 | 2·9 |
| Cool mountain tracts ... ... | 3,365 | 2·10 |
| TOTAL, District ... | 18,527 | 4·7 |

"But it will be found that the cultivated area will increase to a larger extent "than these figures indicate. It is not possible to return as culturable many "hill lands which can undoubtedly be farmed, with industry and patience, "into fairly good terraced fields; and this process is steadily going on all "over the Hazāra hills.

"Having thus described the division of soils in vogue in the district, I "proceed to notice the main features and distinctions of the five divisions "under which I have grouped the assessment circles.

"In the following statement the principal distinctive data are grouped together :—

| Main Assessment Divisions. | Number of villages. | Area. | | | Per cent. of total cultivation contributed by each soil. | | | | | | | | | | | Per cent. of cultivated area. | | Ploughs. | | Population. | | | Cattle. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Irrigated. | | | | | Unirrigated. | | | | | | | | | | | | | | | | | | |
| | | Total area. | Uncultivated. | Cultivated. | Bágh. | Bahardiza-min. | Hotar. | Harranda Gár. | Total. | Chari. | Bela Kund-cho. | Maira Mohri. | Retar Rakkar. | Kalsi. | Total. | Under Rabi crops. | Under Kharif crops. | Total number existing. | Average area per plough. | Total souls. | No. of souls per sq. mile, total area. | No. of souls per sq. mile cultivated. | Kine. | Flocks. | Total. | Head of cattle per 100 souls. | Head of cattle per 100 acres cultivated. | Head of cattle per 100 acres waste. |
| Low arid hills | 78 | 112,635 | 95,500 | 17,135 | ... | ... | 1 | ... | 1 | 15 | 8 | 36 | 22 | 18 | 99 | 74 | 26 | 1,811 | 9 | 15,687 | 89 | 581 | 10,397 | 13,873 | 24,270 | 155 | 142 | 25 |
| | | | 85 | 15 | | | | | | | | | | | | | | | | | | | | | | | | |
| Unirrigated plain tracts | 125 | 175,978 | 94,237 | 81,741 | 2 | 2 | ... | 1 | 5 | 8 | 11 | 46 | 23 | 7 | 95 | 62 | 38 | 6,162½ | 13 | 54,713 | 199 | 427 | 28,523 | 19,658 | 48,181 | 88 | 59 | 51 |
| | | | 54 | 46 | | | | | | | | | | | | | | | | | | | | | | | | |
| Irrigated plain tracts ... | 86 | 107,965 | 61,145 | 46,820 | 6 | 13 | 1 | 13 | 33 | 5 | 7 | 28 | 21 | 6 | 67 | 65 | 35 | 4,316½ | 11 | 46,426 | 275 | 636 | 22,166 | 10,985 | 33,151 | 71 | 71 | 54 |
| | | | 57 | 43 | | | | | | | | | | | | | | | | | | | | | | | | |
| Temperate hills and highlands... | 300 | 382,138 | 250,218 | 131,920 | ... | 1 | 6 | ... | 7 | 8 | 5 | 28 | 34 | 18 | 93 | 43 | 57 | 12,576 | 10 | 119,495 | 200 | 579 | 72,572 | 37,268 | 109,840 | 92 | 83 | 44 |
| | | | 65 | 35 | | | | | | | | | | | | | | | | | | | | | | | | |
| Cool mountain tracts ... | 310 | 1,007,060 | 890,923 | 116,137 | ... | 1 | 5 | ... | 6 | 14 | 5 | 20 | 17 | 38 | 94 | 18 | 82 | 12,375 | 9 | 104,019 | 66 | 575 | 71,582 | 62,951 | 134,533 | 129 | 116 | 15 |
| | | | 88 | 12 | | | | | | | | | | | | | | | | | | | | | | | | |
| Total ... | 899 | 1,785,776 | 1,392,023 | 393,753 | 1 | 2 | 4 | 2 | 9 | 10 | 6 | 30 | 25 | 20 | 91 | 44 | 56 | 37,241 | 10⅔ | 340,340 | 125 | 553 | 205,240 | 144,735 | 349,975 | 103 | 89 | 25 |
| | | | 77 | 23 | | | | | | | | | | | | | | | | | | | | | | | | |

"The tracts classed as low arid hills are the following :—

| Ilaka or Chak. | No. of villages. | Area. | | | Per cent. of total cultivation contributed by each soil. | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Irrigated. | | | | | Unirrigated. | | | | | |
| | | Total area. | Uncultivated. | Cultivated. | Bágh. | Hotar. | Bahardizamin. | Haranda Gár. | Total. | Chari. | Bela Kund. | Maira Mohri. | Retar Rakkar. | Kalsi. | Total. |
| Gandgar ... | 17 | 42,293 | 33,935<br>80 | 8,358<br>20 | ... | ... | ... | ... | ... | 12 | 9 | 49 | 21 | 9 | 100 |
| Srikot ... | 3 | 15,860 | 13,646<br>86 | 2,214<br>14 | ... | ... | ... | ... | ... | 20 | 12 | 30 | 15 | 23 | 100 |
| Dhakabadnak | 30 | 21,951 | 18,616<br>85 | 3,335<br>15 | ... | ... | 1 | ... | 1 | 12 | 7 | 28 | 24 | 28 | 99 |
| Dhaka Tarla Khanpur ... | 28 | 32,531 | 29,303<br>90 | 3,228<br>10 | 1 | 3 | 1 | ... | 5 | 17 | 6 | 15 | 27 | 30 | 95 |
| Total ... | 78 | 112,635 | 95,500<br>85 | 17,135<br>15 | ... | 1 | ... | ... | 1 | 15 | 8 | 36 | 22 | 18 | 99 |

| Ilaka or Chak. | Per cent. of cultivated area. | | Ploughs. | | Population. | | | Cattle. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Under Rabī crops. | Under Kharīf crops. | Total No. existing. | Average area per plough. | Total souls. | No. of souls per square mile, total area. | No. of souls per square mile, cultivated area. | Kine. | Flocks. | Total. | Head of cattle per 100 souls. | Head of cattle per 100 acres cultivated. | Head of cattle per 100 acres waste. |
| Gandgar ... | 86 | 14 | 578 | 14 | 4,152 | 63 | 319 | 2,614 | 5,315 | 7,929 | 191 | 9[illegible] | 23 |
| Srikot ... | 79 | 21 | 553 | 6 | 3,354 | 134 | 838 | 1,392 | 4,431 | 5,823 | 171 | 263 | 42 |
| Dhakabadnak | 76 | 24 | 360 | 9 | 2,570 | 76 | 514 | 1,987 | 873 | 2,860 | 111 | 86 | 15 |
| Dhaka Tarla Khanpur ... | 41 | 59 | 520 | 6 | 5,611 | 110 | 1,122 | 4,404 | 3,254 | 7,658 | 137 | 237 | 26 |
| Total ... | 74 | 26 | 1,811 | 9 | 15,687 | 89 | 581 | 10,397 | 13,873 | 24,270 | 155 | 142 | 25 |

(The antique figures in these two columns are percentage on the total area of each tract.)

"These tracts are all situate at the south-west end of the district in the Harīpūr tehsil. All four, except the *Dhaka* "*Tarla Khānpūr*, are essentially frontier tracts. Gandgar is owned by Tarkhelis, and is nearly all jagir to them. Srikot is "owned by Mishwānis, a Syad tribe; a large portion of its revenue is held inām by them. Dhaka Badnak is owned by "Pallal Tanaolis, and is jagir to the Nawab of Amb. Dhaka Tarla Khānpūr is part of the Khānpūr Gakkar tract, and "adjoins Rāwal Pindī. Only one or two of the peaks in these tracts exceed 4,000 feet in height; most of the villages are "situate much lower. The waste for the most part consists of low hills, covered with grass and low scrub. In the Khānd-"pūr, Gandgar, and Srikot tracts, the proceeds from the sale of this scrub in the Rāwal Pindī city and in Harīpūr are a help "to the agriculturists in bad seasons. The villages are mostly small and weak; but the occupants are a simple hard-working "set. The population is dense, and Gandgar excepted, the ploughs are small. With the exception of Dhaka Badnak, they "are rich in cattle. The rainfall is small and uncertain; many harvests fail. The rabi crop is the mainstay; and the "kharīf cultivation is of little comparative value, except in Srikot, two or three northern villages in Gandgar, and on the "manured (*do-fasli*) lands. Of the soils, the Hotar is indifferent; so is the Maira and Retar, and the Kalsi is bad.

"The tracts classed as unirrigated plain tracts are the following:—

| ILAKA OR CHAK. | No. of villages. | AREA. | | | PER CENT. OF TOTAL CULTIVATION CONTRIBUTED BY EACH SOIL. | | | | | | | | | | | | PER CENT. OF CULTIVATED AREA. | | PLOUGHS. | | POPULATION. | | | CATTLE. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Irrigated. | | | | | Unirrigated. | | | | | | | | | | | | | | | | | | | |
| | | Total area. | Uncultivated. | Cultivated. | Bágh. | Hotar. | Bahardizamin. | Harranda Gár. | Total. | Chari. | Bala Kund. | Maira Mohri. | Betar Rakkar. | Kalsi. | Total. | Under Rabi crops. | Under Kharif crops. | Total number existing. | Average area per plough. | Total souls. | No. of souls per sq. mile, total area. | No. of souls per sq. mile, cultivated. | Kine. | Flocks. | Total. | Head of cattle per 100 souls. | Head of cattle per 100 acres, cultivated. | Head of cattle per 100 acres, waste. |
| Khari ... ... | 15 | 14,709 | 6,639<br>45 | 8,070<br>55 | ... | ... | 3 | ... | 3 | 12 | 18 | 39 | 28 | ... | 97 | 68 | 32 | 501 | 16 | 3,465 | 151 | 267 | 1,887 | 890 | 2,777 | 79 | 34 | 29 |
| Kulai ... ... | 6 | 11,254 | 8,805<br>78 | 2,449<br>22 | 1 | ... | ... | ... | 1 | 17 | 23 | 33 | 7 | 19 | 99 | 88 | 12 | 311½ | 8 | 2,372 | 132 | 593 | 1,388 | 1,163 | 2,551 | 108 | 104 | 26 |
| Maidan Badnak ... | 8 | 20,921 | 14,638<br>70 | 6,283<br>30 | 4 | ... | 6 | 1 | 11 | 8 | 19 | 23 | 28 | 11 | 89 | 85 | 15 | 678½ | 9 | 4,962 | 150 | 496 | 2,604 | 1,168 | 3,772 | 75 | 60 | 50 |
| Maidan Shingri ... | 8 | 11,190 | 6,745<br>60 | 4,445<br>40 | 1 | ... | ... | ... | 1 | 8 | 17 | 41 | 18 | 15 | 99 | 64 | 36 | 374 | 12 | 3,567 | 210 | 509 | 1,862 | 1,496 | 3,358 | 93 | 75 | 98 |
| Jagal ... ... | 14 | 16,190 | 4,129<br>25 | 12,061<br>75 | 2 | ... | 4 | 6 | 12 | 3 | 4 | 55 | 24 | 2 | 88 | 61 | 39 | 845 | 14 | 6,781 | 271 | 357 | 3,244 | 787 | 4,031 | 59 | 33 | 62 |
| Kot Najīebūla ... | 18 | 24,170 | 10,764<br>45 | 13,406<br>55 | 1 | ... | ... | ... | 1 | 6 | 13 | 69 | 8 | 3 | 99 | 55 | 45 | 799½ | 17 | 9,431 | 248 | 449 | 4,872 | 1,837 | 6,709 | 71 | 50 | 65 |
| Kandi Kahal ... | 23 | 28,297 | 15,955<br>57 | 12,342<br>43 | 1 | ... | ... | ... | 1 | 8 | 9 | 51 | 18 | 13 | 99 | 54 | 46 | 853½ | 14 | 6,833 | 155 | 360 | 3,691 | 6,698 | 10,389 | 153 | 86 | 54 |
| Baharwal Khanpur ... | 9 | 14,849 | 8,062<br>54 | 6,787<br>46 | ... | ... | 1 | ... | 1 | 9 | 5 | 65 | 20 | .. | 99 | 58 | 42 | 444 | 15 | 3,386 | 147 | 308 | 2,545 | 1,812 | 4,357 | 128 | 64 | 66 |
| Tir Maira Bagra ... | 9 | 9,848 | 5,581<br>57 | 4,267<br>43 | 9 | ... | 2 | ... | 11 | 13 | 5 | 30 | 36 | 5 | 89 | 60 | 40 | 330½ | 13 | 3,877 | 258 | 554 | 1,760 | 1,928 | 3,688 | 95 | 87 | 51 |
| Gujrat Dhangar Rajaia ... | 15 | 24,550 | 12,919<br>53 | 11,631<br>47 | 2 | 1 | 4 | ... | 7 | 10 | 9 | 21 | 24 | 9 | 93 | 60 | 40 | 1,025 | 11 | 10,039 | 264 | 558 | 4,670 | 1,879 | 6,549 | 65 | 56 | 42 |
| TOTAL ... | 125 | 175,978 | 94,237<br>54 | 81,741<br>46 | 2 | ... | 2 | 1 | 5 | 8 | 11 | 46 | 23 | 7 | 95 | 62 | 38 | 6,162½ | 13 | 54,713 | 199 | 427 | 28,523 | 19,658 | 48,181 | 88 | 59 | 51 |

"These tracts vary much in their characteristics; they are situate in the "centre and west of the Haripūr Tehsil. Khari is owned by Tarkhelis, and "nearly half of it is jagīr to them. Kulai is owned by Tanaolis, and is "jagīr to the Nawab of Amb. Shingri is now owned by mixed communi- "ties, but before Sikh rule the Tanaolis owned it. Jāgal, Kot Najibulla, "and Kandi Kahl are owned by the former tenantry of the Tarin family; "Baharwāl is a part of the Gakhar tract. The Bagra and Rajoia chaks "are owned by Jadhūns. The climate assimilates to that of the Rawāl "Pindi district, but the crops ripen later than they do there. The irrigated "and *do-fasli* lands excepted, the great mass of the cultivation is rabī "cultivation. Khari and kulai on the banks of the Indus are exceptionally "fertile; the soil is fine, and it benefits both by percolation and by the "moisture evaporated from the river. The crops rarely fail, and are excep- "tionally fine. Jāgal is the next best tract; its maira lands are exception- "ally fine. The Kot Najibulla lands comes next; they are more stony "and arid than those of Jāgal. The Kandi Khal and Maidan Shingri lands "are very stony and arid, the Kandi Khal lands especially. I have left the "Badnak Maidan and the Bagra and Rajoia chaks out of this gradation. "The Badnak Maidan has some excellent irrigation on the north bank of "the Siran; its unirrigated lands are excellent, but many crops are lost "for want of rain. The Bagra (Tīr Maira) and Rajoia (Gujrat Dhangar) "chaks form the extreme north-east arm of the Harīpūr plain; they are "not so arid or hot as the rest of the ilakas they are grouped with, and "get more rain. The statistics above given sufficiently explain their other "features.

"The tracts classed as temperate hills and high lands are the following :—

| Ilaka or Chak. | No. of villages. | Area. | | | Per cent. of total cultivation contributed by each soil. Irrigated. | | | | | Unirrigated. | | | | | | Per cent. of cultivated area. | | Ploughs. | | Population. | | | Cattle. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total area. | Uncultivated. | Cultivated. | Bágh. | Hotar. | Bahardizamin. | Harranda Gár. | Total. | Chari. | Bela Kund. | Maira Mohri. | Retar Rakkar. | Kalsi. | Total. | Under Rabi crops. | Under Kharif crops. | Total No. existing. | Average area per plough. | Total souls. | No. of souls per sq. mile, total area. | No. of souls per sq. mile, cultivated. | Kine. | Flocks. | Total. | Head of cattle per 100 souls. | Head of cattle per 100 acres, cultivated. | Head of cattle per 100 acres, waste. |
| Kandi Shingri ... | 6 | 7,077 | 5,664<br>80 | 1,413<br>20 | 2 | 1 | ... | ... | 3 | 19 | 10 | 33 | 32 | 23 | 97 | 38 | 62 | 175 | 8 | 1,704 | 155 | 772 | 1,113 | 427 | 1,540 | 90 | 110 | 28 |
| Dhaka Bagra ... | 8 | 7,341 | 5,829<br>79 | 1,512<br>21 | 6 | 1 | ... | ... | 7 | 22 | 7 | 12 | 27 | 25 | 93 | 46 | 54 | 207 | 7 | 1,916 | 174 | 858 | 1,304 | 708 | 2,022 | 106 | 135 | 35 |
| Gujhail Rajoia ... | 4 | 5,073 | 2,953<br>58 | 2,120<br>42 | ... | ... | 1 | ... | 1 | 12 | 17 | 26 | 37 | 7 | 99 | 58 | 42 | 163 | 13 | 1,197 | 150 | 399 | 833 | 215 | 1,048 | 87 | 50 | 35 |
| Marhad Rajoia ... | 5 | 5,490 | 3,148<br>57 | 2,342<br>43 | 1 | 2 | 4 | ... | 7 | 9 | 3 | 31 | 29 | 21 | 93 | 40 | 60 | 172 | 14 | 1,642 | 182 | 410 | 948 | 218 | 1,166 | 71 | 49 | 35 |
| Dhaka Rajoia ... | 2 | 5,534 | 4,689<br>85 | 845<br>15 | ... | ... | ... | ... | ... | 12 | 3 | 12 | 33 | 40 | 100 | 16 | 84 | 87 | 10 | 786 | 98 | 786 | 421 | 61 | 482 | 60 | 60 | 10 |
| Kachi ... ... | 26 | 22,350 | 18,217<br>81 | 4,133<br>19 | 2 | ... | 5 | ... | 7 | 11 | 3 | 27 | 24 | 28 | 93 | 66 | 34 | 635 | 6½ | 6,741 | 193 | 1,192 | 3,435 | 4,862 | 8,297 | 124 | 202 | 46 |
| Babarhan... ... | 29 | 12,019 | 8,580<br>71 | 3,439<br>29 | ... | 1 | 1 | ... | 2 | 14 | 2 | 18 | 20 | 44 | 98 | 35 | 65 | 371 | 9 | 3,429 | 180 | 639 | 2,688 | 1,190 | 3,878 | 114 | 114 | 45 |
| Sherwan ... ... | 38 | 30,632 | 25,732<br>83 | 4,900<br>17 | ... | 2 | ... | ... | 2 | 12 | 1 | 31 | 13 | 41 | 98 | 66 | 34 | 680 | 7 | 5,421 | 113 | 677 | 3,739 | 785 | 4,524 | 84 | 92 | 17 |
| Garhian ... ... | 61 | 45,784 | 29,378<br>64 | 16,406<br>36 | ... | 1 | .. | ... | 1 | 10 | 3 | 20 | 42 | 24 | 99 | 53 | 47 | 1,330 | 12 | 11,178 | 115 | 425 | 9,752 | 1,465 | 11,217 | 101 | 68 | 38 |
| Dhamtaur Orash ... | 5 | 18,332 | 12,162<br>66 | 6,170<br>34 | ... | 7 | 1 | ... | 8 | 7 | 8 | 32 | 28 | 17 | 92 | 35 | 65 | 655 | 9 | 8,187 | 282 | 819 | 3,737 | 717 | 4,454 | 54 | 72 | 36 |
| Nawanshahr Orash.. | 4 | 15,741 | 8,699<br>55 | 7,042<br>45 | ... | 8 | ... | ... | 8 | 7 | 14 | 57 | 8 | 6 | 92 | 31 | 69 | 603 | 12 | 7,933 | 317 | 721 | 3,612 | 364 | 3,976 | 50 | 57 | 46 |
| Mangal ... ... | 10 | 21,771 | 14,057<br>65 | 7,714<br>35 | ... | 2 | ... | ... | 2 | 9 | 2 | 53 | 22 | 12 | 98 | 27 | 73 | 623 | 12 | 5,918 | 174 | 493 | 3,046 | 539 | 3,585 | 61 | 47 | 25 |
| Mánsehra... ... | 28 | 39,305 | 17,767<br>45 | 21,538<br>55 | ... | 2 | ... | ... | 2 | 6 | 6 | 30 | 44 | 12 | 98 | 54 | 46 | 1,6[illegible]3 | 13 | 14,169 | 229 | 417 | 9,192 | 1,249 | 10,441 | 73 | 50 | 60 |
| Garhi Habibulla ... | 16 | 19,906 | 14,008<br>70 | 5,898<br>30 | ... | 5 | ... | ... | 5 | 13 | 4 | 20 | 26 | 32 | 95 | 24 | 76 | 522 | 11 | 4,792 | 155 | 532 | 3,549 | 1,171 | 4,720 | 100 | 80 | 34 |
| Bálákot ... ... | 13 | 49,033 | 39,715<br>81 | 9,318<br>19 | ... | 12 | ... | ... | 12 | 9 | 1 | 2 | 38 | 38 | 88 | 7 | 93 | 1,462 | 6 | 14,360 | 186 | 957 | 8,516 | 20,726 | 29,242 | 203 | 314 | 73 |
| Maidan Shinkiari ... | 17 | 34,382 | 15,816<br>46 | 18,560<br>54 | ... | 14 | ... | ... | 14 | 6 | 2 | 36 | 36 | 6 | 86 | 47 | 53 | 1,641 | 11½ | 15,490 | 287 | 534 | 7,998 | 1,675 | 9,673 | 62 | 52 | 61 |
| Kandi Ditto ... | 5 | 8,452 | 5,429<br>64 | 3,023<br>36 | ... | 1 | ... | ... | 1 | 10 | 8 | 27 | 45 | 9 | 99 | 57 | 43 | 215 | 14 | 1,982 | 152 | 396 | 1,077 | 404 | 1,481 | 74 | 49 | 28 |
| Maidan Baihr Kund | 11 | 12,561 | 4,247<br>34 | 8,314<br>66 | 2 | 18 | 1 | ... | 21 | 5 | 10 | 18 | 41 | 5 | 79 | 42 | 58 | 834 | 10 | 7,532 | 327 | 579 | 3,889 | 183 | 4,072 | 54 | 49 | 97 |
| Kandi Ditto ... | 12 | 21,355 | 14,128<br>66 | 7,227<br>34 | ... | 3 | ... | ... | 3 | 6 | 3 | 20 | 50 | 18 | 97 | 52 | 48 | 598 | 12 | 5,118 | 155 | 465 | 3,713 | 309 | 4,022 | 79 | 56 | 29 |
| Total ... | 300 | 382,138 | 250,218<br>65 | 131.920<br>35 | ... | 6 | 1 | ... | 7 | 8 | 5 | 28 | 34 | 18 | 93 | 43 | 57 | 12,576 | 10½ | 119,495 | 200 | 579 | 72,572 | 37,268 | 109,840 | 92 | 83 | 44 |

(The antique figures in these two columns are percentage on the total area of each tract.)

"Nearly all the cultivated lands in these tracts have an elevation of from "3,000 to 4,000 feet above sea level. As regards physical formation they "are divisible into 2 distinct divisions: (1) the hill tracts; (2) the open val- "leys. The open valleys consist of the Orash (Dhamtaur and Nawanshaihr) "plain, in which the Abbottabād cantonment is situate, the Mangal plain to "its north, and the Pakhli plain (Mānsehra, Shankiari and Bairh Kund) again "north of that. The rest are mainly hill tracts. But the climate in all is "similar; the summer heat is much less than that of the Panjāb; the winter "is very severe; and the rainfall, both in autumn and winter, is considerably "in excess of that of the plains. Owing to the comparatively temperate cha- "racter of these tracts, a small rainfall secures a considerable portion of their "crops. The kharīf is the principal crop; but the rabī crop is also con- "siderable. The 'Hotar' lands on the Siran (Bhairkund and Shankiari) and "on the Kunhar (Bālākot) and in the Orash valley are good. The 'chari' is "also excellent. The population is dense and the people are well off for "cattle. In the Tanaul tracts the income from sale of wood and grass in "Harīpūr and Abbottabād is considerable; and in all the hill tracts the "cattle contribute very valuable assets. The hill sides are bare of wood; "but they produce very fine grass crops, on half of which the cattle are "grazed in the summer and autumn, and the other half is cut and stocked "for winter and spring use. Most of the hills are under 6,000 feet in "height above sea level.

"The Shingri Bagra and Rajoia tracts excepted, these tracts are all situate "in the Mānsehra Tehsil. They form the central portion of the district. "The Shingri Kandi is owned principally by Awāns. The Bagra and "Rajoia tracts are owned by Jādūns; so are the Dhamtaur and Nawa- "shahr and Mangal tracts. Kachi, Babarhan, Sherwan, and Garhian are "owned by Tanaolis. And the last seven in the above statement are owned "by Swātīs. All the Tanaolī and Swātī tracts are more or less of a "frontier character. Garhī Habībūla is jagir to its principal owner, the "Swātī chief.

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"The tracts classed as cool mountain tracts are the following:—

| ILAKA OR CHAK. | No. of villages. | Area. Total area. | Area. Uncultivated. | Area. Cultivated. | Irrigated. Bágh. | Irrigated. Hotar. | Irrigated. Bahardizamin. | Irrigated. Harranda Gár. | Irrigated. Total. | Unirrigated. Chari. | Unirrigated. Bela Kund. | Unirrigated. Maira Mohri. | Unirrigated. Retar Rakkar. | Unirrigated. Kalsi. | Unirrigated. Total. | Per cent. of cultivated area. Under Rabi crops. | Per cent. of cultivated area. Under Kharif crops. | Ploughs. Total number existing. | Ploughs. Average area per plough. | Population. Total souls. | Population. No. of souls per sq. mile, total area. | Population. No. of souls per sqr. mile, cultivated. | Cattle. Kine. | Cattle. Flocks. | Cattle. Total. | Cattle. Head of cattle per 100 souls. | Cattle. Head of cattle per 100 acres cultivated. | Cattle. Head of cattle per 100 acres, waste. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Dhaka Utla Khanpur | 30 | 54,139 | 47,876<br>88 | 6,263<br>12 | 3 | 6 | 2 | ... | 11 | 21 | 6 | 19 | 18 | 25 | 89 | 23 | 77 | 1,001 | 6 | 8,040 | 95 | 804 | 6,104 | 3,044 | 9,148 | 114 | 145 | 19 |
| Nilan Nara ... | 20 | 20,854 | 16,474<br>79 | 4,380<br>21 | 1 | 5 | ... | ... | 6 | 19 | 12 | 38 | ... | 25 | 94 | 37 | 63 | 642½ | 7 | 5,799 | 176 | 848 | 4,305 | 1,665 | 5,970 | 103 | 136 | 36 |
| Harranda " ... | 9 | 10,148 | 8,715<br>86 | 1,433<br>14 | 1 | 4 | ... | ... | 5 | 21 | 5 | 30 | ... | 39 | 95 | 30 | 70 | 223 | 6 | 2,034 | 127 | 1,017 | 1,597 | 327 | 1,924 | 96 | 134 | 22 |
| Dhangar " ... | 7 | 4,508 | 3,319<br>74 | 1,189<br>26 | ... | 1 | ... | ... | 1 | 14 | 18 | 46 | ... | 21 | 99 | 42 | 58 | 143 | 9 | 1,282 | 183 | 641 | 1,304 | 736 | 2,040 | 159 | 171 | 61 |
| Dhan " ... | 7 | 9,405 | 6,906<br>73 | 2,499<br>27 | ... | 2 | ... | ... | 2 | 14 | 9 | 58 | ... | 17 | 98 | 17 | 83 | 277 | 9 | 2,254 | 150 | 563 | 1,951 | 261 | 2,212 | 98 | 89 | 32 |
| Summundar Par Nara | 11 | 28,189 | 24,669<br>88 | 3,520<br>12 | ... | 5 | ... | ... | 5 | 20 | 7 | 23 | ... | 45 | 95 | 13 | 87 | 339 | 10 | 4,246 | 96 | 849 | 2,136 | 586 | 2,722 | 65 | 77 | 11 |
| Maidan Dana ... | 17 | 10,758 | 7,637<br>71 | 3,121<br>29 | ... | 8 | ... | ... | 8 | 27 | 10 | 37 | ... | 18 | 92 | 12 | 88 | 448½ | 7 | 3,219 | 159 | 638 | 2,686 | 871 | 3,557 | 111 | 115 | 46 |
| Dhaka " ... | 17 | 29,878 | 24,183<br>81 | 5,695<br>19 | ... | 8 | ... | ... | 8 | 28 | 12 | 26 | ... | 26 | 92 | 8 | 92 | 763 | 7 | 5,795 | 121 | 644 | 4,670 | 1,593 | 6,263 | 108 | 110 | 26 |
| Dhakkan " ... | 3 | 4,702 | 3,861<br>82 | 841<br>18 | ... | 4 | ... | ... | 4 | 15 | 18 | 28 | ... | 35 | 96 | 21 | 79 | 130½ | 7 | 845 | 141 | 675 | 733 | 242 | 975 | 115 | 116 | 24 |
| Bakot ... | 15 | 50,863 | 39,737<br>78 | 11,126<br>22 | ... | 10 | ... | ... | 10 | 16 | 4 | 14 | ... | 56 | 90 | 14 | 86 | 1,160 | 10 | 8,659 | 115 | 509 | 5,591 | 1,781 | 7,372 | 85 | 66 | 19 |
| Dhaka Dhamtam ... | 14 | 18,281 | 15,111<br>83 | 3,170<br>17 | ... | 1 | 1 | ... | 2 | 11 | ... | 5 | 13 | 69 | 98 | 17 | 83 | 389 | 8 | 3,599 | 124 | 720 | 2,399 | 970 | 3,369 | 94 | 105 | 22 |
| " Nawanshahr | 7 | 9,258 | 8,015<br>87 | 1,243<br>13 | ... | ... | ... | ... | ... | 9 | ... | 14 | 28 | 49 | 100 | 17 | 83 | 190 | 6 | 1,476 | 105 | 738 | 1,319 | 193 | 1,512 | 101 | 122 | 19 |
| Boi ... | 35 | 59,317 | 42,725<br>72 | 16,592<br>28 | ... | 2 | ... | ... | 2 | 9 | ... | 9 | 30 | 50 | 98 | 10 | 90 | 1,557 | 11 | 13,865 | 149 | 533 | 7,891 | 3,063 | 10,954 | 79 | 66 | 24 |
| Maidan Agror ... | 19 | 23,369 | 13,850<br>59 | 9,519<br>41 | ... | 5 | ... | ... | 5 | 9 | 10 | 42 | ... | 34 | 95 | 28 | 72 | 599½ | 16 | 4,461 | 121 | 297 | 3,430 | 425 | 3,855 | 85 | 41 | 28 |
| Kandi " ... | 18 | 11,095 | 3,845<br>35 | 7,250<br>65 | ... | 8 | ... | ... | 8 | 8 | 10 | 41 | ... | 33 | 92 | 16 | 84 | 448½ | 16 | 3,358 | 199 | 305 | 2,246 | 625 | 2,871 | 85 | 40 | 76 |
| Dhaka " ... | 14 | 7,250 | 4,021<br>55 | 3,229<br>45 | ... | 3 | ... | ... | 3 | 7 | 1 | 6 | ... | 83 | 97 | 19 | 81 | 155 | 21 | 902 | 82 | 180 | 967 | 224 | 1,191 | 132 | 37 | 30 |
| Kaunsh ... | 36 | 51,656 | 35,994<br>69 | 15,662<br>31 | ... | 8 | ... | ... | 8 | 8 | 2 | 14 | 42 | 26 | 92 | 28 | 72 | 987 | 16 | 8,784 | 108 | 351 | 4,781 | 3,086 | 7,867 | 89 | 50 | 22 |
| Bhogarmung ... | 20 | 77,418 | 69,855<br>90 | 7,563<br>10 | ... | 6 | 1 | ... | 7 | 12 | 2 | 1 | 43 | 35 | 93 | 16 | 84 | 1,075 | 7 | 10,022 | 83 | 835 | 5,880 | 8,717 | 14,597 | 146 | 192 | 21 |
| Kagan ... | 11 | 525,972 | 514,133<br>98 | 11,842<br>2 | ... | 3 | 12 | ... | 15 | 17 | 1 | 8 | 23 | 36 | 85 | 10 | 90 | 1,847 | 6 | 15,379 | 18 | 809 | 11,592 | 34,542 | 46,134 | 299 | 391 | 9 |
| TOTAL ... | 310 | 1,007,060 | 890,923<br>88 | 116,137<br>12 | ... | 6 | 1 | ... | 7 | 13 | 5 | 20 | 17 | 38 | 93 | 18 | 82 | 12,375 | 9¼ | 104,019 | 66 | 573 | 71,582 | 62,951 | 134,583 | 129 | 116 | 15 |

(The antique figures in these two columns are percentage on the total area of each tract.)

"The tracts classed as irrigated plain tracts are the following:—

| ILAKA OR CHAK. | No. of villages. | AREA. | | | PER CENT. OF TOTAL CULTIVATION CONTRIBUTED BY EACH SOIL. | | | | | | | | | | | PER CENT. OF CULTIVATED AREA. | | PLOUGHS. | | POPULATION. | | | CATTLE. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Irrigated. | | | | | Unirrigated. | | | | | | | | | | | | | | | | | | |
| | | Total area. | Uncultivated. | Cultivated. | Bágh. | Hotar. | Bahardizamin. | Harranda Gár. | Total. | Chari. | Bela Kund. | Maira Mohir. | Retar, Rakkar. | Kalsi. | Total. | Under Rabí crops. | Under Kharíf crops. | Total No. existing. | Average area per plough. | Total souls. | No. of souls per square mile, total area. | No. of souls per square mile, cultivated. | Kine. | Flocks. | Total. | Head of cattle per 100 souls. | Head of cattle per 100 acres, cultivated. | Head of cattle per 100 acres, waste. |
| Tarbela ... ... | 4 | 23,611 | 18,510<br>78 | 5,101<br>22 | 9 | 3 | 2 | ... | 14 | 19 | 21 | 26 | 13 | 7 | 86 | 78 | 22 | 550 | 9 | 7,088 | 192 | 886 | 3,203 | 1,466 | 4,669 | 66 | 91 | 25 |
| Khalsa ... ... | 22 | 30,162 | 16,304<br>53 | 13,858<br>47 | 5 | ... | 7 | 19 | 31 | 3 | 6 | 25 | 23 | 12 | 69 | 72 | 28 | 958 | *10<br>*24 | 8,567 | 182 | 389 | 4,790 | 2,318 | 7,108 | 83 | 51 | 44 |
| Serai Salih ... ... | 16 | 13,422 | 6,414<br>48 | 7,008<br>52 | 10 | 1 | 8 | 5 | 24 | 3 | 6 | 34 | 31 | 2 | 76 | 56 | 44 | 713 | 10 | 8,097 | 385 | 736 | 3,633 | 2,080 | 5,713 | 71 | 82 | 89 |
| Manakrai ... ... | 12 | 15,336 | 8,840<br>58 | 6,496<br>42 | 3 | ... | 12 | 3 | 18 | 6 | 11 | 37 | 21 | 7 | 82 | 65 | 35 | 729 | 9 | 5,549 | 231 | 555 | 2,856 | 2,550 | 5,406 | 98 | 83 | 61 |
| Harīpūr ... ... | 13 | 9,927 | 2,103<br>20 | 7,824<br>80 | 8 | 1 | 23 | 28 | 60 | ... | 3 | 21 | 13 | 3 | 40 | 70 | 30 | 664½ | 12 | 10,854 | 724 | 904 | 4,095 | 843 | 4,938 | 45 | 63 | 235 |
| Panjkatta Khanpur ... | 19 | 15,507 | 8,974<br>58 | 6,533<br>42 | 6 | 3 | 32 | 8 | 49 | 2 | 2 | 26 | 20 | 1 | 51 | 44 | 56 | 702 | 9 | 6,271 | 261 | 627 | 3,589 | 1,728 | 5,317 | 84 | 82 | 59 |
| TOTAL ... | 86 | 107,965 | 61,145<br>57 | 46,820<br>43 | 7 | 1 | 13 | 13 | 34 | 4 | 7 | 28 | 21 | 6 | 66 | 65 | 35 | 4,316½ | 11 | 46,426 | 275 | 635 | 22,166 | 10,985 | 33,151 | 71 | 71 | 54 |

(NOTE.—The antique figures in these two columns are percentage on the total area of each tract.)

"These tracts are situate in the Harīpūr Tehsil. The Tarbela tract lies at the junction of the Siran with the Indus, "and is irrigated from the Siran river. The Khalsa, Serai Salih, Manakrai, and Harīpūr tracts line the banks of the Doi "river in its course through the Harīpūr plain. The Panjkatta tract is situate on the Haro river, where it debouches "from the hills. The Tarbela and Khalsa tracts are principally owned by Ūtmānzais. Serai Salih, Manakrai and Harīpūr "are now owned by miscellaneous classes. Panjkatta is, most of it, owned by the Khanpūr Gakhars.

"The climate is similar to that of the Panjāb; only the heat is not so severe, and the crops ripen later. The irrigation "is effected by cuts from the supplying river, and is all flow-irrigation. In Harīpūr, Khalsa, and Panjkatta it sometimes "runs a little short; but if the tehsildar properly supervises the distribution, no considerable failure of crops should occur. "The irrigated lands of Serai Salih, Harīpūr, and Panjkatta are of indifferent quality. Those of Khalsa and Manakrai "are superior. The 'bagh' lands of Tarbela, Harīpūr, Manakrai, and Serai Salih are of very great value, and yield three crops "a year; they are principally cultivated by a very superior (though despised) set of agriculturists, locally known as Malliars "(Malees). The population is very dense; and the people are not rich in cattle.

"The Khanpūr (Gakhars), Nara (Karral), Dana (Dhund), and Bako "(Dhund) tracts are all situate in the Haripūr Tehsil. The rest are situated "in the Mansehra Tehsil. Of them Boi is the Bomba chief's tracts; the rest "are the Swātī tracts, except Kagan, which is owned by Syads. The tracts "in the Haripūr Tehsil are peaceably disposed interior tracts, so is the Boi "tract in the Mansehra Tehsil; the remaining tracts of Agror, Kaunsh "Bhogarmang and Kagan are equally peaceably disposed; but are on our "extreme northern frontier, and should be more tenderly dealt with.

"In these tracts the villages are mostly situate at the base or on the sides "of mountains, the summits of which range are from 5,000 feet to 1,000 feet "in height above sea level; the height of the actual cultivation ranges from "3,000 to 6,000 feet above sea level. The climate is severe in the winter, "and cool in the summer. The rainfall is ordinarily abundant. The rabī "crops are of small extent and little value; on the higher lands it is a com-"mon sight to see wheat fields still green when the July rains commence, "and in such cases the crop is of course lost. The crops other than maize "suffer much from hail. The rice lands are valuable; besides rice, maize is "the only valuable crop grown to any considerable extent. Kangni, (a very "inferior kind of millet) and kalhat (a very inferior pulse) are largely grown "on the outlying lands.

"The ploughs are much smaller than in other parts of the district. The "population, compared with the cultivated area, is very dense, and cattle, of "which there is ordinarily an abundance, form a very considerable asset.

"Large areas of these hills are covered with dense forest, principally of "Himalayan pines. And the parts free of forest produce grow excellent "grass, a sufficient portion of which is carefully cut and stocked for use "during the winter, when the cattle are for fully four months confined to "their sheds and stall-fed.

"The agriculture of the district is of the simplest character, and inferior "to that of an ordinary Panjāb district. The crops are all sown broadcast; "seed drills are unknown. In the Hazāra plain the agriculturists reside in "compact village sites, but the rest of the district is remarkable for the way "they are scattered over the village lands, each man and his cattle squatting "in his own fields. This is especially the case in hill villages. This feature "has obvious advantages in connection with the manuring and tending of "the cultivated fields. The fields, especially in the hill tracts, are slovenly, "sparingly ploughed. The rainfall is generally sufficient at least for the "manured lands; and the people find it rather to their interest to tend their "cattle carefully and to increase the manured area and milch produce, than "to plough their lands often. There is such an abundance of wood that "manure is not generally used for fuel, except in a few villages in the "Garhian tract near Mānsehra.

"The Tanaolis and Jadūns are fair cultivators; the Gujar tenantry, Awāns "and other races of Hindū origin, are also thrifty and hard-working, but the "Syads, Swātīs, Ūtmānzais, and Tārkhelis, are a careless, lazy set. The "Mishwanis are very thrifty.

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## HAZARA

*Return No. 2B, showing the estimated gross*

| Season | Produce | Irrigated: Acres cultivated | Irrigated: Yield: Average per acre | Irrigated: Yield: Total | Irrigated: Value at average price: Average per acre | Irrigated: Value at average price: Total | Unirrigated: Acres cultivated | Unirrigated: Yield: Average per acre | Unirrigated: Yield: Total | Unirrigated: Value at average price: Average per acre | Unirrigated: Value at average price: Total |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | *Low Arid Hills.* | | | | | | | | | | |
| | | | lb. | M. | Rs. | Rs. | | lb. | M. | Rs. | Rs. |
| Spring (Rabi) crops. | Wheat ... ... ... | 21 | 560 | 147 | 7 | 145 | 4,181 | 435 | 22,717 | 5 | 21,731 |
| | Barley ... ... ... | 26 | 492 | 160 | 4 | 104 | 7,893 | 488 | 48,117 | 4 | 27,580 |
| | Mustard ... ... ... | ... | ... | ... | ... | ... | 588 | 240 | 1,768 | 4 | 2,241 |
| | Massur ... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | Karak ... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | Tobacco ... ... ... | 1 | 640 | 8 | 25 | 25 | ... | ... | ... | ... | ... |
| | Opium ... ... ... | | Not reckoned, as there are only a few acres of it in the district. | | | | | | | | |
| | TOTAL ... | 48 | 525 | 315 | 6 | 274 | 12,662 | 459 | 72,602 | 4 | 51,552 |
| Autumn (Kharif) crops. | Maize ... ... ... | 36 | 720 | 324 | 8 | 285 | 930 | 533 | 6,196 | 5 | 5,043 |
| | Rice ... ... ... | 87 | 480 | 522 | 9 | 772 | ... | ... | ... | ... | ... |
| | Mung and Mash ... | ... | ... | ... | ... | ... | 191 | 278 | 665 | 5 | 1,011 |
| | Moth ... ... ... | ... | ... | ... | ... | ... | 149 | 693 | 545 | 4 | 552 |
| | Badjra ... ... ... | 1 | 400 | 5 | 4 | 4 | 736 | 352 | 3,240 | 4 | 2,670 |
| | Kangi and Kulhat ... | ... | ... | ... | ... | [illegible] | 1,800 | 271 | 6,103 | 3 | 5,590 |
| | Til ... ... ... | 5 | 240 | 15 | 7 | 37 | 119 | 160 | 238 | 5 | 595 |
| | Cotton ... ... ... | ... | ... | ... | ... | ... | 363 | 217 | 983 | 7 | 2,685 |
| | Gur ... ... ... | 7 | 960 | 84 | 49 | 345 | ... | ... | ... | ... | ... |
| | Haldi ... ... ... | 1 | 800 | 10 | 50 | 50 | ... | ... | ... | ... | ... |
| | TOTAL ... | 137 | 560 | 960 | 11 | 1,493 | 4,288 | 355 | 17,970 | 4 | 18,145 |
| | TOTAL DISTRICT ... | 185 | 551 | 1,275 | 9 | 1,767 | 16,950 | 427 | 90,572 | 4 | 69,697 |

## SETTLEMENT, 1871.

*agricultural produce and its value.*

| IRRIGATED. | | | | | UNIRRIGATED. | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Acres cultivated. | Yield. | | Value at average price. | | Acres cultivated. | Yield. | | Value at average price. | |
| | Average per acre. | Total. | Average per acre. | Total. | | Average per acre. | Total. | Average per acre. | Total. |
| *Unirrigated Plain Tracts.* | | | | | | | | | |
| | lb | M. | Rs. | Rs. | | lb | M. | Rs. | Rs. |
| 1,218 | 792 | 12,064 | 9 | 11,524 | 26,729 | 483 | 1,61,444 | 6 | 1,59,950 |
| 686 | 961 | 8,244 | 7 | 4,672 | 17,007 | 603 | 1,28,122 | 4 | 75,9.9 |
| 98 | 483 | 692 | 8 | 740 | 5,056 | 408 | 25,770 | 6 | 32,654 |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 87 | 743 | 808 | 30 | 2,604 | ... | ... | ... | ... | ... |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 2,089 | 831 | 21,708 | 9 | 19,540 | 48,792 | 356 | 3,15,336 | 5 | 2,68,523 |
| 764 | 1,022 | 9,762 | 10 | 7,431 | 4,187 | 486 | 25,437 | 5 | 19,417 |
| 116 | 939 | 1,362 | 10 | 1,159 | ... | ... | ... | ... | ... |
| 12 | 400 | 60 | 8 | 91 | 360 | 347 | 1,560 | 7 | 2,355 |
| 93 | 469 | 547 | 6 | 533 | 7,527 | 343 | 32,242 | 4 | 31,841 |
| 40 | 868 | 434 | 9 | 361 | 7,925 | 544 | 53,922 | 6 | 44,036 |
| ... | ... | ... | ... | ... | 4,756 | 257 | 15,274 | 3 | 13,185 |
| ... | ... | ... | ... | ... | 21 | 160 | 42 | 4 | 94 |
| 303 | 538 | 2,038 | 18 | 5,458 | 4,104 | 320 | 16,409 | 11 | 44,715 |
| 235 | 860 | 2,527 | 45 | 10,554 | ... | ... | ... | ... | ... |
| 417 | 950 | 4,954 | 60 | 24,770 | ... | ... | ... | ... | ... |
| 1,980 | 874 | 21,684 | 25 | 50,357 | 28,880 | 401 | 1,44,886 | 5 | 1,55,643 |
| 4,069 | 852 | 43,392 | 17 | 69,897 | 77,672 | 474 | 4,60,222 | 5 | 4,24,166 |

# HAZARA

*Return No. 2B, showing the estimated gross*

| | PRODUCE. | IRRIGATED. | | | | | UNIRRIGATED. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Acres cultivated. | YIELD. | | VALUE AT AVERAGE PRICE. | | Acres cultivated. | YIELD. | | VALUE AT AVERAGE PRICE. | |
| | | | Average per acre. | Total. | Average per acre. | Total. | | Average per acre. | Total. | Average per acre. | Total. |
| | | *Irrigated plain tracts.* | | | | | | | | | |
| | | | ℔ | M. | Rs. | Rs. | | ℔. | Rs. | Rs. | Rs. |
| Spring (Ralu) crops. | Wheat ... ... ... | 4,922 | 787 | 48,305 | 10 | 47,060 | 10,779 | 454 | 61,159 | 5 | 58,847 |
| | Barley ... ... .. | 3,117 | 935 | 36,402 | 7 | 21,716 | 9,279 | 626 | 72,603 | 5 | 42,971 |
| | Mustard ... ... ... | 269 | 571 | 1,920 | 9 | 2,392 | 1,881 | 482 | 11,331 | 6 | 11,684 |
| | Massur ... ... ... | ... | ... | ... | .. | ... | ... | ... | ... | ... | ... |
| | Karak ... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | Tobacco ... ... ... | 191 | 1,123 | 2,686 | 46 | 8,843 | ... | ... | ... | ... | ... |
| | Opium ... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | TOTAL ... | 8,499 | 841 | 89,313 | 9 | 80,011 | 21,939 | 529 | 1,45,093 | 6 | 1,13,502 |
| Autumn (Kharif) crops. | Maize ... ... ... | 3,231 | 983 | 39,629 | 10 | 31,153 | 1,497 | 496 | 9,290 | 5 | 7,129 |
| | Rice ... ... ... | 147 | 1,003 | 1,843 | 17 | 2,523 | ... | ... | ... | ... | ... |
| | Mung and Mash ... | 293 | 526 | 1,925 | 10 | 2,864 | 274 | 338 | 1,158 | 6 | 1,733 |
| | Moth ... ... ... | 176 | 480 | 1,056 | 6 | 1,028 | 2,648 | 323 | 10,683 | 4 | 10,471 |
| | Badjra ... ... ... | 115 | 906 | 1,302 | 9 | 1,092 | 1,870 | 422 | 9,870 | 5 | 8,532 |
| | Kangni and Kulhat ... | ... | ... | ... | ... | ... | 1,280 | 320 | 5,120 | 3 | 4,461 |
| | Til ... ... ... | 6 | 240 | 18 | 8 | 45 | 4 | 160 | 8 | 5 | 20 |
| | Cotton (uncleaned) ... | 1,964 | 519 | 12,748 | 18 | 34,627 | 1,498 | 240 | 5,880 | 11 | 15,944 |
| | Gur ... ... ... | 382 | 1,108 | 5,242 | 59 | 22,437 | ... | ... | ... | | ... |
| | Haldi ... ... ... | 997 | 1,155 | 14,398 | 72 | 71,990 | ... | ... | ... | ... | ... |
| | TOTAL ... | 7,311 | 806 | 78,152 | 23 | 1,67,759 | 9,071 | 371 | 42,009 | 5 | 48,290 |
| | TOTAL DISTRICT ... | 15,810 | 847 | 1,67,465 | 16 | 2,47,770 | 31,010 | 483 | 1,87,102 | 5 | 1,61,792 |

SETTLEMENT, 1871.

*agricultural produce and its value,*—(continued.)

| IRRIGATED. | | | | | UNIRRIGATED. | | | | | IRRIGATED. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | YIELD. | | VALUE AT AVERAGE PRICE. | | | YIELD. | | VALUE AT AVERAGE PRICE. | | | YIELD. | | VALUE AT AVERAGE PRICE. | |
| Acres cultivated. | Average per acre. | Total. | Average per acre. | Total. | Acres cultivated. | Average per acre. | Total. | Average per acre. | Total. | Acres cultivated. | Average per acre. | Total. | Average per acre. | Total. |
| | | *Temperate hills and high lands.* | | | | | | | | | | *Cool mountain tracts.* | | |
| | ℔. | M. | Rs. | Rs. | | ℔. | M. | Rs. | Rs. | | ℔. | M. | Rs. | Rs. |
| 165 | 648 | 1,336 | 8 | 1,280 | 30,007 | 407 | 1,52,716 | 5 | 1,46,965 | 189 | 495 | 1,145 | 6 | 1,152 |
| 176 | 977 | 2,159 | 7 | 1,240 | 22,795 | 547 | 1,55,844 | 4 | 88,271 | 164 | 538 | 1,102 | 4 | 692 |
| 1 | 640 | 8 | 10 | 10 | 1,869 | 407 | 9,501 | 7 | 12,250 | 1 | 480 | 6 | 4 | 4 |
| ... | ... | ... | ... | ... | 1,326 | 388 | 6,422 | 5 | 6,668 | ... | ... | ... | ... | ... |
| ... | ... | ... | ... | ... | 1,011 | 320 | 4,044 | 3 | 3,254 | ... | ... | ... | ... | ... |
| 155 | 888 | 1,828 | 42 | 6,557 | ... | ... | ... | ... | ... | 13 | 849 | 138 | 38 | 494 |
| | | | | Not reckoned, as there are only a few acres of it in the district. | | | | | | | | | | |
| 497 | 858 | 5,331 | 18 | 9,087 | 57,008 | 461 | 3,28,527 | 5 | 2,57,408 | 367 | 521 | 2,391 | 6 | 2,342 |
| 552 | 1,072 | 7,395 | 10 | 5,295 | 43,872 | 643 | 3,52,866 | 6 | 2,50,833 | 1,582 | 1,099 | 21,734 | 10 | 15,768 |
| 7,330 | 1,145 | 1,04,871 | 13 | 97,838 | ... | ... | ... | ... | ... | 6,046 | 1,029 | 77,760 | 13 | 81,320 |
| 21 | 518 | 136 | 10 | 218 | 2,300 | 464 | 13,356 | 10 | 22,244 | 3 | 560 | 21 | 10 | 31 |
| 11 | 400 | 55 | 5 | 54 | 371 | 257 | 1,194 | 3 | 1,168 | ... | ... | ... | ... | ... |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| ... | ... | ... | .. | ... | 16,286 | 308 | 62,800 | 3 | 49,933 | ... | ... | ... | ... | ... |
| ... | ... | ... | ... | ... | 628 | 237 | 1,852 | 7 | 4,614 | ... | ... | ... | ... | ... |
| 23 | 473 | 136 | 18 | 406 | 2,889 | 296 | 10,885 | 11 | 31.344 | 1 | 640 | 8 | 12 | 12 |
| 61 | 963 | 734 | 57 | 3,458 | ... | ... | ... | ... | ... | 31 | 800 | 310 | 50 | 1,550 |
| 71 | 995 | 883 | 68 | 4,803 | ... | ... | ... | ... | ... | 1 | 640 | 8 | 40 | 40 |
| 8,069 | 1,450 | 1,14,210 | 14 | 1,12,072 | 66,346 | 534 | 4,42,753 | 5 | 3,60,136 | 7,664 | 1,051 | 99,841 | 13 | 98,721 |
| 8,566 | 1,116 | 1,19,541 | 15 | 1,21,159 | 1,23,354 | 500 | 7,71,280 | 5 | 6,17,544 | 8,031 | 1,018 | 1,02,232 | 13 | 1,01,063 |

## HAZARA

*Return No. 2B showing the estimated grow*

| | PRODUCE. | UNIRRIGATED. | | | | | IRRIGATED. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Acres cultivated. | YIELD. | | VALUE AT AVERAGE PRICE. | | Acres cultivated. | YIELD. | | VALUE AT AVERAGE PRICE. | |
| | | | Average per acre. | Total. | Average per acre. | Total. | | Average per acre. | Total. | Average per acre. | Total. |
| | | *Cool mountain tracts.* | | | | | *Grand Total.* | | | | |
| | | | ℔. | M. | Rs. | Rs. | | ℔. | M. | Rs. | Rs. |
| Spring (Rabi) crops. | Wheat ... ... ... | 13,109 | 293 | 48,079 | 4 | 47,385 | 6,515 | 774 | 62,997 | 9 | 61,161 |
| | Barley ... ... ... | 6,902 | 432 | 37,289 | 3 | 22,777 | 4,169 | 922 | 48,067 | 7 | 28,424 |
| | Mustard ... ... ... | 319 | 256 | 1,023 | 4 | 1,312 | 369 | 548 | 2,526 | 9 | 3,146 |
| | Massur ... ... ... | 471 | 302 | 1,781 | 4 | 1,853 | ... | ... | ... | .. | ... |
| | Karak ... ... ... | 162 | 250 | 506 | 3 | 475 | ... | ... | ... | ... | ... |
| | Tobacco ... ... ... | ... | ... | ... | ... | ... | 447 | 979 | 5,468 | 41 | 18,523 |
| | Opium ... ... ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| | TOTAL ... | 20,963 | 338 | 88,678 | 4 | 73,802 | 11,500 | 828 | 1,19,058 | 10 | 1,11,254 |
| Autumn (Kharif) crops. | Maize ... ... ... | 64,075 | 567 | 4,54,277 | 5 | 3,10,546 | 6,165 | 634 | 78,835 | 10 | 59,932 |
| | Rice (in husk) ... ... | ... | ... | ... | ... | ... | 13,726 | 1,086 | 1,86,358 | 13 | 1,83,612 |
| | Mung and Mash ... | 730 | 362 | 3,300 | 7 | 5,271 | 329 | 484 | 2,142 | 10 | 3,204 |
| | Moth ... ... ... | 289 | 287 | 1,038 | 4 | 1,059 | 280 | 474 | 1,658 | 6 | 1,615 |
| | Badjra ... ... ... | 3 | 320 | 12 | 3 | 10 | 156 | 893 | 1,741 | 9 | 1,457 |
| | Kangni and Kulhat ... | 21,340 | 220 | 58,772 | 2 | 45,019 | ... | ... | ... | ... | ... |
| | Til ... ... ... | 138 | 162 | 279 | 5 | 653 | 11 | 240 | 33 | 8 | 82 |
| | Cotton (uncleaned) ... | 568 | 184 | 1,304 | 7 | 3,804 | 2,291 | 521 | 14,930 | 18 | 40,503 |
| | Gur ... ... ... | ... | ... | ... | ... | ... | 716 | 994 | 8,897 | 54 | 38,344 |
| | Haldi ... ... ... | ... | ... | ... | ... | ... | 1,487 | 1,090 | 20,253 | 68 | 1,01,653 |
| | TOTAL ... | 87,143 | 476 | 5,18,982 | 4 | 3,66,362 | 25,161 | 1,001 | 3,14,847 | 17 | 4,30,402 |
| | TOTAL DISTRICT ... | 1,08,106 | 450 | 6,07,660 | 4 | 4,40,164 | 36,661 | 947 | 4,33,905 | 14 | 5,41,656 |

SETTLEMENT, 1871.

*agricultural produce and its value,*—(concluded.)

| UNIRRIGATED. | | | | | TOTAL. | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | YIELD. | | VALUE AT AVERAGE PRICES. | | | YIELD. | | VALUE AT AVERAGE PRICES. | |
| Acres cultivated. | Average per acre. | Total. | Average per acre. | Total. | Acres cultivated. | Average per acre. | Total. | Average per acre. | Total. |
| | *Grand Total.* | | | | | | | | |
| | lb | M. | Rs. | Rs. | | lb. | M. | Rs. | Rs. |
| 84,805 | 421 | 4,46,115 | 5 | 4,34,878 | 91,320 | 446 | 5,09,112 | 5 | 4,96,039 |
| 63,876 | 554 | 4,42,475 | 4 | 2,57,518 | 68,045 | 572 | 4,90,542 | 4 | 2,85,942 |
| 9,713 | 403 | 48,893 | 6 | 60,141 | 10,082 | 408 | 51,419 | 6 | 63,287 |
| 1,797 | 365 | 8,203 | 5 | 8,521 | 1,797 | 365 | 8,203 | 5 | 8,521 |
| 1,173 | 310 | 4,550 | 3 | 3,729 | 1,173 | 310 | 4,550 | 3 | 3,729 |
| ... | ... | ... | ... | ... | 447 | 979 | 5,468 | 41 | 18,523 |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1,61,364 | 471 | 9,50,236 | 5 | 7,64,787 | 1,72,864 | 495 | 10,69,294 | 5 | 8,76,041 |
| 1,14,561 | 592 | 8,48,066 | 5 | 5,92,967 | 1,20,726 | 614 | 9,26,901 | 5 | 6,52,899 |
| ... | ... | ... | ... | ... | 13,726 | 1,086 | 1,86,358 | 13 | 1,83,612 |
| 3,855 | 416 | 20,039 | 8 | 32,614 | 4,184 | 424 | 22,181 | 9 | 35,818 |
| 10,984 | 333 | 45,702 | 4 | 45,091 | 11,264 | 336 | 47,360 | 4 | 46,706 |
| 10,534 | 509 | 67,044 | 5 | 55,248 | 10,690 | 515 | 68,785 | 5 | 56,705 |
| 45,462 | 260 | 1,48,069 | 2 | 1,18,188 | 45,462 | 260 | 1,48,069 | 3 | 1,18,188 |
| 910 | 211 | 2,419 | 7 | 5,975 | 921 | 213 | 2,452 | 7 | 6,057 |
| 9,422 | 299 | 35,261 | 11 | 98,492 | 11,713 | 343 | 50,191 | 12 | 1,38,995 |
| ... | ... | ... | ... | ... | 716 | 994 | 8,897 | 54 | 38,344 |
| ... | ... | ... | ... | ... | 1,487 | 1,090 | 20,253 | 68 | 1,01,653 |
| 1,95,728 | 477 | 11,66,600 | 5 | 9,48,575 | 2,20,889 | 537 | 14,81,447 | 6 | 13,78,977 |
| 3,57,092 | 474 | 21,16,836 | 5 | 17,13,362 | 3,93,753 | 517 | 25,50,741 | 6 | 22,55,018 |

"The district is a purely rural one; it contains no large towns. The "places with most trade are—

| | | | |
|---|---|---|---|
| Harīpūr, | population | 4,800 | souls. |
| Bagra | " | 1,278 | " |
| Dhamtāwar | " | 5,546 | " |
| Nawashahr | " | 4,049 | " |
| Bafa | " | 4,193 | " |

"But in each instance, except Harīpūr, two-thirds of the population are agri- "cultural. The export of ghee and grain from the north of the district is "considerable. Salt, sugar, tobacco, cotton cloths, and indigo are imported in "exchange. Moreover, the salt for Kashmīr is carried from the Pind Dādan "Khān mines on camels and bullocks through the Hazāra district to Garhī "Habībūla, and the carriers, after selling their salt to the Kashmīr merchants, "get a return load for their bullocks by taking grain out of the Paklī valley. "The grain exported from Hazāra goes principally to the Khatak country "across the Indus, and to the western portion of the Rāwalpindi district.

"Before British rule the difficulty was for a 'zāmīndār' to sell his butter, but "now the tables are turned, and the butter is in such demand that the 'banias' "have to be at some pains to keep themselves regularly supplied. The graziers "and agriculturists are so well off that they use a great deal of the butter in "their own homes, and can sell the rest at their leisure. The people of the "hills round Harīpūr and Abbottabād make very considerable profits by sell- "ing wood and grass in Harīpūr and Abbottabād, and the value of the cattle "has risen largely.

"Perhaps the most important change of all in the agricultural wealth of the "people is this: During the Sikh rule, and up to 1850, when the country was "unsettled, no matter how good the seasons in Hazāra, and how much the sur- "plus produce in the hands of the 'zāmīndār,' his opportunities of selling it "were few. Now, thousands of bullocks from the Rāwalpindi and Pēshāwar "districts take away the surplus produce of Upper Hazāra. The stream of "these bullocks coming and going lasts all the year round."

The main communications in the Hazāra district are:—

| | | | |
|---|---|---|---|
| Abbottabād | to Marī, | excellent road, practicable for artillery; | bridged. |
| " | " Garhī Habībūla | " | " |
| " | " Harīpūr | " | " |
| " | " Hasan Abdāl | " | " |
| " | " Torbela by Sherwān, good made road, practicable for all laden animals. | | |
| " | " Tandīānī | " | " |
| Garhi | " Bālākot | " | " |
| Harīpūr | " Torbela | " | " |
| Torbela | " Barotī | " | " |
| " | " Atak | " | " |
| Mānsera | " Oghī | " | " |
| Harīpūr | " Pindī | " | " |
| Kirpliān | " Mānsera | " | " |
| Bālākot | " Shinkiarī | " | " |
| Shinkiārī | " Khākī | " | " |
| Oghī | " Barotī, practicable for mules; unmade. | | |
| " | " Kōnsh | " | |

Thandiānī to Garhī, practicable for mules; unmade.
Mānsera „ Sherwān „
Harīpūr „ Marī „
Chānglagali „ Harīpūr „
The rest are mere footpaths.

The force maintained in the Hazāra district is as follows :—

*At Abbottabad.*

1 mountain battery, 4 guns, 162 gunners.
2 regiments Panjāb Infantry, each about 730 bayonets.
1 troop of Panjāb Cavalry, about 70 sabres, inclusive of sick and absent.

From this force 100 bayonets under an English Officer is detached to Agror. Besides these, during the hot weather, there is accommodation at the following places in the district usually occupied by British troops :—

| | |
|---|---|
| Bārāgalī, 200 men. | Chānglagalī, 96 men. |
| Kālābāgh, 208 „ | Khairīgalī, 100 „ |

The Hazāra police consists of 1 Inspector, 17 Deputy Inspectors, 4 Mounted, 42 Foot Sergeants, 41 Mounted, 419 Foot Constables. It is distributed as follows :—

| | Dy. | Md. S. | Ft. S. | Md. Const. | Ft. Const. | Total. |
|---|---|---|---|---|---|---|
| Abbottabād ... | 1 | 0 | 1 | 1 | 21 | 25 |
| Harīpūr ... | 2 | 2 | 2 | 0 | 26 | 30 |
| Mānsera ... | 1 | 0 | 1 | 3 | 22 | 28 |
| Shinkiárí ... | 1 | 0 | 1 | 0 | 17 | 19 |
| Oghī ... | 1 | 0 | 2 | 2 | 19 | 24 |
| Bālākot ... | 1 | 0 | 2 | 0 | 13 | 17 |
| Garhī ... | 1 | 0 | 2 | 0 | 11 | 14 |
| Sherwān ... | 1 | 0 | 2 | 0 | 12 | 15 |
| Nāra ... | 1 | 0 | 2 | 0 | 12 | 15 |
| Bakot ... | 1 | 0 | 2 | 0 | 12 | 15 |
| Khānpūr ... | 1 | 0 | 2 | 0 | 10 | 13 |
| Ghāzī ... | 1 | 0 | 2 | 0 | 21 | 24 |
| Torbela ... | 1 | 0 | 2 | 2 | 19 | 24 |
| Kirpliān ... | 1 | 0 | 2 | 0 | 16 | 19 |
| Lora ... | 0 | 0 | 1 | 0 | 10 | 11 |
| Srikot ... | 0 | 0 | 1 | 0 | 7 | 8 |
| Tawi ... | 0 | 0 | 1 | 0 | 14 | 15 |
| Dal Mohat ... | 0 | 0 | 1 | 0 | 8 | 9 |
| Hatlai ... | 0 | 0 | 0 | 2 | 0 | 2 |
| Chamba ... | 0 | 0 | 0 | 3 | 0 | 3 |
| Thapla ... | 0 | 1 | 0 | 2 | 0 | 3 |
| Swabi Maira ... | 0 | 0 | 0 | 2 | 0 | 2 |
| Māngal ... | 0 | 0 | 0 | 2 | 0 | 2 |
| Khākī ... | 0 | 0 | 0 | 2 | 0 | 2 |
| Dūnga Galī ... | 0 | 0 | 0 | 0 | 2 | 2 |
| Thandiāni ... | 0 | 0 | 0 | 0 | 2 | 2 |
| Nathia Galī ... | 0 | 0 | 0 | 0 | 2 | 2 |
| Damtāwar ... | 0 | 0 | 0 | 0 | 4 | 4 |

The foreign relations of the Hazāra district consist in dealings with the independent Nawāb of Amb, the Hasanzais, Ākazais, Chagharzais, Deshīs, Tikriwāls, Nandahārīs, Alāhīs, Kohistānīs, and Chilāsīs. These will be found noticed under their respective headings.

The Hazāra district was reckoned part of Kashmīr, and was brought under Sikh rule between 1820 and 1830 A. D., before which it formed

part of the Kābal empire. After the Sikh conquest it was held in 'jagīr' by Sirdār Harī Sing till his death at the battle of Jamrūd in 1837. Omitting three short tenures by Sirdār Teja Sing and Sirdār Lena Sing and Piāra Mal in 1842, it passed into the hands of Mahārāja Ghulāb Sing; and in 1844-45 Diwān Mūlrāj (not the Mūltān celebrity) held the district. When the first Sikh war broke out the people expelled the garrison; this rebellion is popularly known as the "Laudi Mūsalmānī." When that war ceased in 1846, the district fell to Mahārājā Ghulāb Sing along with the rest of Kashmīr. But he negotiated with the Sikh Darbār an exchange, whereby he made over to them the Hazāra district in return for tracts yielding an equal revenue at the head of the Panjāb Doab near Jamū.

In 1847, Major J. Abbott, then one of the Assistants to the Resident at Lahor, was sent to Hazāra to demarcate the border between it and Kashmīr, and to make a fair assessment of the district for the purposes of this exchange, and he was still in charge when the second Sikh war broke out.

The Sikh troops in Hazāra were thoroughly disaffected, but their first act of open mutiny was the murder at Harīpūr of Colonel Canora, a Eurasian officer in the Sikh service.

After this murder, Chatr Sing, who was the Commander of the Sikh troops, broke into open rebellion, and wrote for aid to Jamū. On this, Lieutenant Nicholson turned the Sikh garrison out of Atak and provisioned the fort for three months. Abbott moved from Sherwān to the foot of Gandgarh, but as he had only 400 matchlockmen he could do no more than watch events and endeavour to raise the country against the Sikhs. It soon became evident that the Brigade of Sikh troops in Paklī intended to march to Harīpūr and join their comrades under Chatr Sing, and Major Abbott, on hearing this, tried to induce the peasantry to rise and fall on them on the road.

The Karāra regiment of Sikhs under Partāb Sing also marched from Rāwal Pindī to join Chatr Sing, but Lieutenant Nicholson took up a position at the Margala pass to stop them, and thus reported the result :—

"Hearing that the troops in Hazāra were talking of making a diversion "in favor of Partāb Sing's regiment at Jānīka Sang, and considering it "as of the greatest consequence that the junction of that regiment with "the Hazāra force should be prevented, and fair measures having hitherto "failed to induce the corps to return to its duty, I determined, with extreme "reluctance, as a last resource, to resort to coercive measures. I accordingly "drew up a body of militia, raised by me since my arrival here, 400 "strong, together with about 300 men from Pēshāwar and Hazāra, placed "at my disposal by Major Lawrence and Captain Abbott, in front of "the position of the corps and its two guns at Jānīka Sang, about "an hour before daybreak, and sent a message to the officers and "men, informing them that my former terms were still open to them, "that I should rejoice if they accepted them, but that, otherwise, I should "be compelled to consider them as open mutineers, and treat them accord- "ingly. I gave them half an hour to reflect, assuring them that, at the "expiration of that time, if they did not return to their duty, I would "attack them."

The result of this firmness on the part of Lieutenant Nicholson was that the Colonel of the Sikh regiment came out and begged pardon on behalf of

himself and his men, and declared their willingness to march wherever ordered. Captain Nicholson accordingly saw them start *en route* for Rāwal Pindī.

Being warned that the country was raised against them, the Paklī Brigade only moved as far as the Orash plain, having got through the Māngal pass without opposition. It now became Abbott's plan to stop their getting to Harīpūr by closing the Salhad pass. On this Chatr Sing caused false intelligence to be conveyed to Major Abbott, that he had detached a regiment to help the Paklī Brigade through the Salhad, and that officer, without enquiring into the truth of the report, at once marched for the pass, only to find when he got there that no Sikh regiment had moved towards Salhad, but that the whole of Chatr Sing's force had marched from Harīpūr for Hasan Abdāl.

The intelligence of this movement reached Major Abbott at the Salhad pass, and within an hour he again marched towards Hasan Abdāl, and having accomplished a march of 40 miles, halted with his levies in the right rear of Chatr Sing, at Balar, a village on the right bank of the Haro. Chatr Sing now opened communication with Captain Nicholson, and sent his son Aotar Sing to arrange terms; but this was only a blind, and during the night of the 26th August 1848 he again marched off. Abbott at once turned out to attack him, but his levies could not be brought to attack, and though there was a slight skirmish at Tanda, nothing was done, and so he joined Nicholson at Pohr before daybreak on the 27th. Meanwhile Partāb Sing's regiment, which had been turned back from the Māgala pass by Nicholson, crossed the range by a pass 4 miles to the south of Māgala, and joined Chatr Sing at Ūsmān Khātir.

On the 29th Chatr Sing advanced against Lieutenant Nicholson at Hasan Abdāl, and that officer feeling too weak to withstand him with his raw and untrustworthy levies, retired on Būrhān, and next day on Atak. Chatr Sing was now in command of the whole road, except at the Māgala, where there were still some of Nicholson's men.

Nicholson, on arrival at Atak, called on Major Lawrence at Pēshāwar for assistance, and that officer immediately sent off Lieutenant Herbert and Nizām-u-daola with 200 men to Atak, and both of them arrived safely on the morning of the 1st September.

Having thus arranged, as far as possible, for the safety of Atak, Nicholson then marched again towards Chatr Sing, and encamped at Gondal, intending to keep the field against him as long as possible, though, owing to his small force of only 300 horse and 700 foot, he did not propose to attack the Sikh General, who had four regular regiments of infantry and eight guns, besides irregulars.

When Lieutenant Nicholson left Hasan Abdāl for Atak, Major Abbott proceeded to invest Harīpūr.

From this date to the 20th October 1848, there is a hiatus in the Panjāb Blue Book, from which I got the above information, when I find Captain Nicholson writing on the 21st October from Ramnagar, where he was hanging on the flanks of Sher Sing's army; but how he got there there is no information to show, and as his operations in the Panjāb are beyond the scope of this work, I must leave him and return to Hazāra.

Here, on the 20th October 1848, Major Abbott reported from Srīkot that he had fought an action with Chatr Sing in trying unsuccessfully to

prevent him from relieving a garrison of Sikhs beleaguered in Simalkand. This affair is described in the article on Simalkand.

Chatr Sing, after this action, retreated towards Atak, and again there is no further mention in the Panjāb Blue Book of 1847-49 of the operations in Hazāra, but he seems first to have gone to Pēshāwar and there to have been joined by the Sikh troops, and afterwards to have marched to join Sher Sing in the Panjāb.

After the conclusion of the Sikh war, Hazāra fell into the usual even tenour of an Indian district, and it is only with regard to its frontiers that there is anything worth recording. The tribes of the Black Mountain, the Swātī Khān of Agror, and the Syads of Kāgān at different times gave trouble, but as all these occurrences will be found fully described under these heads, it is unnecessary to repeat them here.

On the outbreak of the great rebellion of 1857, however, Hazāra shared in the general disquietude, and I cannot do better than extract from Major Becher's graphic account of the occurrences of that period.

The troops in Hazāra at the time of the mutiny in India consisted of a mountain battery of six guns and two regiments of infantry, the 2nd and 4th Sikhs, which were concentrated at Abbottabād.

One hundred and fifty police horse, a company of 60 men of the hill tribe of Satīs, and 24 Zambūrchīs (or gunners attached to camel swivels) were raised under the orders of the Deputy Commissioner for general duties, to serve as escorts, or to strengthen the several posts and forts.

On the outbreak of the mutiny, 3 companies of the 2nd Sikh Regiment, consisting of 225 rank and file, were withdrawn for the protection of the hill station of Marī, and on the 19th May the 4th Sikh Regiment marched under Captain Rothney for Delhi.

To supply its place, Major Becher was directed to raise a body of levies of the country to the extent of 150 horse and 500 foot, and to assume military command in Hazāra. These levies were enrolled by quotas from the chiefs and principal Maliks, and were the representatives of so many clans; they brought their own arms, and all were men accustomed to hill warfare. A portion was detached to watch the ferries and strengthen the most exposed positions, and all the available police horse was sent to guard the left bank of the Indus up to the fortress of Atak, until arrangements could be completed by the authorities of the Rāwal Pindi district for the security of their own extent of this border.

The most important ferries in Hazāra are those of the Indus: one at Pihūr on the Yūsafzāi border, near the fanatic village of Satāna; the other belonging to Jahāndād Khān, the chief of Amb. At the former the boats were drawn to the left bank under a strong guard protected by a tower and breastwork. The Maliks of Srīkot on the Gandgarh mountain took upon themselves and their brave clan of Mashwānīs to aid in watching this point. At Amb, although the passage of boats was not entirely discontinued, because it was necessary for the chief to hold both banks of the river, yet the boats were brought to the left bank and securely guarded, and every passenger was searched and questioned.

By these arrangements several deserters from the 51st and 55th Native Infantry were arrested, tried, and punished with death.

Parties were placed on the principal roads and passes leading from the surrounding country into Hazāra to arrest deserters, Hindūstānīs, or

seditious messengers; some 'fakirs' and suspicious characters were thus brought in, and an outpost in the Khānpūr hills was able to assist in the seizure of some of the mutinous sepoys of the 14th Native Infantry who had escaped at the time of disarming the Regiment at Rāwal Pindī.

After the departure of the 4th Sikh Regiment, the available strength of the remaining infantry amounted to only 341 bayonets.

On the 10th June the Kamaon regiment under Captain Ramsay marched into Hazāra, and three days afterwards an opportunity occurred for testing the feeling of the force, and offering example to the country by the blowing from guns of two mutineers of the 55th Native Infantry who had been tried and sentenced to death. Three days afterwards the necessity for further reinforcements from the Panjāb called away the Kamaon battalion to Delhi.

The fort at Harīpūr, 22 miles to the rear of the cantonment of Abbottabād, the chief place of defence in Hazāra, contained a large magazine, which had been stored with supplies, and was garrisoned by the Satī company, augmented to 100 men by some of the most trustworthy of the levies, with a party of Zambūrchīs and Barkandāz, with two old Sikh guns.

Supplies were also furnished, and repairs made, to the detached hill forts held as police stations; and the frontier posts along the river Indus considerably strengthened to prevent any successful raid on the part of hill robbers.

Major Becher now rallied the principal chiefs of the district round him, and at the same time, by daily intercourse, dispelled the alarming and mischievous reports and influences which were flying about.

The 55th Regiment of Native Infantry now mutinied and held the fort of Hoti Mardān, but on 25th May a force was sent against them from Pēshawār, and drove them out, and killed a great number.

They first fled to Swāt; but being driven out of that valley and Būner, they endeavoured to reach the country of Mahārājā Ghulāb Sing, believing they would receive sympathy and welcome among the soldiery of Kashmīr. As their road lay either through Hazāra or along its border, Major Becher desired all the chiefs and headmen to be on the alert.

On the evening of the 23rd June a letter reached Major Becher from Mahamad Khān, a Malik of the village of Buttul in Konsh, enclosing another to his address from Jamāl Khān of the village of Khurg, one of the most influential men of Alāhī. In this, assistance and a safe passage through Konsh was asked for 600 Hindūstānī soldiers who had fled from the Faringhīs. This intelligence was corroborated by another report to the same effect from the frontier district of Agror. A messenger had seen the sepoys, 700 in number, who had crossed the Indus on rafts of skins at a ferry above Takot, and had halted by the stream in Jamāl Khān's village.

Major Becher had with him at this time the sons of the Khāgān Syads, of Mozafar Khān of Nandihār, and some others of authority on the frontier, and he at once despatched them to gather their followers and secure the principal passes at the head of the Paklī valley.

The sepoys had now reached the independent district of Atāhī, adjoining which are the frontier glens of Agror, Bogarmang, Bālākot, and Khāgān, through each of which are several roads by which men on foot can penetrate into Paklī, the most direct road being through Konsh, Shinkiarī, and Dodiāl, to Garhī Habībūla and Mozafarabād.

Mahamad Amīn Khān, Chief of Garhī Habībūlas, was directed at once to proceed and guard his 'jaghīr' of Konsh, holding the gorges and passes, preventing supplies, and communicating with Mazafar Khān of Nandihār, and on the 24th June Major Becher went to Dodiāl with a detachment of the 2nd Sikhs under Lieutenant Bernard, half of the Zambūrchīs, and some levies of foot and horse.

Here he met Mahamad Amīn Khān on his way to Konsh, and as it seemed probable that the sepoys would in all probability attempt the direct road, he sent for Captain Harding, commanding the 2nd Sikh Regiment, to join him with a further detachment of three companies of infantry and three mountain guns.

The cantonment of Abbottabād in rear was held by the Assistant Commissioner with the small remainder of the 2nd Sikh Regiment and a portion of the horse and foot levies; and the three guns of the mountain battery were for safety placed in the fort of Mānsera at Dodiāl. Major Becher selected a strong position at the gorge of the valley in order to contest and obstruct the passage of the sepoys by the armed zemindars of the country, and to meet them with regular troops as they debouched into the plain, in whatever direction over this large extent of frontier hills their line of march might develop itself.

Spies sent returned with accounts exaggerating the numbers and describing their doings; how they were bribing, and flattering, and addressing Jamāl Khān by the title of Nawāb, until he told them they would excite the jealousy of his fellow Maliks; how the Mahamadan women were shocked by these strange dark men cooking and bathing almost naked. They were most of them armed with muskets or swords, but had little clothing, and no cover from the rain or night dews; they were accompanied by confidential messengers from the Akhūn of Swāt, and had letters calling on all good Mūsalmāns to aid and escort them, and excommunicating and denouncing as unbelievers all who should oppose them.

Mahamad Amīn Khān on reaching Konsh was joined by Mozafar Khān from Nandihār, and both communicated with the party in Alāhī adverse to Jamāl Khān. They proposed that they should cross the frontier, enter Alāhī, and attack the sepoys; but Major Becher forbad this. After considerable hesitation, and leaving behind their sick, who became Mahamadans, and found shelter in the mosques, the sepoys made a march on the 27th June to the village of Raeshung on the Nandihār border, and in the direction of Konsh; but finding the difficult passes of Kandora and Ajrī-ki-Galī occupied by the men of Mozafar Khān, they turned back the next day to Batīlān, a village of Syads, resolving not to attempt the passage by Paklī, but to try the far more difficult route near the Indus and through Kohistān.

Little did they know the country through which they must thread their way, or the narrow ledges of tremendous precipices; by tracks with scarcely footing for the practised peasant; through gorges where a few could prevent a host, and over wastes where seldom even the hut of the shepherd Gūjar was to be found.

Destruction was before them at Raeshung. The first ill-omened day of their advance a jemadar shot himself with a musket, vainly urging the direct and easier way, and declaring that it was better to perish in fight, than to starve or die miserably among those frightful rocks.

Major Becher now wrote to two friendly Syads of Alāhī to disabuse the people of the false report which had been spread that the British Government wished to touch the religion of its soldiers, and urging them to view these soldiers not as martyrs but as mutineers, and to bid the Kohistānīs, who were their disciples and all true men, to oppose such rank traitors to their salt.

He also wrote to the Council of the Kohistānīs, reminding them of occasions when their cattle had been forayed by subjects of Hazāra, and they had recovered them, and met with justice and impartiality, and how they were free to come and go in their trade with Hazāra.

These letters served the purpose: the Syads with their followers fell on the rear of the sepoys after leaving Batīlān, when they reached a point called Andrakeh-kī-Galī, just beyond the boundary of Alāhī, while some Gūjars of Kohistān assailed them in front, hurling down huge stones from the rocks above. In this encounter the son of Gholām Alī Shāh was wounded and one of the Kohistānīs was shot, while eight of the mutineers were killed.

The loss of their countrymen enraged the Kohistānīs, and again they gathered to contest a pass known as Bānda Diwān, where several more of the sepoys fell. Every step of the advance now brought new embarrassments; the knapsacks and bayonets and many of the muskets were cast down the rocks, and a large payment in silver could scarcely procure them a seer of flour.

At this time the Syads of Khāgān, who in 1852 had rebelled, and after an expatriation of three years, and the forfeiture of their estates, had only lately been restored to their country, sent word of the situation of the sepoys, attacked in front and deprived of all retreat, and that some of the leading men in Kohistān had invited them to join as their 'pīrs' or religious guides, and asked if they were to go. Major Becher bade them go at once, to prove their loyalty and obliterate all remembrance of their recent disgrace.

On the 5th July, the mutineers, haggard and hungry, halted on the edge of the Nīlī Nadī, a tributary to the Indus, on a narrow stony space called Bela Sāmpān, below the village of Guddarh, which village the Syads and the headmen of Kāgān, Bālākot, and Konhār reached the same day. Towards afternoon a party of six sepoys came there for provisions, and were instantly seized; two of them, however, contrived to escape, giving the alarm to the rest to prepare and resist the new force which was hovering above their heads, while the bands of the Syads and Kohistānīs closed in on them.

The fight which ensued lasted for some time. During the next morning many of the sepoys were killed or wounded or drowned in the rapid stream, over which the narrow bridge had been secured, till at last they, with a desperate rush, took possession of the bridge and the village, and their further molestation was forbidden by a 'mūla' from Palūs on the Indus, to whom the Akhūn of Swāt had commended them. The Syads were then compelled to leave, sending Major Becher word of their success, which took place three long days' march beyond their own country, and adding that they were on the way to meet him with a number of captives.

Major Becher replied that the remaining sepoys who had escaped them, moving parallel with their border, would probably cross the extremity of Khāgān, and that they must not abandon the chase while there was prospect of further prey; and he also wrote to the chiefs of Darāwar and

Kurnah, whose territory lies beyond the river Nainsookh, and between Khāgān and Kashmīr, to warn them of their approach, and call on them to arm their followers and to close the frontier against their passage.

On the 15th July the Syads conveyed 54 Pūrbeah prisoners to the frontier post of Bālākot. These were immediately tried and sentenced to death by a military court of European and Native Officers.

As Major Becher had anticipated, the 'mūla' who had protected the remainder conveyed them to Kot Galī, on the border of Chilās, and from thence they made for Darāwar. The scouts who had been left on the mountains there conveyed the intelligence that the Pūrbeahs had reached Nūrīnār by the Lolūsar lake, near the border of Darāwar, and the sons of the Syads repaired there.

It was a rainy day, and as they appeared through the mists on the hills, beating their drums and flaunting their pennants, the mutineers despaired. Checked everywhere, there seemed no hope, and after a faint resistance, and the slaughter of a few of their number, they surrendered their arms, and 124 more prisoners (amongst whom were two subadārs) and 102 muskets were afterwards made over to the escort which Major Becher had despatched to receive them. Except a few recruits, two of whom were Sikhs, and one or two camp followers, the rest were all executed at different stations of the district.

About 20 days afterwards, 43 more of these men, who had been seized in Darāwar by the soldiers of the Kashmīr Government at the fort of Shardeh, were made over to Major Becher by order of His Highness Mahārājā Rānbīr Sing.

These were similarly tried and punished with death. A few of the balance changing their religion, remained behind at the mosques in Alāhī, and a few may have crossed into Chilās, where they probably serve as slaves.

After the force returned to cantonment at Abbottabād, matters remained quiet and undisturbed in Hazāra, although the delay before Delhi gave rise to the wildest rumours of retreat and disaster and the downfall of the English power. It cannot be surprising that Mahamadans who had experienced in their lives their own rule in this country succeeded by the Sikh, and again only lately the disappearance of those conquerors whom they had expelled on the breaking out of our battles on the Satlej, should believe in the feasibility of our ruin, and the return of ancient independence; and some of the chiefs began to recall their old feuds and to reckon up their own chances and their old allies, in case we should lose or leave the country. Major Becher, however, endeavoured to see as many as possible, and treating the mutiny as a thing easily to be subdued, to spread cheerful intelligence of our prestige and our victories, the fidelity of the Native Princes, and the stern rebuke of our enemies, which even here they had witnessed.

Major Becher had hitherto remained in Upper Hazāra, but as the excitement at Shēkh Jāna and Shewa, on the border of Yūsafzāi, made him anxious regarding the opposite border of the Indus, to which the son of Syad Akbar of Swāt had betaken himself, he rode down to Harīpūr on 7th August, and met Jahāndād Khān of Amb and the principal men of Lower Hazara, who all seemed in good heart; and the Khatrī traders of Harīpūr, who were somewhat alarmed, remembering two pillages of their town by the Mahamadans of the country in former days of disturbance, were re-assured.

About the end of August many alarming reports were bruited about in the hills among the Dhūnd tribe round the station of Marī, a confederacy had been formed among the men of the villages of Bhagun, Mukol, and Nagrī, belonging to the Karāl tribe in Hazāra, to attack and plunder Marī, but that the attack had been deferred for further news from below. Another letter reported that an attack had actually been made the night before by a few of the nearest villages, which had been repulsed.

Major Becher at once summoned Kāzī Mahamad Hasan (the Vakīl of the Karāl Chief, Sirdār Hasan Alī Khān) and Kazī Abdūl Ghafūr, the Tehsīldar of Hazāra, and sent them off by the fort of Nara to enquire from Sirdār Hasan Alī Khān what was happening among his people. A party of Satī sepoys, all men of the hills, and well acquainted with these tribes, was also sent, and Rājā Haidar Bakhsh Khān of Khānpūr, who happened to be at Harīpūr, Rājā Alī Gohr Khān, the Gakar Chief, and Alī Bahadūr Khān, the Karāl Chief of Dobrahan, were ordered to muster what men they could and reach Marī without delay. In the evening a telegram reached Major Becher from General Cotton at Pēshāwar, requesting him to send troops from Hazāra, as there was not a single available soldier in the Pēshāwar district.

The matter was urgent, and Captain Hardinge was therefore directed by express to march with the head quarters and three companies of the 2nd Sikh Infantry and about 100 foot levies to the relief of Marī, while 100 foot levies with ten Zambūraks were ordered to join him on the road at the entrance to the hills.

Captain Hardinge marched from Abbottabād early on the morning of the 4th September, and reached Sajkot before dark.

At Sajkot it was proposed to proceed by Pīrkot and Māri, as being a more direct road than the one by Satora; but Nawāb Khān (brother of the Karāl Sirdār) strongly protested against this change, urging that the people in that direction were excited beyond his control, and that he could not therefore be responsible for the safe conduct of the regiment. Moreover, as the change of road would bring the column through a precipitous pass rising from the Samūndhar stream, near to which a large Sikh force under Sirdar Lehna Sing Majīta had once been defeated by the Karāls, and which leads directly on to the villages which were said to be disaffected, Captain Hardinge determined on going by the Satora road.

Captain Hardinge pushed on, and brought his men under the walls of the fort of Dhana (within a few miles of Marī) on the evening of the 6th September, from whence he communicated with Mr. Thornton.

By that time the danger had gone by, the rebels who had gathered round Marī had been dispersed, and many of them had been captured; the disaffection being but partial, and confined to a few of the nearest villages. The Pīrs of Plasseh, the most influential men in the Dhūnd country, had been summoned with their followers to Marī the morning after the attack, and had assisted in burning the villages and seizing the cattle of the rebels.

To make sure of the feeling of the country, the troops continued till the 15th September at Marī, when the detachment of the regiment returned towards Hazāra by Rāwal Pindī, while the irregular levies, who had been very useful in dragging forth the fugitives from their retreats in the hills, came back through the Dhūnd country by Bīrangalī, finding all peaceable and well-disposed in that direction.

On the 20th September Captain Hardinge's detachment returned to Abbottabād.

After Captain Hardinge left for Marī, Major Becher had only 27 sepoys and 82 recruits of the regular army left behind. He therefore sent three of the mountain guns with their magazine stores to the fort of Harīpūr, thus commanding both ends of the Salhad pass, in the event of any attack on Abbottabād. The garrisons of the hill forts at Nara and Dhana were also strengthened.

After Captain Hardinge had marched, news reached Major Becher that Sirdār Hūsen Alī Khān had assembled all his men, stopped the detachment, and was in rebellion. On this Fazal Khān of Topī and Nawāb Khān of Shingrī went off at once to assist the force, and bring in Sirdār Hūsen Ali Khān. They found that although there had evidently been some original ill-intention on the part of the Karāls, many of whom had assembled, yet on their arrival the people all declared their allegiance, and returned to their homes, and the Sirdār and his brother assisted the force to the best of their ability. On their return they were accompanied by Nawāb Khān the brother, and Azad Khān the favorite son of Sirdār Hūsen Khān, and on the next day the Sirdār came, bringing also Pahlwān Khān and other Maliks of Bagun, the village said to have been confederate in the project of attack. Major Becher then sent back these Maliks with parties of his own men to arrest the fugitive Dhūnds from Marī, and prevent their finding an asylum in their country.

When tidings of the successful assault of Delhi reached Major Becher, he poured into the country all the levies he could command, amounting to some 300 men in five principal bands, who formed a ring round the base of Marī, guarding the river Jhelam, and cutting off escape.

Of the villages whose inhabitants were present and engaged in the attack, only one hamlet of 10 or 12 families, called Bhatīān belonged to Hazāra, and these were concealed in the Hazāra Dhūnd villages of Sir and Myra; but they were eventually unconditionally made over by the Malik of Myra and executed.

Shortly afterwards, two companies of the 12th Panjāb Infantry arrived from Pēshāwar, and Major General Cotton made a tour with an escort of European Infantry and Cavalry into Hazāra as far as Mānsera, a measure productive of much good at that time, as a renewal of confidence, and a most convincing proof of the tranquil strength of Pēshāwar. On the General's departure, Major Becher was reinforced by four more companies of the 12th Panjāb Infantry, and was therefore enabled to reduce two-thirds of the levies. Since then there have been no disturbances in the district. (*Wace, Becher, Abbott, Macgregor.*)

HAZARNAO—

A peak on the range which divides Swāt from Yūsafzāi. It has a good deal of snow on it in the winter, and has extensive forests of pines on its slopes. It is about 50 miles distant, north-east of Pēshāwar. (*Bellew.*)

HILANI—

A watering place on the Rājanpūr frontier, at the foot of Autar Chapar, a low hill on the left bank of the Nathil stream, about a mile above Sohak. The water is fair, but it is not a favorite watering place, and in many seasons no wells are dug. (*Davidson.*)

HĪNDĀNĪ—

A branch of the Zangī ravine, which rises in the Giāndārī range, flowing westerly. The hills and banks on both sides are very stiff. (*Davidson.*)

HĪNDANĪ—

A water-course on the Rājanpūr frontier, rising in the hills at foot of Giandārī, and draining south to the Nathil stream, at about 9 miles northwest from the Dilbar post. Its total course is about 10 miles. It is at first a torrent, but gradually opens out, and is an easy ravine by the time it meets the Zangī, where its banks are low, the left bank generally commanding the right.

Its watering places are (1) at 9 miles above where it joins the Zangī, from two wells, and (2) at Alī Kahan-ka-kūh, a mile from where it meets the Zangī; water is not found by digging at other places. The bottom of the ravine is sandy, with a few boulders. Below the last watering place it is generally called the Alī Kahan ravine. (*Davidson.*)

HINDŪSTĀNĪ FANATICS—

A band of fanatics who have inhabited various portions of the Yūsafzāi hills on the British border, and who have incessantly given trouble to the British authorities by their intrigues since the annexation of the Panjāb.

The following account of their origin is taken from a report by Major Abbott:—"About A. D. 1823, and during the reign of Ranjit Sing in "the Panjāb, there came to Panjtār, in the Khūdū Khel country, a pilgrim "from Mecca, named Syad Ahmad, accompanied by 140 Hindūstānī "disciples. He proclaimed that he had, when at Mecca, heard a voice "crying—'Go to the north country of the Yūsafzāi, and with them wage "war on the infidel Sikhs.'

"The Chief of Panjtār, Fateh Khān, received him hospitably and became "his disciple. He first subdued two chiefs of the Yūsafzāi who disowned "his mission, and then made war with Yār Mahamad, the Governor of "Pēshāwar, for the Sikhs, and having slain him returned to Panjtār in "triumph.

"Satāna at that time belonged to Paendēh Khan, the Chief of Amb and "western Tanāwal, but the Syad attacked and drove him from it. He "then went against Pēshāwar a second time and defeated the Dūrānīs there, "and, leaving a garrison to hold it for him, returned to Panjtār. His force "had now swelled to many thousand armed disciples, men full of enthusiasm "in his cause, as that of heaven. For their support taxes were levied upon "the surrounding villages, and armed parties were posted in various parts for "their collection. Confident in his power, he now began to insist upon a strict "performance of all the ceremonies enjoined in the Korān. The people, who "had prayed twice, or at most thrice, in the 24 hours, were obliged to pray "five times. Fathers who had kept back their daughters until tempted by "large presents to bestow them in marriage, were punished severely if they "kept a daughter unmarried after the age of 15, and thus in a single day "300 marriages were celebrated. He next began to compass the destruction "of Fateh Khān of Panjtār,—at least that chief believed, or chose to believe, "such to be the case. Though considering how useful an agent this chief "had proved, and how out of character anything like treachery or conceal"ment was with the rest of the Syad's actions, the charge appears very "doubtful. It is more probable that Fateh Khān, like others of his disciples "in those parts, finding his own consequence annihilated and the tyranny of

"the Syad insupportable, was glad of any pretence for conspiring against "him. It is certain that wherever his authority had spread the people were "heartily tired of him, and longed for the freedom which he had over- "thrown.

"Syad Ahmad was of the sect of the Wahābīs. He denied the authority "of all books excepting the Korān, and rigidly exacted obedience to that "volume. One of the peculiarities of the Afghān race is the reverence in "which they hold the tombs of their reputed saints, so that often a saint has "with them more authority than God. Syad Ahmad insisted upon the "desecration of all their shrines, and by this act excited against him the "strongest religious prejudices of those whom he had already exasperated by "his tyranny. A secret and deep-laid conspiracy against the Syad was set "on foot by Fateh Khān. At an appointed hour of a certain night the "armed inhabitants of each village rose upon his disciples posted in various "parts for collection, and having slaughtered them, lighted fires on conspic- "uous points to witness the deed. The whole country that night was a "fire. The Syad was at Panjtār with 1,100 of his armed followers and "some field-pieces taken from the Dūranis.

"He was too strong to be openly attacked. Indeed, probably his reputed "sanctity would have prevented Fateh Khān from attacking his person. "That Chief came therefore before him, apparently in great affliction, repre- "sented the horrible atrocity which had been committed upon his disciples, "and offered in person to escort the Syad to some region of the mountains "where the people were not as yet hostile to him.

"They accordingly marched through the valley of Būner, but as the guns "were represented to the Syad as being far too heavy for conveyance by "the wild paths he must follow, he during the night had them buried "under his tents, it is believed somewhere in or near Panjtār. They were "ten in number, and were demanded of Fateh Khān by the Sikhs, and "Dost Mahamad, when encamped on the Indus in A. D. 1848, made "the same demand, but in vain. Wherever buried, the secret has been "well kept.

"The people of Būner had no wish for a master, and the Syad left their "valley for the mountain of the Chagharzaīs, Trans-Indus, and thence cross- "ing the river went to Tākot, to the Tikri and Nandihār valleys north of "Hazāra. Thence he proceeded to Bālākot on the river Naīnsūkh, where "he made proselytes of the Syads of Khāgān and some others.

"The heir-apparent of Ranjīt Sing, Rājā Sher Sing, with a large army, "now marched against him from Kashmīr, and, bridging the Nainsūkh at "Garhī Habībūla, crossed into Paklī, marched up the Bogarmang glen, "climbed the intervening ridge of mountain, and came down upon the Syad's "rear as he camped in the valley at Bālākot. It was in vain that his friends "entreated him to retreat to defensible ground, which he could easily have "done. His answer was—'Sher Sing has come far to meet me,—I will not "disappoint him.'

"He stood his ground in the valley, where resistance against such an over- "whelming force was manifestly hopeless. Not one of his Hindūstānī dis- "ciples flinched, but the men of the hills, unable to fight in such open ground, "early deserted him. Three times the Hindūstānīs charged and thrice beat "the Sikh regiments. The young prince then put himself at the head of "some fresh corps, surrounded the little party, and destroyed them to a man.

"A boy alone escaped slaughter. The head of the Syad was cut off by a "Nihang, but the body was identified by some peculiarities of the hands "and feet. It was buried with reverence by his conqueror, wrapt in "Kashmīr shawls; but the Sikh Governor of Hazāra, fearing it might become "a shrine attracting all the fanatics of India, afterwards had it dug up, cut "into pieces, and thrown into the river Nainsūkh.

"The Syad's lieutenant, Mūla Valī Mahamad, had been sent across the "Nainsūkh with some hundreds of the disciples to plunder the Sikh camp. "They therefore escaped the slaughter, and resorting to Nandihār, set "up there and waged war upon the people of Alāhī and Tikrī. Being "defeated, they fled to Panjtār. Here they were welcomed by Fateh "Khān, who in the interim had endeavoured to exact for himself the "tribute taken by the Syad, but had been defeated and humbled. He "now renewed this attempt with the aid of Valī Mahamad, but the people "still resisted and drove the Mūla out of the country. He fled to Būner, and "soon after Paendeh Khān of Amb received him and made him collector of "the Agror valley, where he made war with the people of Tikrī, who at "length induced Paendeh Khān to remove him.

"Mūla Valī Mahamad then retired to Satānā, and collecting 1,500 fol-"lowers from those at feud with Fateh Khān of Panjtār, a battle occurred "at Topī, and the Mūla was defeated with great slaughter and fled to "Hindūstān.

"About A. D. 1846, one of the disciples, Mūla Kasim, writing to Hindūstān "that Syad Ahmad was still alive, had soon around him some 600 disciples at "Bālākot. With these he defeated Amīr Khān of Garhi, and took from "him his castle. He then entreated Dost Mahamad to send a force in aid of "the holy war, which he was assured the Syad had risen from the dead "to conduct, and though that chief would gladly have recovered by such "instrumentality Pēshāwar and Kashmīr, either or both, he wished to "know before he lent any aid whether the Syad had really escaped the "slaughter, and therefore sent a eunuch, on whose sagacity he could rely, "to ascertain this point.

"The emissary on reaching the place where the Syad was supposed to "be insisted upon paying his respects in person. He was told that "the Syad could not be approached without certain destruction to the "intruder, but that he condescended a distant glance of his sacred person "to his most favored followers. They led him accordingly to the mouth of a "dark cavern, made him take off his shoes and approach with much ceremony. "He looked in and saw the saint kneeling at his devotions, and pretending to "be seized with a sudden fit of enthusiasm, rushed in exclaiming, 'Oh, holy "martyr, accept my services!' No answer came, and his near approach "assured him of the nature of the deception. He snatched the cloak from the "shoulders of the saint, and found beneath that and the turban a goat's skin "inflated with air. These he threw out of the cave, and beat the man who "had charge of the entrance. In spite of this trickery, many believe to "this day that the Syad was not slain, or, at any rate, that he is still "alive.

"The faith of his proselytes, there assembled, was not shaken, and when, "after the surrender to Captain Edwardes of Kashmīr, Lieutenant Lumsden "led back the Sikh forces by the valley of the Jhelam, he was opposed at "the Dūb mountain, close to Mozafarābād, by the fanatics, with whom

" were associated the Syads of Khāgān and people of Bālākōt. But " he forced this mountain by great personal exertion and exposure, and " by the most masterly stratagem won the pass beyond the Nainsūkh into " Paklī and surprised the army of the fanatics at Bālākot, threatening them " with his camp equipage, flags, and trumpets from the eastern bank of the " river, whilst his whole force, which crossed in the night, had ascended the " Bogarmmag glen, and came down on the rear of the fanatic army as " they were gazing at the tremendous display on the other side. They fled " up the valley to Khāgān, and he followed and drove them up into the " snow, when they surrendered, and were let loose south of the Mārgala " pass upon condition of never returning.

" In spite of this, a small body of them soon after collected at Satāna, " where gradually they increased, built a cantonment, had their drills " and their bugle-calls, and sometimes swelled to the number of 800 " or 900.

" During the second Sikh war Dost Mahamad openly took part against " the British, and fearing punishment he is said to have induced " Syad Akbar to set up as King of Swāt, hoping that the strength of " those mountains would keep us employed, and prevent us for some " time meddling with him. The Swātīs, however, never entered hearti- " ly into these views. The Akhūn was a man of sense, and dissuaded " them from molesting the British and bringing upon themselves their " vengeance.

" Syad Ahmad, though an enthusiast in religion, was fond of power, and " might, had he lived, have set up a little kingdom of his own. His imme- " diate followers had employed enthusiasm as a means of conquest, attacking " Mūsalmāns as readily as infidels. But since the annexation a new turn " was given to the movement, and the fanatic levy of the Panjāb maintained " for the avowed purpose of restoring the Mahamadan authority in India. " With the exception of Syad Akbar, the Hindūstānīs were objects of sus- " picion and fear to all the inhabitants of the Māhāban and the river " borders. They were maintained by remittances sent them in gold coin " concealed in various ways by fakirs from Hindūstān. These remit- " tances at one time amounted to not less than Rs. 40,000 per annum. " They are believed to have been collected and sent them by Mūsalmān " friends in Central India.

" Soon after the annexation of the Panjāb, Major Abbott wrote to the " Panjāb Government, noting the great increase of the fanatics at Satāna, " and asking permission to attack and disperse them, which then could have " been done easily, because the people of the river border were our friends " and their ill-wishers. Colonel George Lawrence, then Deputy Commission- " er of Pēshāwar, being consulted, gave his voice against this, pronouncing " them to be utterly contemptible. In reply, Major Abbott urged that 'it was " most imprudent to leave live sparks, however contemptible, in our thatch " until a wind should rise and give them power.'

" In 1852 the fanatics attacked the Chief of Amb, and wrested from him " his little castle of Kotlā, Trans-Indus; and soon afterwards the Syads " of Khāgān, relying upon their aid, set up the standard of rebellion in that " strong and remote valley.

" The Vazīr of the Chief of Amb also, who is said to have had an under- " standing with the fanatics, was reported about the same time to have

"incited some Hasanzais of the Black Mountain (Cis-Indus) to waylay and "murder Messrs. Carne and Tapp, who, in spite of every remonstrance, had "pursued a route which alarmed the Vazīr's jealousy. This caused expedi- "tions against Kāgān and the Black Mountain.

"In 1853 the Panjāb Government agreed to Major Abbott's crossing the "Indus to attack the fanatics. The Hindūstānīs lost heart as he approached "the castle, and fled from it, pursued by some of the people of Amb, who cut "down more than a score of them. The rest climbed over a spur of the "Mahāban separating Amb from Satāna, and night obliged the relinquish- "ment of the pursuit; and it would have been easy next day to have de- "stroyed their cantonment and to have slain all who resisted, but this was "not permitted."

In 1858 they had again become so troublesome that an expedition on a large scale was launched against them under General Cotton (*vide* Satāna). This dispersed them for the time, and the Syads and Hindūstānīs then retired to Malka, a village on the slopes of Māhāban, which was granted them by the Amazai tribe.

Engagements were then taken from the Ūtmānzais and Jadūns to unite in expelling and keeping out the Syads and their followers. In 1861 these engagements were broken, but a blockade against the tribes induced them to compel the Hindūstānīs to retire. Fresh engagements were then taken, but were repeatedly broken. The Ūtmānzais represented that they were powerless to oppose the advance of the fanatics, who were supported by the Jadūn tribe in violation of their engagements.

Whether there was collusion or inability to offer successful opposition, the result was that the Syads and their fanatical followers re-occupied the forbidden lands of Sitāna, in consequence of which a blockade was established against the Jadūns.

On this, threatening messages were sent to the British feudatory, the Chief of Amb. The chief Mūlvī of the Hindūstānīs directed in person a night attack against the camp of the Corps of Guides; a fire was kept up across the Indus at one of our outposts; and a letter was sent to the Amb Chief summoning all good Mahamadans to war against the infidel.

The Hasanzai tribe in the month of September also attacked some outposts of Amb in the Black Mountain, and subsequently the levies of the Tānawal Chief, killing several men.

The peace of our Hazāra border for several years had been more or less disturbed by the fanatical preaching of the Hindūstānīs, and by the rapine of Syad Mobarak Shāh and his bravoes, who were in the habit of crossing the Indus, seizing and, in the event of close pursuit, murdering Hindū traders; and some respite had been procured by the removal of the fanatics and marauders from Satāna on the southern, to Malka on the northern slopes of the Māhāban, but their sudden return showed that stronger measures were necessary. The Supreme Government therefore ordered an expedition to be undertaken with the object of destroying Malka, and of expelling the fanatics from the country within the area defined by the Barandoh stream and the Gūrū and Māhāban mountains. Prior to the advance of the force, Mūlvī Abdūla sent a letter to one of the Chiefs of Būner, calling on him to occupy the Sarpatai and Chinglai passes, over the Māhāban into the Chamla valley, which would otherwise,

it was intimated, together with Būner and Swāt, be annexed by the infidels to British territory, and during the operations which ensued the Hindūstānīs were among the most determined of our enemies. (For an account of the campaign, *vide* Ambēla.)

On the eventual defeat of the tribes by the force under the command of Sir J. Garvock, Major James, the Commissioner of Pēshāwar, required that the Būnerwāls should furnish a contingent of their own men to accompany Colonel Taylor, whom he deputed with an escort, formed of the Guide Corps, to burn Malka. This was effected without resistance; a signal proof was given of the power of the British Government to punish its enemies in their most inaccessible fastnesses, in spite of the combined resistance of the whole hill population, and an obstruction to the future reunion of the Hindūstānīs with the Būnerwāls was thus established.

The Hindūstānīs excluded from the Āmazai and Būner cantons scattered in divided bodies,—some to Swāt, others to the north of the Barandoh, but they did not relinquish their intrigues.

The accident of a police officer, named Ghazan Khān, led to the discovery that money and men had for many years past been sent up from Hindūstān and Bengal to the Hindūstānī fanatics at Satāna and Malka. Patna, it was found, was the centre of operations. There was the family which supplied some of the principal leaders of the colony; there the pulpits from which the Wahābī doctrines were systematically preached, and the duty of contributing towards the expense of a religious war proclaimed; and from thence natives of Bengal were recruited and sent up in parties of five or six at a time to join the camp in the independent hills. At Thanesar they were received by a Rain Lambardar named Jāfar, a disciple strongly imbued with the Wahābī tenets and with personal devotion to Syad Ahmad Shāh, whom he designated as the "Imam of the world, the middle Mehdi, the Caliph of his time," and whom, though long ago killed in action with the Sikhs, he believed to be still living and about to re-appear.

Ghazan Khān's conduct deserves special notice. He had formerly served on the Pēshāwar border, and knew something of the doings and appearance of the fanatics. He was thus led to apprehend a party travelling down-country. The Magistrate, however, released them. Ghazan Khān then sent his son to Malka, and obtained intelligence concerning the part played by Jāfar, who was therefore apprehended.

Another principal agent was Mahamad Shāfi, a contractor for the supply of meat for the Europeans in all the cantonments from Ambāla to Naoshahra. This man's money, position, and numerous servants in so many places, not within the superintendence of the organised police, enabled him to aid the cause effectually. It is not improbable that he communicated with the fanatics when procuring cattle for slaughter from the hills.

Eventually, through the exertions of Captain Parsons, Superintendent of Police, who was specially deputed to Patna to investigate the case, the individuals above-mentioned, with some of the principal ringleaders, were brought to trial before Sir Herbert Edwardes, the Commissioner of Ambāla, and sentenced to transportation for life.

After their expulsion from Malka, the greater number of the fanatics retired, led by the Mūlvī, to the Barandoh river; a few, including Mahamad Isak and Mahamad Yākūb, two of their best leaders, returned to

and remained at Malka with Mobarak Shāh, son of Syad Akbar, who succeeded Syad Ahmad, and was elected king of Swāt, and died in 1857. After a time the fanatics obtained from the Chagharzaīs grants of the village of Tangora and Batora, where they made a permanent settlement, and remained undisturbed up to the commencement of 1868. Their position was, however, by no means comfortable. The people amongst whom they dwelt made them pay dearly for the protection afforded them, and for the supplies they received; it was only by the greatest efforts that their agents in Hindūstān were enabled to forward to them sufficient money for their support. They were, moreover, frequently threatened with expulsion by their hosts, who forcibly prevented the completion of two towers which the Mūlvī Abdūla had commenced to erect in Batora. The Akhūn also looked upon them with no friendly eye; their Wahābī inclinations were abhorrent to him, and their position in the country was a standing menace, for their leaders maintained their position only by intrigue, and were ready tools in the hands of the rival faction in Būner and elsewhere, followers of the Kota Mūla. The reports received between 1863 and 1868 show that the Akhūn and the chief Mūlvī were at constant feud, the former denouncing the latter as a Wahābī and unbeliever, and the Mūlvī in turn accusing the Akhūn of having deserted them, and betraying the cause of Islām by making peace with the infidels and allowing them to destroy Malka.

It is not surprising that, with this constant pressure on them, both at home and abroad, the community was several times on the point of dissolution. During the autumn of 1866, Mahamad Ishāk and Mahamad Yākūb made several attempts to open communication with Colonel Becher, through the instrumentality of Syad Mahamad (formerly in our service); their letters were received and messages sent to them, but their plans were entirely frustrated by the vigilance of the Mūlvī Abdūla, who appears to have gained an entire ascendancy over all the other leaders. Matters remained thus until the beginning of 1868, the fanatics being too much engaged with their own quarrels and intrigues to annoy us or continue the system of highway robbery in our territories which had first led to the recommendation by the Panjāb Government of punitory expeditions in 1858 and 1863. In February 1868, news was received that the fighting men of the Hindūstānīs, numbering 400 or 500, had moved from Tangora and Batora to Bāzkata in Būner, on the invitation of Azīm Khān of Bāzkata, an opponent of the Akhūn and firm supporter of his rival the Kota Mūla. Azīm Khān offered to give the Hindūstānīs houses and land in his village, if they would bring over their families and settle there permanently. His offer was accepted, and the fanatics abandoned Tangora and Batora, a few only remaining at Malka. Nothing more was heard of them until the 18th April, when the arrival of Fīrōz Shāh at Bāzkata was reported by Azīm Khān himself, who wrote to the Commissioner of Pēshāwar to make his excuses for harbouring men whom he knew to be mortal enemies of the British Government.

Fīrōz Shāh had arrived some months before at Thāna, the residence of the Akhūn, in great poverty, and with only four attendants; he was well received, and reported to be in high favor, until the evil news of the arrival in Būner of his countrymen reached the Akhūn.

This movement of the fanatics into Būner was fatal to them; at a distance they might have been tolerated, and in time possibly have regained their prestige, but the Akhūn now lost no time in exerting all his influence to

get rid of what he well knew would be a fruitful source of trouble to him. By skilful management he was enabled to conciliate and bring over all the Būner tribes of the opposite faction, Azīm Khān, Zaidūla Khān, Nawāb Khān, and a few other chiefs alone holding aloof. On the 25th May, at a large meeting of all the Būner tribes convened by the Mīrjī, the favorite minister of the Akhūn, it was determined that the Hindūstānīs should be expelled from Būner, their presence being displeasing to the Akhūn and contrary to the terms of the treaty made with the British Government. In consequence of this resolve, the fanatics, to the number of about 700 fighting men, accompanied by Fīroz Shāh and Azīm Khān, made a precipitate retreat to Malka, where they commenced to rebuild their houses and make arrangements with the Amazai for supplies. Afterwards the Mūlvī Abdūla was induced to join a league that had been formed by Azīm Khān and other Būner chiefs, together with the Amazais and Mokarab Khān, ex-chief of the Khūdū Khels, to oppose the influence of the Akhūn, and obtain for Mokarab Khān recovery of his former possessions, and reinstatement at Panjtār. Mokarab Khān, who after his expulsion from the Totalaī village, and the destruction of Panjtār and Mangal Thāna by our troops, had come in to the Commissioner of Pēshāwar, and been allowed to reside in British territory, was the prime mover in this plot, by which he sought to regain his former position. His money cemented the various alliances and purchased the neutrality of some of the Būner chiefs, and on the 2nd of August, Zaidūla Khān (Būnerwāl) committed the first overt act of hostility by seizing a number of Swāt traders passing through his lands. The Akhūn immediately mustered his followers and directed the Būner tribes to break up the league by expelling the Hindūstānīs and putting to death the refractory chiefs. In pursuance of these orders, the Īsazaī and Salārzaī Būnerwāls attacked and killed Zaidūla Khān in his house. On the 12th they arrived, together with the Akhūn's followers, before Bāzkata, and sent a message to the chief Mūlvī, giving him one day to remove all his followers, women and children. The fanatics at first thought of resistance, and exchanged a few shots with the Salārzais, but were induced by Azīm Khān to give in and commence preparations for a retreat. The next day the whole body evacuated Bāzkata, the women and children being sent on ahead, and the rear brought up by a guard of 50 or 60 men armed with rifles. For the first few miles all went well, the Būner men being occupied in plundering and burning the deserted settlement; but as the fugitives neared the pass between Bāzkata and Batora, they saw the hills on both sides held by the Akhūn's followers. The mass of the fugitives, including the Mūlvī Abdūla, Azīm Khān, and the Būner chiefs, pushed on through the pass and made their escape with slight loss, but the rear-guard was cut off, and, after a gallant stand, entirely destroyed. From Batora the fugitives fled to Galima Borī in Chagharzai. Here they obtained a short respite, and even conceived hopes of being able to establish themselves permanently, being promised support in the event of an attack by the Āmazais and Jūnī Khēl section of Chagharzais.

The power of the Akhūn, increased by his complete triumph over the rival faction in Būner, was, however, too great for them. The Chagharzais obeyed his order to expel the fanatics, who continued their flight through Tangora to Bihār, on the banks of the Indus, where they arrived about the 18th of September 1868 with some 20 or 30 wounded men. Later accounts of

them are very conflicting, but it is certain that the chief Mūlvī, with some hundreds of followers, came over to Jodhbaī, and that many of them remained there till the British force arrived on the crest of the Black Mountain. The fanatics were welcomed and assisted by the Pīrzādā, son of the late Hājī of Kūnhar, by the son of Bāj Khān of Kābilgrām, Akhūn Khēl, and by the Kahil Mīān and the Syads of Bihar; through their instrumentality they obtained the grant of a hamlet in Jodhbaī, and were enabled to purchase several rafts, thus getting the command of the river and making themselves independent of the extortionate Pathān ferrymen. Whilst at Jodhbaī, the Mūlvi received letters (it is said) from Ghafār Khān of Tikrī, who offered to give the whole body of fugitives an asylum in his fort and land in the Tikrī valley, and from the Alāhī Jirgah and Chief of Tāhkot, who promised to accompany the Pīrzādā to Jodhbaī to hold a big council and discuss measures of resistance against the British. Mobarak Shāh was summoned by him, and the war party Cis-Indus was daily increasing. It seems probable that a month later the force under General Wilde would have found a powerful coalition and some organised plan of defence, but its rapid approach disconcerting them, the fanatics hastily re-crossed the river, deserting their Chagharzai hosts, and thereby departing from their profession as soldiers of the faith, and destroying the last remnant of their former prestige, already injured by the treatment they had met with at the hand of the Akhūn and his disciples. The main body went to Palosai, a village of the Trans-Indus Hasanzais, who, however, refused to allow them a permanent settlement. From Palosai they went to Tāhkot, but finding no resting place there, they moved down the river to Bihar and Jodhbāī of the Chagharzais, but ultimately being obliged to abandon this refuge also, they at last threw themselves on the mercy of the Hasanzais. Here they received some land called Maidān, which was granted them chiefly through the influence of the two leading men of Palosai, Malik Habīb and the Pīrzādā of the Hasanzais. The settlement now comprises a mud fort surrounded by huts, all erected by the Hindūstānīs themselves. They are said now to muster 400 efficient fighting men, and though not so well equipped and armed as they were at Ambēla, they are still better armed than the neighbouring tribesmen, which fact, combined with their superior intelligence, gives them a certain amount of influence. They possess percussion muskets with bayonets, and manage to obtain caps for them. They also are reported to have four small brass guns. It is generally given out that they still receive money from Hindūstān for their support. There are many Hindūstānī Wahābīs in the Pēshāwar cantonment; the number of Wahābīs in the city is not so considerable at present, but it is said to be gradually increasing; many of the Kāzī Khel and Khalīl Arbābs are also said to be Wahābīs. Mūlvī Gholām Jalānī, Mūla Majīd, and Kāzī Mansūr, in the Pēshāwar city, and Pīr Ghiās of Palosai in the Khalīl division, are the leaders of the Wahābī sect in the Pēshāwar district. (*Abbott, Pollock, Unwin, Behārī Lal.*)

HINGLŪN—

A high hill in the Bozdār country, one of the spurs from the Rankan Sham. It is a disputed point whether it belongs to the Bozdārs or Lūni Pathāns. The drainage of the hill is carried away by a stream of the same name, which runs to meet a branch of the Sanghar, known as the Sikandi or Ban Sir, at about 8 miles from where it enters the Saoura defile. Just before

running into the Sikandi it passes through the Hinglūn defile, at the mouth of which is a small open space, cultivated at times by the Bozdārs. The defile is broad and open, the hill rising high, but not inaccessible to infantry on either side. The Hinglūn water-course is strewn with boulders up to the defile. It is a perennial stream, water being found nearly the whole way. The Hinglūn hill is crossed *en route* from the Sanghar pass to Khān Mahamad Kot and Mekhtar, and is exceedingly difficult for camels. Merchandise goes by this route on bullocks. (*Davidson, Macgregor.*)

HINGLŪN—

A water-course in the Bozdār country, rising in the continuation of Rara and Rankan Sham, and draining down the Hinglūn valley, northerly, for about 7 or 8 miles, whence it takes a turn north-easterly, joining the Sikandi stream shortly after it issues from the Sikandi pass, and near Ban Sir. Through the upper portion of the Hinglūn valley its bed is easy, and banks low; but after 6 or 7 miles its bed becomes exceedingly rocky and difficult. It is here jcined by an affluent with a stony and difficult bed, draining down from the high hill of Hinglūn, distant about 10 miles. (*Davidson, Macgregor, Pīr Baksh.*)

HINGŪR—

A pass in the Būgtī hills, crossed *en route* from Lotī to Dera Būgtī, and situated about 9 miles from the latter, from which it lies east by south.

It connects the Tasū range (eastern boundary of Marao) with the Zīn, and is the water-shed between the Lotī and Siāf plains. It is crossed by a narrow and somewhat steep mountain path, practicable for all arms, and which might easily be improved. It is commanded by the hills on the north, which are at a distance of some 300 or 400 yards, and steep and difficult. The pass is not more than ¾ mile in length, and the ascent is easy, but the road is in many parts very narrow and the soil rocky; at least one hundred men would be required to make it practicable for artillery in one day. (*Davidson, Lance.*)

HIRAN—

A watering place on the Sind border, 16 miles south-east Gandūī, 8 miles north-north west Sūī, situated at the junction of the Milak and Mat streams. The water is good and abundant. The spot is important, as many roads meet here. (*Macgregor.*)

HISAR—

A village in the Doāba division, Pēshāwar district, on the right bank of the Swāt river, about 4 miles below Abāzāi. There is a ferry of two boats from this place to Hamīdgūl Mīan Garhī. (*Bellew.*)

HISĀRA KANDĀ—

A ravine which originates in the plain of Yūsafzāi, Pēshāwar district, about Khānmae, and west of Gujargarhī, and falls into the Chalpānī at Kotarpān. Roads going from Hashtnagr, Pēshāwar, or Naoshahra towards Hotī Mardān have to corss this. It is the boundary in this part between Yūsafzāi and Hashtnagr. (*Bellew.*)

HISAR SAR KŪRM—

A pass on the Tānk border, Dera Ishmāīl district, situated between the Mandūra and La Sar Kūrm passes, norҙh of the post of Mūlazai. A road leads through this pass into the Batanī country, but is not much used. The Mūlazaī and Dara Baīn outposts are responsible for it. (*Carr.*)

**HOTĪ—**

A large village in the Kamālzai division, Yūsafzāi, Pēshāwar district, situated on the right bank of the Chālpānī river, about 15 miles north of Naoshahra. It has 971 houses, of which 690 belong to Pathāns, 20 to weavers, 12 to Awāns, 5 to Gūjars, 10 to gardeners, and 40 to Mīas. It contains 60 Hindū shops, and is supplied with water from 60 wells. It has 21 mosques. The banks of the ravine here are generally very steep, and it is dry the greater part of the year. (*Lumsden, Beckett.*)

Khoja Mahamad of this village gets an annual allowance of Rs. 1,250.

**HOTĪ MARDĀN—**

A cantonment and civil station in Yūsafzāi, 16 miles north of Naoshahra, 33 miles north-east of Pēshāwar, 39 miles from Atak, situated on the right bank of the Chalpānī, above the villages of Hotī and Mardān. It consists of a fort containing lines for the regiment of Guide Infantry inside, with lines for the cavalry outside, in a horn-work on the south face. The fort is a pentagon, with a ditch, and is only meant as a place of refuge for the detachment of the Guides left behind when the regiment leaves the station. The sepoys' lines are built all round the inside of the fort, and the houses for the officers are at the angles. In the south-western bastion is the magazine. There are two wells in the fort, besides four in the cavalry lines. The gateway is in the eastern face, where is also a horn-work which contains the hospital. There is a wicket in the western face. The graves of many of the officers and men who fell during the Ambēla campaign are contained in a graveyard outside the north-eastern bastion. In the civil lines to the south, on the Naoshahra road, are houses for the civil officers, a kutcherry, and post and a telegraph office.

There are roads leading from the cantonment to Naoshahra, Pēshāwar, Chārsada, Jalāla, Kātlang, Topī, &c. There is a civil dispensary, which is very largely attended by the people of this division. The Chalpānī at Mardān is cutting away its right bank, which is just to the east of the cantonment, and threatens gradually to encroach on the officers' garden and the road to Topī.

The following return of rainfall in Mardān from 1864 to 1871 is furnished by Dr. Courtenay:—

| | January. | February. | March. | April. | May. | June. | July. | August. | September. | October. | November. | December. | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1864 ... ... | 3·00 | 0·28 | 0·31 | 0·00 | 0·00 | 1·60 | 0·17 | 1·50 | 1·45 | 0·00 | 0·00 | 1·60 | 9·91 |
| 1865 ... ... | 2·50 | 3·60 | 2·85 | 2·45 | 0·00 | 0·25 | 0·45 | 5·35 | 0·80 | 0·00 | 0·40 | 6·00 | 24·65 |
| 1866 ... ... | 11·50 | 0·37 | 3·65 | 0·50 | 0·20 | 0·00 | 1·30 | 3·50 | 0·50 | 0·00 | 0·00 | 0·00 | 21·52 |
| 1867 ... ... | 0·20 | 1·50 | 0·70 | 1·70 | 1·10 | 0·00 | 0·40 | 2·80 | 0·00 | 0·00 | 0·00 | 0·50 | 8·90 |
| 1868 ... ... | 0·60 | 1·60 | 3·50 | 3·30 | 0·50 | 0·15 | 4·60 | 1·00 | 0·75 | 0·00 | 0·00 | 1·25 | 17·25 |
| 1869 ... ... | 1·60 | 1·90 | 4·00 | 0·00 | 0·00 | 0·10 | 3·90 | 0·00 | 5·10 | 0·60 | 0·00 | 0·60 | 17·80 |
| 1870 ... ... | 0·10 | 0·10 | 2·90 | 0·10 | 0·00 | 0·80 | 3·05 | 2·95 | 0·10 | 0·00 | 0·00 | 0·10 | 10·20 |
| 1871 ... ... | 0·00 | 2·90 | 0·00 | 0·30 | 0·10 | 3·40 | 5·30 | 3·90 | 0·30 | 0·00 | 0·00 | 0·30 | 16·50 |
| Mean of 8 years ... | 2·42 | 1·53 | 2·22 | 1·04 | 0·22 | 0·79 | 2·40 | 2·62 | 1·13 | 0·08 | 0·05 | 1·29 | 15·80 |

The following shows the mean monthly temperature, 1864 to 1870 :—

| | January. | February. | March. | April. | May. | June. | July. | August. | September. | October. | November. | December. | Annual mean. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1864 ... ... | 48 | 53 | 58 | 65 | 74 | 82 | 92 | 86 | 85 | 70 | 55 | 45 | 67·7 |
| 1865 ... ... | 49 | 48 | 50 | 67 | 81 | 89 | 85 | 81 | 79 | 70 | 52 | 45 | 66·3 |
| 1866 ... ... | 43 | 48 | 50 | 60 | 81 | 96 | 91 | 87 | 80 | 70 | 56 | 49 | 67·6 |
| 1867 ... ... | 50 | 56 | 65 | 66 | 80 | 91 | 91 | 88 | 85 | 71 | 57 | 46 | 70·5 |
| 1868 ... ... | 50 | 53 | 57 | 65 | 82 | 95 | 93 | 93 | 84 | 68 | 52 | 47 | 69·9 |
| 1869 ... ... | 49 | 53 | 59 | 71 | 88 | 92 | 93 | 89 | 85 | 68 | 55 | 46 | 70·6 |
| 1870* ... ... | 50 | 59 | 61 | 73 | 88 | 91 | 87 | 84 | 77 | 71 | 51 | 42 | 69·5 |
| Mean of the 7 years, 1864 to 1870 ... | 48 | 53 | 57 | 69 | 82 | 91 | 90 | 87 | 82 | 70 | 54 | 46 | 68·9 |

* 1871 is not included, as the figures for some of the months are evidently wrong.

On the departure of the Guides for Delhi, the 55th Native Infantry were sent from Naoshahra to garrison the fort; but on the 25th May they broke into mutiny, and though nearly 200 of them were cut up by a pursuit under Colonel Nicholson, 600 made good their escape to Swāt. After this the fort was garrisoned by the 5th Panjāb Infantry under Major Vaughan. (*Lumsden, Courtenay, Macgregor.*)

HŪDŪ—

A watering place on the Sind frontier, 5 miles north of Goranārī. Water is not always to be found here. A pass leads from Hudu to Tang, and there are roads to Gandūī, Zarānī, Bidrang, and Talao. It used to be a favorite watering place of the Būgtīs. (*Macgregor.*)

HUKĀNĪ—

A mountain range between the Shakardara valley and the bed of the Lughāri nala. It has two peaks, the southerly one called Sakawar Ghekani (3,240 feet), and that to the north Kund Ghekani (2,980 feet). Kund Ghekani has a head like a truncated cone, and Sakawar Ghekani has on its summit a pile of rocks about 30 feet high. The rocks resemble a pointed cone slightly bent to one side. It is an hour's walk to the foot of Sakawar Ghekani, in the bed of the Nasibi ravine, from Shakardara. Eastwards the view extends to Fateh Jang, while northwards the Afrīdī hills close the view. Kohāt, the Kharmatū hill, and Gidar Kot are seen to the north, as is the Indus to the south. The south view is shut in by the Lakarghar and Turgaighar. The top of Sakawar Ghekani is strewn with large boulders. 'Phula' grows plentifully, as do the "shashgai" the "taruka," a sort of thistle, and the Prophet flower, the latter especially, on a grassy plot below the piles of rock.

South-east of the crest of Sakawar Ghekani is a spur which is kept as a "rakh." Kund Ghekani overlooks the route from the Lughārī across Karnogha to the Tīrī Toi, Haki Naki, the Mālgīn valley, and the camel route from Kālābāgh and Makhad to Kohāt. (*Ross.*)

HŪND—

A large walled village in Yūsafzāi, Pēshāwar district, situated on the right bank of the river Indus, about 10 miles above its junction with the Kābal river. It is enclosed in the remains of an old fort supposed to have been built by Akbar. The fort was 350 yards square, and was built of brick and stone. It was formerly an extensive town, but was destroyed by the flood of the Indus in 1840. Much gold is washed out of the bed of the river near this after the rains. It has 384 houses, 40 of Balar Khels, 8 of Sharīf, 300 of Hindūs, 8 of Syads, 4 shops, and 7 mosques. The water-supply is from wells and the river. There is a fair held here during the Īd festival. The headman is Shāhdād Khan. There is a ferry of three boats from this to Yasīn, on the left bank. In case of need, however, four or five more could be procured. Each boat could contain 80 men. (*Lumsden, Lockwood.*)

HŪRAN—

A watering place on the Rājanpūr frontier, in the Sorī nala, about 10 miles from the Shekhwalī outpost. Water, which is somewhat brackish, is found at 9 feet from the surface. The Sorī ravine here is very broad and open. (*Davidson.*)

HURING—

A section of the Shamūzaī division of the Ūtmān Khel tribe—which see. (*Turner*).

HŪT—

A small tribe of Baloches found in the Ghāzī district. They know nothing of their origin. The name is generally written Hoth.

HUTMAN KHELS—

*See* Ūtmān Khels.

# I

IBRAHĪM KHEL—

A section of the Gadaizai Bunerwals—which see. (*Aleemoola.*)

IBRAHĪMZAI—

A village in the Kohāt district, on the right bank of the Toi river, 19 miles west of Kohāt. It has 135 houses and 218 adult males. There is a direct road to Hangū from Kohāt by this place. The village is commanded by a hillock to the north-east on the same bank of the river, and also at longer ranges by an isolated rocky ridge to the north-west. (*Coke, Macgregor.*)

IBRAHĪMZAI—

A large village in the Kohāt district. It is an enclosed village of 180 houses, strongly built of stone and mud, in the form of a square, on the bank of an affluent of the Kohāt Toi, from which it derives its supply of water. At about 400 yards from the village passes the Kohāt and Hangū road. This village has 12 Maliks; the headman is Ali Jan, and another Malik, Mahamad Jān, who served at one time in the 3rd Panjāb Infantry, and is a very good man. (*Plowden.*)

IDAK—

The largest village in the lower Dāwar valley; it contains from 3,000 to 4,000 inhabitants of the Tapizai section of Dāwarīs. The chief Idak clans are—

| | | | |
|---|---|---|---|
| 1. Mandora | ... | ... 900 | fighting men. |
| 2. Taroti ... | ... | ... 140 | ditto. |
| 3. Malia khel | ... | ... 160 | ditto. |
| 4. Bāwar khel | ... | ... 120 | ditto. |

There are 120 Hindū shops in the village, which has 16 gates, all of which are defended by towers. It is the residence of the chief Mūlas and religious students. (*Norman.*)

ILAI—

A village in the Būner valley, Yāghistān, on the right bank of the Barandoh river, in the Ashaizai division. It contains 300 houses. (*Lumsden.*)

ILAM—

A peak on the range which divides Būner from Swāt, thence called the Ilam range. The peak bears 35° from Hoti Mardān, and is about 40 miles distant. The range may be said to extend from the Dosiri peak to the Moraghar, about 30 miles. It is crossed by three passes, Karakar, Charāt, Gokandūn, and there are probably many more practicable for footmen. It is, I believe, covered with pine forest. The breadth of the range is about 20 miles. There are two peaks, one called Loaī Ilam, the other Waraki Ilam, and snow falls on them. (*Lockwood, Walker.*)

ILIĀSZAI—

*See* Būnerwāls.

INĀYAT KALA—

A fort and village in Bajāwar, Yāghistān, situated to the north of Nāwagai, and containing 300 houses. (*Macgregor.*)

INJĀWAR—

A village in the Rābia khel country, north of the Samāna range. It is divided into five parts: 1, Ghulām mela; 2, Zaramela or Mīr Ahmad mela; 3, Mūsa mela; 4, Alam Khān; 5, Mūsa mela. It is on the right bank of the Ghurbīn Toi. There is a long road to it by the river, but it is quite good and practicable for camels; and a short one called Mūla Khel-o-tang, which goes from the spring to the north of Hangū, but is not practicable for horses. (*Mahamad Amīn.*)

INZAR TALAO—

A tank in the Thal, east of Banū, belonging to the Nasratīs (named from some fig trees near it), about 6½ miles north-west of Shnawa, 17 miles east of Adhammi, 10 miles east of Azim Kile, and about 4 miles east of Badraki, which is on the boundary of the Nasratī Khataks and Hāthi Khel Vazīrīs.

Inzar Talao is an irregularly-shaped pond, about 100 by 110 paces, and has some bher trees in it—a pleasant sight in the treeless Thal. When the Inzar pond is dry, the people have to go to Tati for water. Three-fourths of a mile south of Inzar Talao is Kūli Beg Kile, the head-quarters of Kūli Beg, Malik of the Bādīn Khel clan of the Nasratīs. The village stands on a hard bit of ground among extensive fields. There are 12 houses with mud-plastered stone walls. The Kūlī people have 60 or 70 cattle and a few goats and sheep. There is a good mosque here and a large guest-house. Water is procured from an adjacent tank, or from Inzar,

and when they dry up from Tatī. None of these people are affected with goitre, which is so prevalent at Tatī.

When it rains the cultivation on the Thal is extensive. The Thal is composed partly of sand and partly of a hard clayey soil. 'Karil,' 'Medār,' &c., grow largely on it. (*Ross.*)

ĪSAKHEL—

A village 8¼ miles south-east of Lakī, in the Banū district; it is the head quarters of a section of Achū khel Maorats, who give their name to it. It contains 255 houses and 9 shops; supplies can be procured in moderate quantities; the water is all brought from the Gambīla river, 8½ miles off. (*Norman.*)

ĪSA KHEL—

A town in the division of same name, Banū district, on the right bank of Indus, 42 miles from Banū, 28 miles south of Kālābāgh. Its population is 7,440, of which 1,963 are Hindūs and 5,477 Mahamadans; the former are chiefly occupied in trade, and the latter in husbandry. It was founded 45 years ago by the father of the present Khān of Īsa Khel. It is built without plan, with crooked, narrow lanes and a bazaar.

The fort of Īsa Khel was built in 1829 by Ahmad Khān, uncle of the present Khān of Īsa Khel, under instructions from Mahārāja Ranjīt Sing. It is situated on the west of the town, and is a square redoubt with four circular bastions; the faces are 80 yards in length, the walls are 21 feet high, 18 feet thick at the base, and 12 at the summit; on this is a parapet 5 feet in height and 6 inches in thickness; the bastions are 35 feet in height, including a 4½-feet parapet; there is a pucka well in the fort, but the supply of water is not good. There are store-rooms in the bastions; the lines for the garrison have long since been demolished; the fort is in excellent order, and, owing to the extreme thickness of its walls, would be impervious to the attack of field artillery.

The other public buildings of Īsa Khel are a masonry 'thana' and tahsil, lately erected at a cost of Rs. 10,000, with a well of good water in the enclosure attached, a school much patronised by both Mahamadans and Hindūs, a post office, and a dak bungalow.

Supplies are plentiful; water is chiefly procurable from the Kūram, and is good; there are besides four wells in the city, and one in the new tahsīl, which give good water; that from the well in the old Sikh fort is inferior.

Īsa Khel is nine miles west of the main branch of the Indus, opposite the Rokri ferry, at which ten boats are kept up; four of these belong to the ferry, and are always obtainable; the rest are employed in traffic. Six of the ten are upwards of 500 maunds burthen, and could transport field artillery. This ferry is only open in the cold weather months, *i. e.*, from the 1st October to the 30th April. On the 1st May the boats are moved up to Kālābāgh, where, as the stream is never more than four hundred yards in breadth, a crossing is always obtainable.

The numerous small ravines and minor branches of the Indus between Mīān Walī and Īsa Khel render the passage in the hot months, when the river is full, a tedious and dangerous one, lasting never less than twelve hours, and sometimes three days. (*Norman.*)

ĪSA KHEL—

A division in the eastern part of the Banū district, enclosed between the Indus and the Khatak hills. Its length is about 40 miles, and its average breadth about 10 miles. Its area is 347 square miles.

It is fertile and highly cultivated. The water-courses are so numerous that they greatly obstruct the road. The villages are thickly planted and large: most of the houses are thatched. The population is most dense towards the Kūram, where the lands are watered by a cut from the river. In the north the lands are dependent on rain principally, but they have the advantage of ravines.

The climate, owing to the vast quantity of cultivation and irrigation, is most insalubrious, fever being very prevalent.

The land of Īsa Khel is of three denominations:—

(1).—Canal, watered from the Kasumar Khai and other cuts from the Kūram.

(2).—Alluvial lands lying in the old bed of the river, and liable to inundation.

(3).—Thal land, dependent on rain, lying chiefly along the foot of the hills.

In Īsa Khel 430 acres are irrigated from wells and 51,960 from canals; 97,348 acres are fit for cultivation, and 131,978 are waste land.

The soil in the vicinity of the village of Īsa Khel is very rich, and its cultivation brings in a handsome revenue to the Zakū Khel proprietors. The chief crops are wheat, barley, gram, bajra, sugar, Indian corn, and tobacco. The land is of two sorts, the 'kachi,' or alluvial bed of the Indus, which is watered by wells and cuts from the main river, and the 'thal,' or high ground between the Khatak hills and the high bank of the Indus. This is dependent mainly on the rainfall for cultivation, but the Rais have of late years constructed many canals, which have increased the value of their property a thousandfold.

The Niāzīs are rich in cattle; camels are largely bred in the district, which offers peculiar facilities in the way of forage for them; cattle, sheep, and goats also thrive, and are seen in enormous flocks.

The game of the district is the same as in the rest of the Trans-Indus provinces. Markhor and Ūrial in the low hills, black and grey partridge, and hares abound in the 'kachi;' also pig and hog-deer. In the spring quail are plentiful, and in the winter months the numerous ponds and nalas teem with ducks and geese.

The following facts are extracted from the Census Report of Banū for 1868:—In Īsa Khel the number of villages is 32. The total population is 46,008, of which 24,569 are males and 21,439 are females; 14,074 are adult males and 12,889 are adult females; 97 are Sikhs, 4,980 are Hindūs, and 40,745 are Mahamadans; 9,047 are Khataks, 5,820 are Lohānīs, 8,007 are Jats, and 220 are Parāchas.

Most of the inhabitants of Īsa Khel are Niāzīs, of whom the chief branch is Īsa Khel. This is sub-divided into—1, Mamū Khel; 2, Badrzai.

The other clans holding land in Īsa Khel are:—

1.—Descendants of Shāh Īsa, a Syad family.

2.—Koreshis, generally known as Kāzirs.

3.—Shekh Masū Khels hold the two villages Gīdarānwalī and Shekhānwalī, given them by the Īsa Khels.

4.—Shekh Mahmūd Khels inhabit the village of Shekh Mahmūd Khel.

5.—Malū Khels, who were settled in the country before the arrival of the Īsa Khels.

6.—Tar Khels.

7.—Awāns, who own the village of Jalālpūr. The Khān of Kālābāgh is an Awān.

8.—Jats, inhabiting Trag, Kalūr, Bhūt.

9.—Bangī Khel, a Khatak tribe, 6,000 strong, occupying the hills north of Kālābāgh.

10.—Hindūs, chiefly settled in Īsa Khel and Kālābāgh.

The Mahamadans are principally Niāzi Pathāns, descendants of Niāz Khān, second son of Lodī, the son of Shāh Hūsen, king of Ghor, from whom the Lohānī and Ghalzaī tribes have sprung. The Niāzis were allotted the lands of Īsa Khel on the invasion of Hindūstān by the Lohānī tribes early in the twelfth century. The three principal branches of the Niāzis are the Īsa Khel, the Sarang Khel, and the Kamar Mashānīs. The Īsa Khel dwell in the town of that name, and, in common with all Pathān tribes, boast of an infinite number of small clans, to give a list of which would be useless; the most important of them is the Zakū Khel, from whom are sprung the present Raīsān of the town.

The Sarang Khel dwell chiefly on the left bank of the Indus, in the Miānwalī sub-division of the Banū district, and the Kamar Mashānīs in the village of that name, midway between Īsa Khel and Kālābāgh.

Although the main body of the Niāzīs have settled down in the country allotted to them 700 years ago, some hundreds still retain their migratory customs, and trade between Hindūstān and the markets of Kābal; in the cold weather they pitch their camps in the Īsa Khel district, which offers excellent pasturage for their flocks and herds, the richer men proceeding to Hindūstān to trade, and on the return of spring they return to Khorasān.

In manners and customs they are similar to the residents of Īsa Khel, and they still retain family traditions and intermarry one with the other; but the wealth is with the settlers of the town, who are more effeminate than their Povindah brethren, and speak with contempt of their nomadic habits.

The majority of the Zakū Khel clan of Īsa Khel Niāzis are Shīas, and are very wealthy, but the rest of the Niāzi tribe are Sūnīs. They are by no means fanatical, but are strict in the performance of their duties, and pay great attention to the representation of their Mūlas and Kāzīs, who are often in consequence wealthy men. They are simple in their customs, and object strongly to heavy expenditure. As regards their marriages, no money is given to the bride's father, as is the custom with all other Pathān tribes. Although the men sometimes marry other than Niāzi girls, no woman is ever given out of the tribe. The women are kept in the strictest seclusion. Every woman of the Īsa Khel branch, however humble her station may be, is 'pardah nashīn.'

The people of Īsa Khel are quiet and peaceable, and not given to the constant dissensions of other Pathān tribes. Since the introduction, however, of our legal system, they have developed an inordinate love for litigation, which gives considerable trouble to the civil authorities of Banū. Although Pathāns, only the nomadic branches of the Niāzis speak Pakhtū, Panjābī of the Kachī being the common language in the district.

The roads in the district are fair, but get much cut up after rain, when the Kūram at the Tangī, on the Banū road, is simply impassable; however the water soon finds its way into the Indu, and the traffic is never suspended for more than twenty-four hours.

The following statistics of villages in the Īsakhel division are furnished

| Names. | Population. | | Number of houses. | Mosques. | Shops. | Names of headmen. | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Souls. | Adult males. | | | | | Horses and ponies. | Oxen and buffaloes. | Sheep and goats. |
| Atak Paniāla ... ... | 239 | 134 | 57 | 1 | 1 | Hasan Khān ... ... | 2 | 204 | ... |
| Bhamat ... ... | 241 | ... | 53 | | | | | | |
| Bhūr ... ... ... | 380 | ... | 76 | 2 | ... | Mahamad Hásham, &c. ... | 9 | 42 | 22 |
| Trag ... ... ... | 2,260 | 688 | 395 | 10 | 7 | Zama, Harna, Ahmad, &c. ... | 6 | 1,250 | 520 |
| Thola ... ... ... | 431 | 356 | 135 | 3 | 1 | Samand, Khair Mahamad ... | 34 | 365 | ... |
| Jalālpūr ... ... | 539 | 318 | 116 | 2 | 4 | Abdūl Ramzan, Fateh Shēr ... | 2 | 255 | 274 |
| Chamba Phōra ... ... | 300 | 130 | 99 | 2 | 2 | Sūltān ... ... ... | 4 | 640 | ... |
| Chorānwāla ... ... | 324 | ... | 86 | 1 | 3 | Mahamad Alam, Sarfarāz, &c. ... | 11 | 122 | 10 |
| Chāparī ... ... | 1,349 | 690 | 265 | 4 | 2 | Rahmān, Jān Madár, &c. ... | 6 | 360 | 200 |
| Khodozaī ... ... | 340 | 161 | 98 | 1 | 2 | Zarif, Sahīb, &c. ... ... | 4 | 289 | 227 |
| Sūltān Khel ... ... | 2,182 | 591 | 416 | ... | 8 | Chandū, Arsala ... ... | 15 | 1,203 | ... |
| Isakhel ... ... | 7,346 | 3,223 | 1,677 | ... | 90 | Mahamad Alam, Shēr Khān, &c.... | ... | 3,000 | 592 |
| Kūndar ... ... | 360 | 540 | 197 | 1 | ... | Shēr Khān, Chīragh Sháh ... | 5 | 595 | ... |
| Kalōr... ... ... | 1,386 | 506 | 331 | 5 | 8 | Mahamad Sarfaráz, Mahamad Abdūla. | 23 | 1,102 | 416 |
| Kot Chāndra ... ... | 1,511 | 600 | 315 | 4 | 2 | Ayáz, Alī Morád ... ... | ... | ... | ... |
| Karandī ... ... | 344 | 200 | 73 | 2 | 1 | Nawáz, Sarfaráz, &c. ... ... | ... | 362 | ... |
| Kas Umr Khān ... ... | 1,229 | 391 | 366 | 3 | 5 | Mahamad Ayáz ... ... | 16 | 1,251 | 643 |
| Kotkī ... ... ... | 1,029 | 150 | 193 | 1 | 20 | ............ | 6 | 20 | 6 |
| Kaglanwāla ... ... | 2,394 | 1,265 | 517 | 4 | ... | Gūl, Shīr, &c. ... ... | 42 | 1,050 | ... |
| Kamr Mashānī ... ... | 3,382 | 1,335 | 859 | 12 | 20 | Daráz, Arsala ... ... | 18 | 170 | ... |
| Kalū Khel ... ... | 1,640 | 101 | 349 | 1 | 4 | Kūtao, Alī Sháh, Azim Sháh ... | 8 | 117 | 112 |
| Mandā Khel ... ... | 386 | ... | 231 | 3 | 4 | Sikandar, Nawáb &c. ... ... | 4 | 423 | 308 |
| Mashīd ... ... ... | 344 | ... | 70 | | | | | | |
| Mita Khatak ... ... | 524 | 210 | 84 | 1 | 2 | Ahmad, Mīran &c. ... ... | 2 | 620 | ... |
| Harshāwala ... ... | 286 | ... | 64 | | | | | | |
| Mala Khel ... ... | 442 | 380 | 120 | 4 | 3 | Azīm Shah, Ahmad Shah, &c. ... | 2 | 665 | 167 |
| Kalabagh ... ... | 6,319 | 4,666 | 1,373 | 14 | 155 | Mahamad, Sūltan Mahamad ... | 60 | 546 | ... |
| Bangī Khel ... ... | 5,339 | ... | 362 | | | | | | |

by Captain Johnstone :—

| Stock. | | | | Produce. | Water-supply. | Supplies procurable. | Race of inhabitants. |
|---|---|---|---|---|---|---|---|
| Camels. | Donkeys. | Mules. | Others. | | | | |
| ... | 3 | ... | ... | Wheat, barley, bajra. | | | |
| ... | ... | 4 | ... | Wheat, bajra, &c. | From the Kuram, brackish. | Yes ... | Pāthāns, Awāns. |
| ... | 55 | ... | ... | Wheat, barley, bajra, &c. | From wells, good, 16 feet. | Yes ... | Patháns, Trag, Jats. |
| ... | 189 | ... | ... | Wheat, barley, bajra. | From wells and tanks, bad. | Yes ... | Jats, Hindūs. |
| 244 | 19 | ... | ... | Wheat, barley, bajra, tobacco. | Good from river, brackish from 5 wells. | Yes ... | Awáns, Syads, Hindūs. |
| ... | 8 | ... | ... | Wheat, barley, jowar. | From well and river. | Yes ... | Jats. |
| ... | ... | 12 | ... | Wheat, barley, bajra, &c. | From the Kūram, brackish. | Yes ... | Patháns, Shekhs, Awáns. |
| 94 | 260 | ... | ... | Wheat, jowar, bajra, &c., unirrigated. | Good, from ravine. | Yes ... | Patháns, Baloch, Jats. |
| 66 | 20 | ... | ... | Wheat, barley, bajra. | From the Chichāli ravine, good. | Yes ... | Khūdzai, Patháns. |
| 150 | 393 | ... | ... | Wheat, bajra, jowar, dhal, &c. | From a ravine, on donkeys, good. | Yes ... | Patháns, Shekh. |
| 698 | 140 | 7 | ... | Wheat, barley, bajra, tobacco. | From river, on donkeys, no well. | ...... | Syad, Koreshīs, Jats, Patháns. |
| ... | 12 | ... | ... | Wheat, barley, bajra. | From wells, good. | Yes. | |
| ... | 88 | ... | ... | Bajra, jowar, wheat, gram, &c. | From canal and wells. | Yes. | |
| | | | | | From the Kūram, good. | | |
| ... | ... | ... | ... | Wheat, bajra, tobacco, &c. | Good, from wells and the river. | ...... | Pathán, Syads. |
| ... | ... | ... | ... | Wheat, barley, bajra, &c. | From hills, good, | Yes. | |
| ... | 43 | ... | ... | Bajra, jowar, wheat, gram, &c., irrigated. | From canal, good. | Yes ... | Syads, Patháns, Koreshīs, Hindūs. |
| ... | 7 | ... | ... | ...... | From the Chichali ravine. | Yes ... | Patháns, Jats, Hindūs. |
| ... | 58 | | | | | | |
| 120 | 256 | ... | ... | Bajra, dhal, jowar, melon, &c. | From wells, some good, some brackish. | Yes ... | Patháns, Jats, &c. |
| ... | 4 | ... | ... | ...... | From wells, good. | | |
| 28 | 22 | ... | ... | Wheat, barley, &c. | From Chichāli ravine, good. | Yes ... | Patháns, Hindūs, Jats. |
| 20 | 100 | ... | ... | Wheat, bajra, jowar. | From springs, 7 miles off. | Yes ... | Khataks. |
| 40 | 93 | ... | ... | Bajra, barley. | From the hills, brackish. | Yes. | |
| 76 | 35 | 22 | ... | ...... | From the river, good ... | Yes. | |

Īsa Khel was formerly part of the Mogal empire, but it was in reality independent for some time before the Zakū Khels succeeded in gaining the mastery over the three other branches of the family, *viz.*, over the Mamū Khels, the Badrzais, and Apo Khels; and we find that Dalel Khān, an ancestor of the present Khāns of Īsa Khel, received from Ahmad Shāh Abdālī, about the year 1755, a grant of the four divisions of Īsa Khel as a reward for past services.

When Dalel Khān died, Ahmad Shāh confirmed the grant to his son, Khān Zamān Khān. After this the Dūrānī empire began to decline, and there is a hiatus in the history of this sub-division. Of the history of Īsa Khel, from this time to its occupation by the Sikhs, but little is known. The first authentic account dates from 1828, when Ahmad Khān, Zaku Khel, built the present town of Īsa Khel, the old one having been washed away by the Indus. On the completion of the town in the following year, Sher Mahamad, Nawāb of Dera Ishmāīl Khān, who held the Niāzī lands in fief for Ranjīt Sing, ordered Ahmad Khān to build forts at Īsa Khel and at Trag, a wealthy village nine and a half miles to the north. These forts were garrisoned by troops of the Nawāb. Apparently this occupation of their country troubled the Niāzīs not a little, but no open measures were taken by them in consequence. In 1835 Nao Nīhāl Sing marched through the Derajāt, visiting Īsa Khel *en route*. When there, he, saw the advantage of these forts, both to maintain a firmer hold on the fertile lands, and as a means of exacting revenue, without having recourse to the costly expeditions which up to that date had been necessary for the purpose. Mistrusting the professions of Sher Mahamad, he replaced the Pathān garrisons by Sikhs, and moved on to Dera Ishmāīl Khān *viâ* the Lārghī valley and Paniāla. The Niāzīs were unable to compete with the trained and powerful army of the Khālsa; so Nihāl Sing proceeded on his way, little dreaming of the deep disaffection he had kindled in the minds of the people of Īsa Khel. Within four months a dispute in the bazar between a Mūlā and a Sikh soldier gave the Niāzīs the long-wished-for opportunity of ridding themselves of their detested conquerors. The dispute ran to high words, and the words to blows, and soon it became general. The Sikh soldiery, despising their foes, sallied out of the fort to aid those of their comrades who were getting seriously maltreated in the streets of the town, and, regardless of consequences, fired on the angry crowd of Pathāns, who, collecting weapons of all sorts, vigorously attacked the small band, inflicting on them severe loss, and finally driving them into the fort. The Niāzīs still pushed on their successes, and ere nightfall but four men survived of the garrison, and the Būrj of Fateh Sing was a heap of ruins. Elated with these successes, the men of Īsa Khel marched on Trag, but the garrison, already forewarned, put the river between them and their adversaries, and retreated to Atak. The fort, however, shared the same fate as that of Īsa Khel, and for a while the Niāzīs rejoiced in their independence.

The following year, however, Rājā Sūchet Sing and Fateh Sing Mān marched down to avenge the death of their countrymen; the Niāzīs fled to Kotkī, a fort at the eastern mouth of the Chichālī pass, and there awaited the army of the Khālsa; but Ala Yār Khān of Kālābāgh, with a portion of the Sikh forces, was sent round *viâ* the Balbūli pass, to take them in rear, and, hearing of the defection of their supposed ally, the Īsa Khel men fled to the Chaontra valley, and thence to Banū. After strengthening the Kotkī

fort, the Sikhs marched on Īsa Khel, ravaging the whole country (which was entirely deserted) *en route* and burning all Niāzī villages. The army encamped there long enough to rebuild the fort, and to throw up a formidable tower in the centre of the redoubt. They also mounted the guns, and left a strong garrison. Dīwān Lākī Mal was now placed in charge of the district to exact as much money in revenues and fines as he could, and being without their Khāns the Niāzīs could make no stand against the ever-increasing exactions of this rapacious monster; he and his son Daolat Rai never tired of representing the people as rebellious, and the country as under-assessed, and thus, with or without permission, yearly increased the taxations. Matters went on thus, the Niāzīs becoming more and more discontented, until in 1847, on Lieutenant Edwardes' representation, Daolat Rai was summarily removed by the Lahor darbār, the aged chief Mahamad Khān reinstated, and the land assessed at twenty five per cent. below the rates imposed by the Dīwān.

Since then the country has thriven, and nowhere along the Trans-Indus border are there trustier allies to be found than among the Niāzīs of Īsa Khel. On the outbreak of the Panjāb war, Mahamad Khān raised a troop of horse and accompanied Lieutenant Edwardes to Mūltān; his brother Shāh Nawāz Khān was killed at the battle of Kinerī on the 18th June 1847, when gallantly charging the Sikh guns. In 1857, also, Sarfarāz Khān, the head of the Zakū Khel, raised a troop of horse and did good and gallant service against the rebels. Many members of his family served in various capacities against the mutineers in those critical times, and never has a frontier expedition been organised on the Banū frontier, but the Īsa Khel chiefs have ridden in and placed themselves and their followers at the disposal of the British Government, thus testifying by lasting gratitude their loyalty and devotion to the State that emancipated them from the thraldom of the Sikh. (*Norman, Thorburn, Census Report, Johnstone, Edwardes.*)

ISĀ KHĒL—
A section of the Ishmāīlzai Orakzais. They are sub-divided into Kalpī, Shamohī, Mīroh, Amīr, Gorkhai, Hasan. They number about 60 families, but are now nearly extinct. They are Sūnīs, and Gār in politics. (*Mahamad Amīn.*)

ISAN KA KOTLA—
A village in the Rājanpūr division of Dera Ghāzī, 66 miles from Dera Ghāzī, 7 miles from Rājanpūr. It is a fair-sized village, containing 200 houses, and belongs to Drīshak Baloches of the Īsanānī section. The houses are mud, with flat and thatched roofs. Water is procurable here of good quality, and there is a good deal of cultivation round. (*Macgregor.*)

ĪSAZAĪS—
A division of the Yūsafzaī clan, which consists of the Akazaī Hasanzaī and Mada Khel—(*vide* those tribes.) This name is not much used. (*Bellew.*)

ISHMĀĪL—
A narrow defile leading from the Banū district into the Khasor pass; it is passable for horsemen in single file. (*Urmston.*)

ISHMĀĪLĀ—
A village in the Ako Khel division, Yūsafzāi, Pēshāwar district, situated in the open plain, one mile south of the Karamar ridge, which divides Ako Khel from Sūdūm, and about 13 miles from Mardān, in a north-east

direction. It has 10 shops, 16 mosques, 594 houses, 493 of Pathāns, 4 of Kashmīrīs, 12 of Hindūs, 10 of Gūjars, and 15 of Āwāns. The country south is open; and a dry sandy ravine runs by the village, which is supplied with water from wells. The headmen are Shāh Madār, Syad Ālam, &c. (*Lumsden, Hastings.*)

ISHMĀĪL KHĒL—

A village in the Kohāt district, 23 miles south of Kohāt, on the east of the high road, and about 1,200 yards off it. The path turns off to it at a tank of water with some 'phula' trees just before the 23rd milestone. The village is spread over a sloping piece of rocky ground, between a low range called the Landaghar, and the left bank of the Lelan river; but few houses are on the right bank. It has 45 houses and 3 shops.

There is a salt station here, in which the salt of the Jata mines is sold. It is under a 'daroga,' and the Superintendent of the Trans-Indus Salt Mines also resides here, when not on tour.

The Lelan water is bitter, but sweet water is found in an adjacent ravine. Animals are watered at a tank on the Kohāt road. The heat is great, owing to the exposed position and the radiation from the sandstone slabs.

The people are Khwaram Khataks of the Ishmāīl Khel and Alī Khān Khel sections, and a few of the Kharif Khel. The Alī Khān Khel are on the right bank of the Lelan. (*Ross.*)

ISHMĀILZĀĪ—

A section of the Āmazai-Ūsmānzai-Mandan clan of Yūsafzāis, who now inhabit a portion of the Yūsafzāi plain. Part of this section reside to the east of Rūstam and Chārgolai, towards the hills opposite the Sūrkhāwī pass, the other between Mardān and Yār Hūsen. Their chief village is Kapūr-da-Garhī. The following is a list of their villages:—Kapūr-da-Garhī, Garhī Ishmāīlzai, Kot Ishmāīlzai, Nandeh, Sūrkhdher, Kandar, Gūmbat, Chārgolai, Jalāl, Taja, Rūstam, Bazār, Sūrkhāwī, and Machāi.

Besides the family of Mīr Bābū, who was Chief of Sūdūm, the principal men in the division are Mīr Afzal Khān of Garhī Daolatzai, who draws a hereditary allowance of Rs. 250 per year, and Nasīrūla Khān of Garhī Ishmāīlzai, who draws an allowance of Rs. 500 a year. The latter is a follower of the Kota Mūla, and is consequently considered a Wahābī by the followers of the Akhūn of Swāt. (*Bellew, Beckett.*)

ISHMĀILZĀĪ—

A division of the Daolatzai section of the Būnerwals (Iliāszai). Their present villages are Kalpānī and Koliarai. (*James, Lockwood.*)

ISHPAILKAĪ—

A village in the Ādam Khel, Afrīdī hills, about 11 miles from Kohāt, and 8 miles from Fort Mackeson, situated in a valley to the east of the Kohāt pass road, and about one and a half miles off the road. It has a tank and a strong tower, and can turn out 30 fighting men.

ISHMAILZAI—

One of the main sections of the Orakzai tribe. It numbers about 5,000 fighting men, and has the following sections:—Rābia Khel, Mamūzai, Akhel, Sadakhel, Īsakhel, Khadīzai, Brahīmkhel, Masūzai, and Mahamadzai (*q. v.*). (*Macgregor.*)

ISOHRI—

A small village in the lower Dāwar valley, peopled by emigrants from Haidar Khel. It contains 100 houses and 5 Hindū shops. The village

is on the left bank of the Tochī, about half a mile east of So-okhel. (*Norman.*)

ISPRINJI or ESPLINJI—

A ravine on the Rājanpūr frontier, which rises in the Goragānī hill (a portion of the Gīāndārī range), some 15 or 16 miles north-west of the Tozānī outpost, and runs south-westerly into the plains of the Derajāt, between the outposts of Tozānī and Sabzilkot. At first it is a mountain torrent, the sides of the hills on either side being high and precipitous. After a mile or two it is joined by a similar branch rising in Gīandārī, close under the impassable cliffs of that mountain. A short distance from where these two meet is a watering place commonly known as the Isprinji, and this the natives call the source of the ravine. It is a spring of brackish water, with a small pool, hardly fit for any but thirsty cattle.

From this the ravine opens out; its breadth averages from 100 to 150 yards; it is strewn with big boulders and stones, making it difficult of passage; its banks are somewhat precipitous, about 100 to 150 feet high, and cut up by numerous small ravines; at about $1\frac{1}{2}$ mile below this watering place it is joined by a mountain torrent, coming from a high hill $\frac{3}{4}$ mile off, which is the watershed between this and the Tozānī. There are no high hills commanding its banks; and, as a rule, its left bank commands its right. Fodder is found along the course of the ravine. There are no watering places except the one mentioned, nor, as a rule, can water be procured by digging.

It is only joined by one other branch, the Bhoā, which meets it a mile or so before it enters the plains. After heavy rain in the hills it brings down an immense volume of water, flooding the country north and north-east of Tozānī, and rendering the frontier road impassable for hours. Its course from where it enters the plains is southerly, and it runs north of and within a mile of Mīranpūr. Its water is intensely salt, and consequently useless for cultivation.

Alum is found in this ravine in the hills. The Isprinji is not of much significance as a pass, as it leads to no important outlet. Cattle can with difficulty be driven by it up to Giāndārī, or up its source over a high watershed to a branch of the Sorī; but it has not often been used for cattle-lifting, and never for a serious raid. The ravine runs parallel with and some 4 or 5 miles north of the Tozānī. (*Davidson, Macgregor.*)

ITCHAR—

A river of Hazāra, which rises in the main range of Eastern Hazāra, to the north of Tandiānī, in two branches, which unite at the junction of the Mansera-Shinkiārī roads. It has a course first north-west, and then west, and falls into the Siran below Bhairkūnd after a course of about 20 miles. It is fordable throughout its course. (*Macgregor.*)